



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Harvard College Library

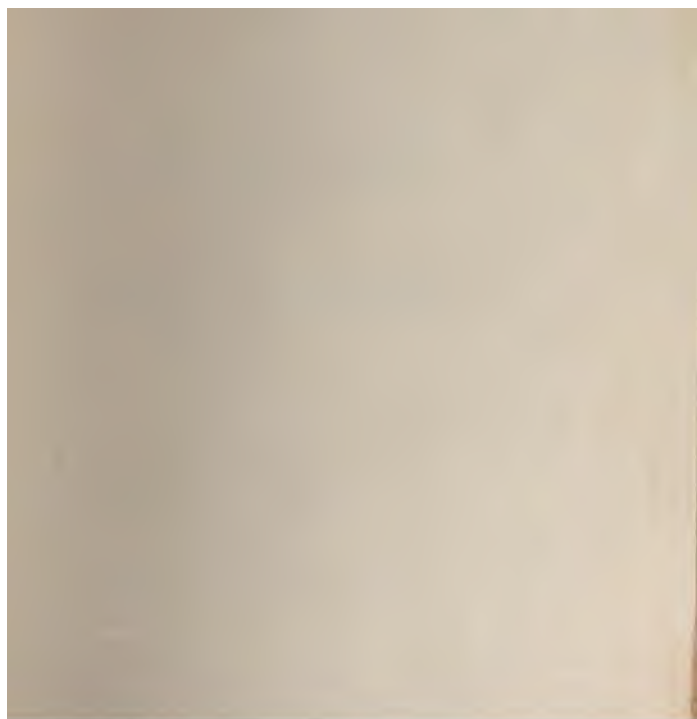
THE GIFT OF

SAMUEL ABBOTT GREEN, M.D.

OF BOSTON.

(Class of 1851).

14 Nov. 1888.



Arnold's School Classics.

HOMER'S ILIAD,

WITH

ENGLISH NOTES,

AND

GRAMMATICAL REFERENCES.

EDITED BY THE REV.

THOMAS KERCHEVER ARNOLD, M.A.

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

me
LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1852.

4 N. 22nd St. 1888.

Gift of

Dr. Samuel A. Green

Boston.

LONDON:

GILBERT AND RIVINGTON, PRINTERS
ST. JOHN'S SQUARE.

PREFACE.

THE notes upon the first four books of this Edition of the *Iliad* are abridged from my recently published edition of those books. Those upon the other books are translated, with a few additions and alterations, from Dr. Dübner, the learned editor of the Paris edition of Stephens's *Thesaurus*. I have added five Appendices, of which the last contains an account, from the *Lexilogus*, of Buttman's investigations, as interesting as they are original, in this department of Classical Philology. For the translation of Dr. Dübner's notes my thanks are due to the Rev. A. R. Webster, Perpetual Curate of Bradninch, Devon.

T. K. A.

LYNDON.

Dec. 22, 1831.

EXPLANATION OF REFERENCE

<i>F.</i> = Freytag.	<i>Sp.</i> = §
<i>N.</i> = Nügelsbach.	<i>W.</i> = \
<i>T.</i> = Thiersch.	<i>V.</i> = \
<i>C.</i> = Crusius.	<i>H.</i> = I
<i>Kl.</i> = Klotz.	<i>Dð.</i> = I
<i>S.</i> = Stadelmann.	

It is to be understood, that when no reference is all but the four first books are Dr. Dübner's references are to the book and line of the Iliad, with *Gr.* preceded by *Gr.*, which refer to my smaller (if D. is prefixed) to my "Short Account of the G

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Α.

Invocation of the Muse, and exposition of the subject.

(*Age vero, nonne in utriusque sui operis ingressu paucissimis versibus loquen proceriorum non dico zercavit (Homerus), sed constituit, &c.?* Quinct. 10, 1, 48.)

- 1 Μῆνιν αἶδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
4 ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν +

1. μῆνις, *wrath*; mostly applied to the anger of the gods. It is usually considered to be Virgil's '*ira memor*,' and derived fr. μένιν, *to abide*; more prob. ∞ μαίν-εσθαι, μέ-μην-α, *to be mad*. αἶδω, fut. αἶσομαι. θεά, goddess, Muse. The name of the Epic Muse, Calliope, is found for the first time in Hesiod. H. always says either θεά, or θηαί, as in the grand invocation, book ii. v. 484. Πηληϊάδεω (δεω, as one syllable by synizesis). Πηληϊάδης, son of Peleus, is formed fr. the Ionic gen. Πηληΐδης: the forms Πηλεΐδης and Πηλείων are more common.—Ἀχιλῆος = Ἀχιλλῆος (= Ἀχιλλεύς); Ἀχιλῆος and Ὀδυσσεύς being used, when the measure requires, for Ἀχιλλεύς, Ὀδυσσεύς. Achilles, the bravest of the Grecian heroes, was the son of Peleus and the sea-goddess Thetis. He was king of the Myrmidons, a Thessalian tribe settled in Phthiotis; and came against Troy with 50 ships.—2. οὐλομένην = ὀλομένην, partep. aor. 2. mid. fr. ὀλλυμι, with the meaning of a verbal adj., *ruinous, destructive*. It is never found as a partep. governing a case. μυρία, accented on the ι, indicates an indefinite number, like *thousand* in the phrase, 'He made me a thousand promises:' but μύρια, the exact number 10,000. τίθημι has in H. a more extended sense than in prose. It has always the notion of *placing*, which however often, as here, requires the sense to be further developed: = *to place before the eyes, bring to light, produce, cause, occasion*. Ἀχαιοί, the Achæans, as a general term for the Greeks. We shall note the passages where this term occurs in its limited and proper (later) sense.—3. Ἀϊδὶ (= Ἀΐδῃ [Ep. for "Αἰδῷ], as if fr. Ἀΐς). Virgil has expressed Ἀΐδῃ προΐαψεν by 'Orco demisit,' precipitated into the infernal regions. Πρὸ here, as elsewhere, of *place*, not of *time*; as in *propellere, protrudere*. The translation '*sent prematurely*' is wrong. ἵαπτειν, prob. ∞ ἱπρίσθαι, *jacere, icere*. F.—4. αὐτοῖς, opposed to ψυχὰς, their persons, their bodies. In H.'s view, the shade (ψυχῇ) was only a feeble image (εἰδωλον) of the personality, which perished with the body. It is in opposition to this

οὐνεκα τὸν Χρῦσην ἠτίμησ' ἀρητῆρ

belief of the Greeks that Socrates often addressed that *αὐτός* (the person) is not the body, but the soul before *ἐλώρα*, because that word was pronounced with one Γ upon another), *tedoria*. This letter in late both from the written and spoken language. *τεύχε* = *κυσί*, fr. *κύων*.—5. *πᾶσι*, h. e. *παντοίοις*, all sorts = *ἔτελείτο*, *ἔτελείτο*. This incidental phrase is what goes before :—and in this, the designs of Zeus accomplished. The will of Zeus presided over all resulted from the wrath of Achilles.—6. *ἐξ οὗ δὲ* moment that (= *eter since*), to be connected with π. The *δή* points out, that the commencement of this precisely that of the quarrel of the two chiefs. See *πρῶτα* and *τὸ πρῶτον*, adverbially, *primum*. *δίασ* *την*, fr. *δύιστημι*, whose aor. 2. and perf. have *ἔρισαντε* (*ἰριζέιν*, to quarrel.) Obs. that it is the past so that its action precedes that of the verb : lit. having quarrelled = quarrelled and were alienated. 7. *Ἀτρεΐδης*, the son of Atreus, and brother of Menelaus, 'the king of men,' commander-in-chief of the Greeks before Troy.

8. This verse is a question addressed to the Muse besides its signification *que*, a conjunctive shade so as to be inexpressible in other languages. See App. IV. *σφωε* (enclitic), fr. *οὐ* ; but used in the third person. *ἔριδι ξυνέηκε* (= *συνῆκε*).

- 12 Ἀτρείδης. Ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσίῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
 16 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν
 Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οὔκαδ' ἰκέσθαι
 20 παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τά τ' ἄποινα δέχεσθαι,
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.
 Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί

transition of the demonstrative *ὅ* into the definite article. Chryses the priest of Apollo at Chryse, whose daughter was in captivity. *ἐργητήρ*, *precator*, priest. Remark that the importance of the fact is expressed by the flow of the verse (*Db.*). — 12. *νῆας* = *νῆας*, *naves*. — 13. *λυσόμενός* [Gr. 859] *θύγατρα*, to ransom his daughter. — *ἀπερείσι*, mid. (as being of an action done for oneself) = to ransom, to redeem, to purchase the freedom of a slave; *λύειν* is to set one's own slave free; e. g. on receiving a ransom; as at v. 20, *λῦσαι παῖδα*, where Agamemnon and the Greeks are the subject of the infin. *ἀπερείσιος* = *ἀπειρίσιος* (the form being changed to suit the hexameter); i. q. *ἄπειρος* ἄ, *πῆρας* (finis), unlimited, countless. We must not suppose that the *ἄποινα* (gifts of ransom) consisted of coined money, which was then unknown. — 14. *ἐκηβόλος*, *ἐκατηβόλος*, *ἐκάεργος*, *ἐκατος*, and sometimes *ἐκατηβελέτης* (*ἐκάς*, *procul*, *βάλλειν*) are Homeric epithets of Apollo, who shoots from a distance, from afar; taking a fatal aim at the most distant objects. The gen. depends on *στέμματα*. *στέμματ' ἔχων ἐν χερσὶν χρυσίῳ ἀνὰ σκήπτρῳ* (*χρυσίῳ* = *χρυσῶ*, by *synizesis*), lit. holding in his hands the fillets on the top of his golden sceptre; i. e. fastened to the top of the sceptre, whence they hung down to his hands. Chryses carried the sceptre (the badge of royalty and of the priesthood) as a priest; the fillets (a laurel wreath bound round with white wool, = *infula*), as a *suppliant*. These latter, then, were the principal objects, and are so treated in the construction. He held the fillets in his hands (*ἐν χερσὶν*), i. e. virtually, as holding the sceptre to which they were attached. — 16. *Ἀτρεΐδα δύνω*, Agamemnon and Menelaus. — 17. *εὐκνήμιδες*, with handsome greaves; well-greaved, an Homeric epithet of the Greeks. — 18. *θεοὶ* = *θεοί*, by *synizesis*. *Ὀλύμπια δώματ' ἔχοντες*, a periphrasis for *Ὀλύμπιοι θεοί*. — 19. *ἐκπέρσαι*, fr. *ἐκ-πέρθω* (whence the Lat. *perfero*). *Πριάμοιο* (= *Πριάμον*) *πόλιν*, *Ilium* or *Troy*; but *Τροίη*, in H., is almost always the name of the country. — 20. *λῦσαι*, *δέχεσθαι*, infinitives in the sense of the imperative. This ancient use of the infin. is very common in H. — 22. *Ἐνθα*, adv. of place (*Acro*), used as adv. of time; = upon this; then: our own here may be so used, = at this stage of the proceedings, &c. So in Lat. *ibi* = *then*; in French, *ici* = *alors*. *ἄλλοι πάντες*, all the others, *οἱ ἄλλοι* would be required in prose. *ἐπευφήμησαν* = *ἐπ-ευ-φημῖν* (lit. to shout out approvingly upon, or at, any thing) could not regu-

32 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σωτέρος

Chryses prays Apollo to avenge him ; and
Grecian camp with his arrows (the pestilence).

ὦς ἔφατ'· ἔδδεισεν δ' ὁ γέρων κ
Βῆ δ' ἀκίων παρὰ θίνα πολυφλοίσ

larly be followed by an infin., but takes one here
condensed expression for *advising by a shout of app*
on account of the following aspirate. **ἱερῆα** = *υ*
copated inf. of aor. 2, *ἰδέγμην*, fr. *δέχομαι* [D. 125]
on what ground is the *hiatus* permissible [D. 13] ?
is the demonstrative pron. omitted (*it* ; the *proposal*
θυμῶ is not in apposition to *Ἀγαμέμνονι*, but a *local*
perf. of *ἀφίημι*, as if fr. *ἀφ-ίω*. The acc. *αὐτόν* omi
= *ἐπ-ί*τελλεν. This separation of the preposition
tnesis, is very common in Epic poetry ; less so in L
gedy.—26. **κοίλῃσιν**ηυσί = *κοίλαις ναυσί*. **κιχεί**
2, subj. fr. *κιχάνω*. —28. **μή** (like our *lest*) here
speaking, the construction is *ἔδδοικα μή οὐ χραίσμ*
sil. **τοί** = *σοί*. **χραίσμῃ**, subj. fr. *ἐχραισμον*, *νο*
augm.), which, with aor. 1, and fut. (*χραισμήσω*,
χραισμέω), are the only tenses in use. It occurs onl
has all the meanings of the Lat. *defendere* : with t
only it has the force of *to help*, *to avail*, but in
warding off danger (*B.*).—29. **τήν** = *τήνδε*, or
being a demonstrative pron. in H. **πρίν**, *antea*
that ; *sooner than that*. **μίν** = *πρίν*.

- 35 πολλά δ' ἔπειτ' ἀπάνευθε κίων ἡρᾶθ' ὁ γεραίος
 + 36 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Δητῷ.
 Κλυθί μεν, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,
 + Κίλλαν τε Ζαθέην, Τενέδοιό τε ἱφί ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 40 ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα
 ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνην ἐέλωρ.
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

CL App. IV.—35. πολλά, *multum*. κίων (= εἰμι. *ίω) has only the imperf. *κίον*, *κίον* (with *κίοιμι*, *κίων*), in use.—36. ἡύκομος = *εὐκομος*.—37. κλυθί [D. 124], κλύω has, like *ἀκύνω*, *gen. personæ*. μεν = *μον*. Ἀργυρότοξος, as elsewhere *ἐκῆβολος* and *ἑκατος* (see v. 15), virtually became a subst. to designate Apollo. Eustathius says: *τοῦτ' ἐστὶ λαμπρότοξ'· οὐ γὰρ ἴσθι πλάσαι τόξον ὅλον ἀργύρεον*. This explanation (with the brilliant bow), and the usual one, with the silver-studded bow, are equally false. In H.'s view, the weapons of the gods ought to be composed of the most precious materials, gold, silver, amber: the poet, then, attributes these to the gods without in the least troubling himself about the mechanical difficulty, which the material may oppose to the workmanship. Thus in v. 49: *δεινὴ δὲ κλαγγὴ γένετ' ἀργυρίου βιοῖο*, the silver bow is nothing, after all, but the bow of the god. This remark applies to many passages. Db. ἀμφιβέβηκας, with meaning of *present*: *hast gone around*, implying that he now stands round. So O. 12, 74: *νιφέλη μιν ἀμφιβέβηκεν* = *surrounds*, *surrounds*. Ἀμφιβαίνειν and περιβαίνειν, to go round (as an animal, angels round its young ones to protect them): whence, to protect. Cf. *Æsch.* Sept. 138: *δαίμονες ἀμφιβάντες πόλιν*. (Compare also the expression in Psalm cxxv. 2: "The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.")—Χρύσῃ and Κίλλᾳ, small towns near the Hellespont, in the district named Ἀδραμυττηνή.—38. Τένεδος, a well-known island opposite Sigæum. In all these places the worship of Apollo prevailed.—39. Σμινθεύς, surname of Apollo, of which the ancients themselves did not know the meaning. Aristarchus derives it from Σμινθή, a town in the Troad; others from the Æolian σμίνθος, a mouse; according to some, because a mouse, as living under the earth, was a symbol of prophecy; or, according to certain myths, invented perhaps to explain this word, because Apollo had once freed a priest in Chrysa from a plague of mice, or indicated to the Teucri the site of their future city by mice. χαρίεντα, neut. adj. as adv. = *in a manner to gratify thee*. Others take it in agreement with νηὸν (= ναόν), ἐπὶ . . . ἔρεψα by *metonymy* for *ἐπίρεψα*, I have covered with a roof; i. e. built up to the roof, i. e. completely; *exedificavi* (have built or raised). So Plato and the ancient grammarians understood the word. Others have, wrongly, preferred the sense pointed out by Lucian (*De Sacrificiis*, ch. 3), *ἐστεφάνωσα*, I have adorned with festoons and garlands. τοί = σοί.—40. κατὰ . . . ἔκηα = (*κατέκηα*, *κατα-καίω*). μηρία, they burnt on the altar only the bones and the thighs.—41. κρήνην = *κρήνην*: *aqr.* l. imper. fr. *κραίνω*, of which the extended Epic imperf. *ἐκραίνον* also occurs.—42. Δαναοί, another name of the

αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπε
52 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίον

On the tenth day of its ravages, Achilles and the augur Calchas, having asked and obtained the cause of the pestilence, and advised Chryseïs to her father.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὦχεν
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λ

Greeks, properly the Argives of the Pelopon-
Λπόλλων. The name Φοῖβος was originally an
the pure, but it became a proper name, like
τοξος, which we have already noticed.—44. Ὀλ
peaks of Olympus (now *M. Elimbo*), on the b
saly and Macedonia, on each of which dwelt a
τόξον. ἀμφηρεφής covered all around: closed
ἐρέφω. How is the *α* lengthened! — 46. δ' ἄρ'.
IV. χωομένοιο = χωομένου. χῳίσθαι an Hon
raged. — 47. αὐτοῦ κινηθέντος, = when (as oft
god himself) moved (N.). νυκτὶ τοικῶς, like (the
Thus in the O. (11, 606), Hercules is repres
with his bow and his terrible look: δεινὸν παπ
τοικῶς, as we might say, *looking as black as midnigh*
— 48. μετὰ . . . ἔηκεν = μεθῆκεν, fr. μεθήμι, i
— 50. Οὐρήας = οὐρίας, οὐρεῖς, mules. *See*

- 55 Τῇ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 56 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
 Οἷ δ' ἐπεὶ οὖν ἠγερθεν ὁμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 Ἀτρείδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶώ
 60 ἄψ' ἀπονοστήσειν, εἰ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμος τε δαμᾷ καὶ λοιμὸς Ἀχαιοῦς.
 Ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
 ἣ καὶ ὄνειροπόλον (καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν),
 64 ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὅγ' ἐνχολῆς ἐπιμέμφεται εἴθ' ἑκατόμβης·
 αἶ κέν πως ἀρνῶν κρίσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

voice. — 55. λευκώλενος, *white-armed*, an Homeric epith. of *Hera* (*Juno*). The women wore their arms bare. — 56. κήδετο, a poetic verb, to *care for* (c. gen.). ὀράσθαι, Mid. is also found in Soph. for ὄραν. — 57. ἠγερθεν = ἠγέρθησαν (ἀγείρω). — 58. τοῖσι, *inter hos*; but sometimes = *inter hæc*; *tum*, as at 63. — 59. ἄμμε = ἡμᾶς. παλιμπλαγχθέντας (παλιμ-πλάζω). The more obvious meaning (πλάζω = *errare facio*) is that of *being caused to wander back*, i. e. *home*; but as H. does not allude to any difficulty the Greeks experienced in *reaching* Troy, and there seems no reason why Achilles should anticipate any in *returning* to Greece, many commentators (including some of the early Greek ones) take πλάζω in the fig. meaning it bears in 2, 132, = ἀποπλανᾶν ἀπὸ τοῦ σκοποῦ, to *make a man miss his purpose*: so that παλιμπλαγχθέντας = ἀπράκτους (*re infectâ*), *being driven from our purpose*: i. e. *without accomplishing our purpose*. This meaning is probably to be preferred. Eustathius derives the notion from a missile being *driven back* by a solid body. Cf. 11, 351: πλάγχθη δ' ἀπὸ χαλκοῦ χαλκός. — 60. εἰ κεν . . . φύγοιμεν. The usual construction would be ἀπονοστήσειν . . . εἰ κεν . . . φύγωμεν. But the Opt. with εἰ sometimes takes ἄν, to denote that the supposition is a somewhat uncertain and improbable conjecture (*R.*). We may give the force by construing εἰ κεν, *if haply, if perchance*. — 61. εἰ δὴ, *si quidem jam*; equivalent to ἐπειδὴ, *since*. — 62. ἐρείομεν = ἐρώμεν = *erōmen*, *let us ask*. — 63. καὶ γάρ τ' ὄναρ (*for even dreams*, as well as other things). τ' = τε, not τό. καὶ γάρ = both *nam etiam*, and *etenim*. — 64. ὅς κ' εἴποι, *who might (or would) tell us*, (i. e. if we were to consult him). (Not = *ut ille dicat*). ὅ τι (fr. ὅστις) = εἰ ὅ τι, *why*; Cf. *quid, quidnam*, in Lat. τόσσον, adverb = *tantum*. — 65. ἐπιμέμφεται, scil. ἡμῖν. ἐνχολῆς and ἑκατόμβης are *genitivi causæ*: = *on account of some war* (unpaid), *some hecatomb* (promised, but not offered). See v. 94, where ἱεκα is expressed. — 66. αἶ κεν = εἰ ἄν. εἰ πως, in Latin *si quâ*, *if by any means*: = *to ascertain whether he would by any means, &c.* An example of a similar ellipse (which is very common before εἰ, *si*) is retained in our English version of Acts viii. 20 (and elsewhere in the Bible) — “*Pray God, if perhaps the thought of thine heart may be forgiven thee.*” — 67. βούλεται = βούληται. ἀπὸ . . . ἀμῦναι = ἀπαμῦναι. — 68. ὥς = οὕτως: κατ

Ἡ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέ
 Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχα
 80 Κρείσων γὰρ βασιλεύς, ὅτε χώσεται ἅ
 εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ κατ
 ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὃφρ
 ἐν στήθεσσιν εἴοισι. Σὺ δὲ φράσαι, εἴ με
 84 Τὸν δ' ἀπαμειβόμενος προσέφη
 Ἀχιλλεύς·
 †Θαρσῆσας μάλα εἰπὲ θεοπρόπιον ὃ τι οἱ

.. ἔξετο, *timetis* for καθίζετο. τοῖσι, cf. v. 58. — 69.
 — 70. ἦδη = ἦδι, fr. οἶδα. τὰ πρὸ ἐόντα, in prose
 μένα. Πρό is *adverbial*, there being no προῖναι. —
 with dat. means *to guide any one for his benefit*. F.
 enterprise an interpreter of the will of the gods was
 72. ἦν = ἐήν, *suam*. τήν = ἦν, pron. relat. The aor. 2
 used, *to cause to come to*; *to bestow*. Whence subst. πόρ
 (κέλεισαι) = κέλῃ, fr. κέλομαι, an old form of κελύε
 βελέταο = ἐκατηβελίτον, gen. of ἐκατηβελίτης. — 76. ἐ
 θεο = συνθεοῦ imperat. συνθίσθαι, to put together
 to *synthesize*, as it were, to comprehend, or pay attent
 comprehend any thing in all its bearings; θυμῷ, or
 added. ὅμοσσον = ὁμοσον, aor. 1 imperat. fr. ὁμνυμι
 ἢ μὴν, *verily, in truth*, a formula of solemn asseverati
 the subject-matter of an oath. ὁμοσον πρόφρων ὁ
 struction more common in Greek than σὲ προφρόνα [G.
 imitates this construction in: *sic* *Locus d. con. m. d.*

- 86 Οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ὥτε σὺ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 88 οὔτις, ἰμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοις,
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 + συμπτάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης,
 ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 92 Καὶ τότε δὴ θάρσῃσε καὶ ἡῦδα μάντις ἀμύμων·
 Οὐτ' ἄρ' ὕγ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
 96 Τοῖνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος ἡδ' ἔτι δώσει·
 οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
 + πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην +
 ἀπριάτην, ἀνάποινον, ἀγειν θ' ἱερὴν ἐκατόμβην

dic.—86. *μά*, a particle used in oaths of negation, with acc. of the name of the divinity, or of the thing by which one swears. *ὥτε* must be joined to *εὐχόμενος*, to whom addressing your prayers.—88. *ζῶντος καὶ δερκομένοις*, as in Latin *vivus vidensque*; in Attic Greek *ζῶν καὶ βλέπων*. On *οὔτις* depend *συμπτάντων Δαναῶν* at v. 90.—91. *πολλῶν* = *πολύ*, adverbially: *far* (*multo, longe*). H. never uses *πολλῶ*. *εὐχεται*, not *gloriat*, but *proficit*. The meaning to *speak aloud, declare aloud*, is the primary one: so in *ἀνχεῖν* (B.). Plato, *Gorg.* 449, expresses it by *ἰπαγγέλλεται*.—92. *ἀμύμων*: *ἀ* and *μῶμος*, *blame, censure*. Though meaning *irreproachable, blameless*, it had, in H.'s time, lost its moral signification, and was a mere epithet of respect; = *the worthy, honorable*.—93. *οὔτ' ἄρ'—οὔτε* begin a speech, when the speaker opposes a false notion, involving two suppositions that had been stated. *ὅγε*, Apollo.—94. *ἀρητῆρος*, v. 11.—96. *Ἐκηβόλος*, i. e. Apollo. See on v. 14.—97. *λοιμοῖο χεῖρας ἀφέξει*, as in O. 10, 316: *κακῶν ἀπὸ χεῖρας ἐχέσθαι*, *abstinere manus suas a nocentibus*, word for word, *he will not keep his hands off the pestilence*; i. e. he will continue to launch his arrows which cause the pestilence. *πρὶν . . . πρὶν γ'*, *ante . . . antequam*, or *priusquam*. This repetition of *πρὶν* (the *second*, and sometimes *both*, often taking *γ'*) is of common occurrence in H. This form occurs in 5, 218, &c. On *πρὶν* c. infin. aoristi cf. Gr. 934, 935.—98. Jn. *πρὶν γε* (supply *τινὰ*) *ἀπὸ . . . δόμεναι* (= *ἀποδοῦναι*, D. 97) *ἐλικ. κούρ.* &c. Through fear of Agamemnon he does not mention him, but leaves the person to be supplied. *ἐλικώπιδα*, *ἐλικῶπις* (fem. form of *ἐλικῶς*, from *ἐλίσσω*, *colico*, and *ὤψ*, *eye*, or *face*) is used as a descriptive epithet of the *Achaean* (*ἐλικῶπις Ἀχαιοί*), and, as here, with reference to *spirit, life, beauty*. Both notions are probably derived from that of a *quick glance with varying expression*, as a sign, in the first case, of *courageous spirit*; in the second, of *life and animation*. *κούρη* = *κόρη*.—99. *ἀπριάτην*, adv. (*ἀ, πριάσθαι*, to buy), *without purchasing—money*. The acc. fem. of adjectives is often used adverbially: thus *μακρὰν*, *ἀντιβίην*, &c. The terminations *τον, την, τα*, were

καλῶντα πρωτίστα κακὸς ὅσσοι
 Μάντι κακῶν, οὐ πάποτε μοι
 Λιεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ

afterwards softened in pronunciation to *δον*, ὅκ-τ-ω. Hence *ἀνάποινον* (ἀ, ἀποινα : without probably be considered an adv. also. *ἱερήν* = *κέν μιν ἱλασσάμενοι πεπίθοιμεν*. Observe by *ἱλασσάμενοι* precedes that denoted by *πε* or *postquam*, *cum placaverimus*, *possimus cum fletu win him over by persuasive means*: hence, *τίθω*, &c. *ἱλασσάμενοι* = *ἱλασάμενοι*, 113. *Πεπίθοιμεν*, opt. of *πέπιθον*, aor. 2, with *redu*

103. *μένος*, strength, sometimes means anger, for no passion more powerfully calls forth the strength. *φρένες ἀμφιμέλαιναι*, lit., the diaphragm filling). *φρέιν. δὲ ἀμφ. μέγα πίμπλαντο μένος* (filling). *φρένες*, prop., the midriff or diaphragm rates the heart, lungs, &c. from the lower viscera for the heart and its adjoining parts, and was passions, emotions, &c. *ἀμφιμέλαιναι* does not filled with a dark passion, but to the physical deep-seated within the body, or to its darkness that the expression is derived from what the victims: the blood round the diaphragm the air, and made the *φρένας ἀμφιμέλαινας*. He says, we feel the blood rush to the diaphragm dual form; only nom. and acc. in Il. and Od. *λαμπετόωντι* (= *λαμπετάοντι*, *λαμπετώντι*). (*λάμπω*, shine), to sparkle, gleam (from *λαμπετάω*, from *εὐχέτης*) is only found in this phrase. Hes. has *ἅπτασ λαμπετόωντι*.

- † 108 ἰσθλὸν δ' οὔτε τί πω εἶπες ἔπος οὔτ' ἐτέλεσσας ✓
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
ὥς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει,
οὐνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
112 οὐκ ἔβελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
† οἴκοι ἔχειν. Καὶ γάρ ῥα Κλυταιμνήστρης προβέ-
βουλα,
† κουριδίης ἀλόχου· ἐπεὶ οὐ ἰθὺν ἴστι χερείων,
† οὐ δέμας, οὐδὲ φυήν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. ✓
116 Ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας, ὄφρα μὴ οἴος
Ἀργείων ἀγέραςτος ἦ· ἐπεὶ οὐδὲ ἔοικεν. ✓
120 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.

παντεῖς εἶναι being the inf. of purpose, added (*epexegetically*) to φίλα, to explain in what respect, for what purpose, evil is dear to his mind. Cf. O. 17, 15: ἡ γὰρ ἐμοὶ φίλ' ἀλήθεια μυθήσασθαι. Other commentators consider φίλα ἴσσι = φίλον ἴσσι, neut. plur. for neut. sing., a usage preserved in Attic prose. [Gr. 618.] τὸ κρήγγον, τὰ κακά, that which is good; that which is evil. = τὸ (= τοῦτο) ὃ κρήγγον ἴσσι τὰ ἀκακά ἴσσι. In such passages the demonstrative force of ὃ (ἡ, τό) is however passing into its later use as the definite article. τοί (= σοί), on the second dat. φρεσί. Cf. on v. 24.—108. Sp. (after Aristarchus and Aristophanes) adopts the stronger οὔδ'—οὔδ'. (Cf. App. IV.). The word ἔπος had the digamma: hence εἶπες has the last syllable long. οὔτ' ἐτέλεσσας (= ἐτέλεσας, sc. ἔπος), nor done me a good deed. Cf. 14, 44: δεῖδω μὴ δὴ μοι τελίσῃ ἔπος ὄβριμος Ἐκτωρ. So 23, 543. N. ἐτέλεσσας, thou hast realized (by the very act of predicting it). The prophet being the interpreter of the will of the gods, that which he prophesied necessarily came to pass.—110. ὥς δὴ, that forsooth: ὥς, properly how. δὴ has often an ironical force in this combination (= scilicet). Cf. O. 4, 373. II. 5, 24. Ἐκηβόλος, see on v. 14.—111. ἄποινα κούρης Χρυσηΐδος, i. e. the ransom-gifts offered for her. So 5, 266: νῖος ποιήν Γανυμήδεος.—112. βούλομαι here = malo.—113. προβέβουλα, I prefer, sc. αὐτήν. βέβουλα is an old perf. 2 of βούλεσθαι, to conceive the desire; βέβουλα, I desire. Κλυταιμνήστρης depends (virtually) on the πρό in προβέβουλα, *præ Clytaimnestrâ*.—114. κουριδία ἀλόχος is always in H. the legitimate wife; because κούροι, κούραι (κόροι, κόραι), have always the sense of *liberi, impuñi*. ἰθὺν (= αὐτῆς) has the digamma.—115. δέμας, stature. φυή, the figure, shape, with ref. to roundness of limbs, symmetry of proportions, &c. ἔργα (principally weaving and embroidery) are always mentioned in H., when he passes a eulogy on a woman. It was from Athênê (Minerva) Ἐργάνη, that they had this gift.—116. δόμεναι πάλιν = ἀποδοῦναι, as if one should say *retro dare* for *collidere*.—117. βούλομαι ἢ, as in Plautus, *velo quam = malo quam*. The compar. particle ἢ implies the notion of *μᾶλλον*. ἔμμεναι = εἶναι.—119. ἔω = ὦ. ἔοικεν = ποιεῖ. — 120. ὃ = ὅτι, quod. —

Μὴ δ' οὕτως, ἀγαθός περ ἑὼν, θεοείκελ' Ἀ
κλέπτε νόω· ἐπεὶ οὐ παρελεύσεαι οὐδέ με πε
ῖ· Ἡ ἰθέλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔ
ῃσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι

πῶς γάρ; as in Latin, *quoniam, quoniam modo?* See A
ἴδμεν = ἴσμεν, fr. οἶδα. ξυνήϊος, ξυνός = κοινός, E
ἴα). Achilles says: "There is not sufficient booty a
common treasury of the army, to allow of our proceedin
sion."—125. τὰ μὲν—τά (= ἃ μὲν—ταῦτα, i. e. the
tite, the second demonstrative); *quæ ex urbibus dirigi
sa sunt*. (Others make the first τὰ also demonstr.; *i
bus ablata consumimus*. Db., B.)—ἐκπύρθειν τι πόλει
τα πόλιν λαβεῖν τι ἐξ αὐτῆς. N. πολίων = πόλειων.
fr. ἐκπύρθω; the ρ (as in many other instances) be
ed. δαΐσται, *dicisa sunt*, fr. δαίομαι, elsewhere δα
παλιλλογα (fr. πάλιν λέγω), collected afresh, taken i
r possession. παλ. ταῦτ' ἐπαγείρειν, *hæc denuo collec
παλιλλ.* is *proleptic* [Gr. 523].—127. πρόες, fr. προῖη
28. αἱ κέ ποθι = ἰάν που, *if ever*: ποθι (= ποῦ) her
wards both adverbs were confined to their primitiv
e; ποτέ being used for *time*.—129. δῶσι = δῶ.—131. μ
ῃ δὴ οὕτως (App. IV. δῆ). ἀγαθός περ ἑὼν, brave a
App. IV.—132. κλέπτω, and the old Latin verb *cl
to any thing, or to act upon any thing, with clandestin
ce, to deceive*. Without an *object*, it is *to meditate deceit*

- 135 ἄλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 136 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἑλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 140 Ἄλλ' ἦτοι μὲν ταῦτα μεταφράσόμεσθα καὶ αὐτίς.
 Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
 εἰς δ' ἐρέτας ἐπιτηδῆς ἀγείρομεν, εἰς δ' ἑκατόμβην
 θείομεν, ἃν δ' αὐτὴν Χρυσηΐδα καλλιπάρηον
 144 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς,
 ἢ σὺ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὅφρ' ἡμῖν Ἐκάεργον ἰλάσσαι ἱερὰ ῥέζας.

sidering *ἰθίλεις ὄφρα ἔχρς* = *ἰθίλεις ἔχειν*, a construction that is without example. *αὐτὰρ ἐμὲ*, but that I, on the other hand. *αὐτως*, thus; just as I am. (App. IV.)—134. *δευόμενον* = *διόμενον*, *caurentem*, the *v* has taken the place of the original digamma.—136. *ἄρσαντες* (fr. *ἄρω* or *ἀρarisκω*, to accommodate) *κατὰ θυμόν* (sc. *γέρας*) having suited it to my mind, i. e. selected one that is satisfactory to me. On *ὅπως*, c. fut. indic. cf. Gr. 954. *ἀντάξιον*, equivalent, sc. *Χρυσηΐδος*. After the words *ὅπως ἀντάξιον ἔσται*, such an *apodosis* as *καλῶς ἔχει, well and good; be it so*, must be supplied.—137. *δώωσιν* = *δῶσιν*. Obs. *δέ* in the *apodosis*: cf. App. V. It here points out the opposition between *ἐγὼ* and the subject of *δῶσιν*: “If they do not give it, I, on my side, will take and carry off,” &c. On *δεῖ κεν ἔλωμαι*, nearly = *capiam*, see *ἀν*, App. IV.—138. *τεόν* = *σόν*.—139. *Ille autem irascitur forte* (sive, puto) *cuiuscunque supercenero* (R.). Cf. *ἀν*, App. IV. *ὅν* = *πρὸς ὃν*. The object of a verb of motion is in H. very often put in the acc., without a prepos.—140. *ἦτοι*, App. IV. *μεταφράζεσθαι*, to think of a thing afterwards, think it over again; *μετά* in the sense of *after*, and not of *change*, which it has in *μεταβάλλω*.—141. *ἐρύσσομεν* = *ἐρύσωμεν*; so *ἀγείρομεν*, *θείομεν*, *βήσομεν* = *ἀγείρωμεν*, *θῶμεν*, *βήσωμεν*. Ships are *μέλαιναί* either fr. the influence of the atmosphere during so long an expedition, or (less probably) fr. the pitch, with which they appear to have been coated.—The sea, the earth, the elements, mountains, cities, and other objects of an imposing aspect, or in which the ancients saw and venerated the agency of any divinity, receive in H. the epithet *δῖος*, *divine*.—142. *ἐπιτηδῆς* or *ἐπιτηδῆς*, *sufficiently*, in *sufficient number*. App. V. The prepp. *εἰς* and *ἀν* (= *ἀνά*) are detached from the verbs which follow them: *εἰς*—*ἀγείρομεν* = *collectos imponamus in navem*.—144. *ἔβησα*, aor. of *βαίνω*, has a trans. force. *εἰς τις*, *unus aliquis*. *ἀνὴρ βουλευφόρος*, a member of the *βουλῇ*, or council, formed by the assembled kings.—146. *ἐκπαγλος* by euphony for *ἐκπλαγος*, fr. *ἐκπλήττειν* (*ἐκπλαγῆναι*): *terrible*.—147. *ἰλάσσαι* (*ἰλάσσειν*, *ἰλάσσειν*), relates grammatically to the last subst., *σύ, Πηλεΐδη*, but must be understood of each

καρπὸν ἐσηλῆσαντ'· ἐπεὶ ἡ μάλα πολλὰ με
οὔρεά τε σκιάοντα θάλασσά τε ἠχήμεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ',
χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,

the others on whom the choice might have fallen.—148. ἰδρακόν, ὑποδέρκομαι) ἰδών, *eyeing him with lowering br*
App. IV. — 149. ἀναιδείην ἐπιειμένε, *clothed with im*
ἐννυμι = ἐφέννυμι (ἐννυμι had the digamma). Cf. Bo
Roί, v. 99) :—

“ En vain d'un lâche orgueil leur esprit revêtu .

with the v. 152 and the following, Racine, *Iphigénie*,
v. 50—64. (Db.) — 150. τοῖ (σοί) ἔπεισιν πείσθῃται
j. [Gr. 641] : on the double dat., cf. v. 107. In Lat. : *t*
is ait.—151. ὁδὸν ἐλθέμεναι (= ἐλθεῖν), *inf. of purpose* [
undertake any *mission* for which thou shalt detach him
specially *warpath, expedition* (for then the contrast with
i would be lost), but *generally, any journey or mission*
essary with the old grammarians to consider ὁδός =
ouscade. — 152. ἦλυθον = ἦλθον.—153. δεῦρο, *huc, n*
εσόμενος. μοι αἵτιοι, *culpable as regards me*. — 154.
ἐλαύνω, *abigo*. — 155. Φθία, a part of Thessaly on th
ween Trachinia (under Ὀἶτα) and the river Enipeus
is ninth Book, treats at length of this country of Ach
ent names. ἐριβῶλαξ, and ἐριβῶλος (ἐρι, *valde* ; βῶ
αλεῖα) *pron. hucina great clods* : *enith of fertile me*

- 160 πρὸς Τρώων· τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις·
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
ὣ' ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
Οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
164 Τρώων ἐκπέρσωσ' εὐναιόμενον πολυαῖκος πολέμοιο
αἵματι· ἀτὰρ ἦν ποτε δασμὸς ἱκῆται,
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
168 ἔρχομαι ἔχων ἐπὶ νῆας, ἐπὶν κεκάμω πολεμίζων.
Νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἡ πολὺν φέρτερόν ἐστιν
οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἴω
ἐνθάδ', ἄτιμος ἑών, ἄφενος καὶ πλοῦτον ἀφύξειν.

epochs of civilization. — 160. τῶν, neut., relating to the proofs of devotion which Achilles had just recalled. μετατρέπεσθαι, to turn round in order to see any thing, to regard, to take account of. This verb and ἀλεγίζω govern the gen. like κήδεσθαι, which we have seen. — 161. καὶ δὴ = *quin etiam*, and so now (forsooth). App. IV. αὐτὸς = *tu ipse ille*, de qua bene merui. — 162. ὣ' ἐπὶ = *ἐφ' ᾧ*: the accent of a dissyll. prep. is thrown back when it is put after its case. δόσαν δέ = *καὶ ὃ ἔδωσαν*. Cf. on v. 79. νῆες Ἀχαιῶν = Ἀχαιοί, a periphrasis of which we find examples up to the latest times of Greek literature. — 163. οὐ μὲν = *οὐ μὴν, neque tamen*. σοὶ ἴσον γέρας, a reward equal to you; for, to yours; an abridged compar. Cf. Liv. 2, 13: *supra Coelites Mutiosque id facinus esse*: 5, 23: *Jovis Solisque equis equiparari dietatorem*. N. Τρώων πολυαῖκος, not *Troy* itself, but *any town* of the Trojans. — 164. ὅππότε . . . ἐκπέρσωσι — *ὅππότεν ἐκπέρσωσι*: i. e. denoting indefinite frequency. — 166. ἀτὰρ, but. App. IV. — 167. σοὶ τὸ γέρας = *σοῦ τὸ γέρας* or *τὸ σὸν γέρας*: i. e. the 'thy,' from its position, belongs immediately to the γέρας, though in strict grammatical construction it is dependent on ἴσιν understood. N. τὸ γέρας, τό, the well-known honorary reward (? Matth.); rather, this is one of the passages where the demonstrative force is so obscured, that ὃ is virtually the def. article. So F., and cf. 161, b. ὀλίγον τε φίλον τε seems to have become a standing expression. O. 6, 208: *δόσις δ' ὀλίγη τε φίλη τε*. (Dh.) — 168. κεκάμω¹, aor. 2 with redupl. fr. κάμνω. — 169. Φθίηνδε = *εἰς Φθίην*. This adverbial affix is frequent in H.: *πόλεμόνδε, φόβονδε*, in bellum, in fugam. ἐπεὶ ἡ. App. IV. φέρτερος, better; cf. superl. φέρτατος and φίστατος (D. 153, end; no positive). — 170. ἵμεν = *ἵεναι* [D. 122]. — 171. ἑών = *ὦν*, ἄφενος, τό, abundance, wealth. App. V. ἀφύσσειν (-ξω, -σα, poet. -σσα; -σάμην, -σάμην); prop. to draw off, esp. from a larger vessel to a smaller: *οἶνον ἀπὸ (or ἐκ) κρητῆρος*, &c. Cf. v. 598. Here fig. = to accustom to riches, as if, to draw up in full draught. οὐδέ σ' οἴω . . . ἄφενος καὶ πλοῦτον ἀφύξειν, neque, quum ignominia afficiar, dititias tibi hic congerere cogito (F.). The sense forces us to take σ' for σοὶ: but as this elision no where else occurs, we must make this a soli-

¹ Bekk. reads ἐπεὶ κε κάμω.

ὥς ἔμ' ἀφαιρεῖται Χρῦσηΐδα Φοῖβος Ἄ
 τήν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐπ
 14 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπ
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὕφ
 ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ κα
 ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντ

ry exception, or read with Bentley σοὶ οἶω. οἶω
 te a mind, intention; I purpose. — 172. ἀναξ = Fe
 173. φεύγε μάλ', fly by all means (lit. fly very m
 v, 157. ἐπίσονται θυμ. (= fert animus): ἐπιστεύω
 ἔνεκα. ἐμεῖο = ἐμου. πάρ' (πάρα) = παρίσιν.
) τιμήσουσι. Cf. v. 139. μητίετα = μητιάτης (μη
 ansellor = the all-wise (of Ζεύς). This termination
 the first. decl. (τα for της) occurs occasionally in
 ally paroxytone (though α is short); but the thre
 v (all epithets of deities) are *proparoxytone*: μητι
 άκητα. — 176. ἑσσί = εἷς. διοτρεφεῖς, διογενεῖς, ep
 ose power came from Zeus. — 178. πού, enclit., αν
 ὅηπον, I presume, I imagine (opinor). τό γ' = τοῦτό γ
 s = νανσι σαῖς. ἐτάροισιν (= ἑταίροις). — 180. M
 itants of Phthia, whom, according to the myth, Pel
 Achilles, had brought from Ægina to Thessaly. ἀν
 gen. σέθεν = σοῦ. — 181. ὄθομαι, concutior, moveor, l
 ed, or care for. App. V. It occurs only in pres. and
 only with a negative (like ἀλεγιζω), c. gen. rei vel pe
 or partep. 5, 403: οὐκ ὄθετ' αἰσνλα ῥίζων, he sh
 wickedness. ὦδε, thus; i. e. as follows. — 182. ὥς, since
 — 184. κε ἄγω (subj.). Cf. κέν ἔλωμαι, v. 137. Βρυ
 s are patronymics: the name of the first was Hippi

Achilles is prevented from drawing his sword by the intervention of Athēnē (*Minerca*) ; who permits him, however, to indulge in violent invectives against Agamemnon.

- 188 Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
✓ ἥ ὅγε φάσανον ὅξυ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
192 ἥ ἐ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
✓ Ἔως ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,
196 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

regular constructions to convey the first meaning would be *φάσθαι ἴσος ἑμοὶ εἶναι*, or *ἑαυτὸν ἴσον εἶναι*. *ὁμοιωθῆναι* (= *ὁμοιωθῆναι*) ; reflexive : *to make himself equal* ; *to compare himself*. *ἄντην*. App. IV.

188. Πηλείων, *ωνος*, ὃ = Πηλείδης. *ἐν* is adverbial ; *στήθεσσι* (= *στήθεσιν*), the *dativus localis* (N. F.).—189. *λάσιος*, ἰη. *ιον*, *thick-haired*, *shaggy*, *hairy*, spoken of men : *λάσια στήθια*, *λάσιον κῆρ*, the *hairy breast*, was looked upon as a mark of manhood and of distinguished bodily vigour, a notion which Aristotle refutes (*Db.*). *διάνδιχα*. App. IV. *μερμήριζεν*, *to fluctuate between two opinions*, *to hesitate*, *to ponder anxiously*. ∞ *μέρος*, *μερίζω*, as *μέριμνα*, *care*. Virgil has amplified this notion of *μερμήριζεν*, *Æn.* iv. 285 :

Atque animum nunc huc celerem, nunc didicit illuc,
In partesque rapit varias, perque omnia versat.
Hæc alternanti potior sententia visa est.—(*Db.*)

—190. ὅ γε = *he*, often denotes the subject already mentioned. Cf. v. 93. —191. τοὺς μὲν : i. e. Ἀχαιοὺς. — *ἀνίστημι*, trans. in the pres., impf., and aor. I. act., *to cause to rise* : here = *to chase away*, *to scotch*. § 8'. See larger Gr. 986, and Jelf, 655, obs. 2, end. The Latins use *ille* in this way in the second of two connected clauses : *nunc dextrâ ingeminans ictus, nunc ille sinistrâ* (Virg.). The ὃ is often strengthened by γέ.—192. *ἐρητύειν*, *cohibere* ; ὕ before a short vowel (*ἐρητύειν*, &c.) ; ὕ before σ and before a long vowel : also in *ἐρητύειν* = *ἐρητίθουν*. —193. *ἔως*, *dum*. How to be scanned ? App. IV. *ὥρμαινε*, *mente agitare, animo volvere*. εἰ—ἥ, *whether—or* [Gr. 985]. *φρήν* relates to the rational faculty, *θυμός* to the sensitive part. H. also joins *κραδίη* and *θυμ*. So Virg. (*Æn.* vi. 11) *mentem animumque*. F. —194. Ἀθήνη, ἥ, also Ἀθηναίη, *Athene* (the *Minerca* of the Romans). The *apodosis* begins with ἦλθε δέ. On δέ in the *apodosis*, cf. larger Gr. 1458, p. (especially, 2) § 770, b.—195. πρὸ γὰρ ἦκε = *propterea quod* : πρὸ = *forth*. Ἥρη, ἥ, Ion. and Ep. for Ἥρα, *Hera* (*Juno*, Lat.).—196. ἄμφω . . . φιλέουσα . . . κηδομένη τε, sc. αὐτοῖν or ἑμφοῖν (*καθ.* governing the gen.). 'Græci scilicet, cum verba duo dispartitis causis regentia ad idem nomen æque referuntur, ne nomen proprium aut pronomen minus euviter repetatur, in utrovis regimine semel ponunt, altero omisso.' Porson. Cf. Virg. *Æn.* xi. 280 : *neo veterum*

ὑπεροπλήρσι τάχ' ἂν ποτε θυμὸν ὀλέσση.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθ
 λθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε π
 ρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥ
 ρα φῶ ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 Ἄλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χεῖ
 ρ' ἥτοι ἔπесιν μὲν ὀνειδισον, ὥς ἔσεται πε
 ρὶ δὲ γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔστι
 ἢ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δι
 ος εἵνεκα τῆςδε· σὺ δ' ἴσχεο, πείθεο δ' ἦ
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
 Λεύς·

ρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθ
 ἢ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄ

i. *luctores malorum*.—197. *στή* = ἔστη. *ξανθ*, κόμης
 or blond hair [Gr. 678]. *ἔλε* = εἶλε.—198. *οἶφ* φα
 : οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἱναργεῖς. *Ε*
 56. — 199. *Tmesis* : = μετετράπετο δέ. — 200. *ῥα*
ν = ἐφάνθησαν (in prose, ἐφάνησαν : φαίνω).—201. *ῥα*
ν : not φωνήσας μιν.—202. *τίπτ'* = τί ποτε ; αὖτε ad
 of *reheumce* to a question (as *autem*, *cō* *av*, in Lat.).
 themselves frequently to men : it was they who inspi
 dly with every salutary thought. *αἰγίοχος*, i. e. *αἰγ*
 id *Athene* carried the *Ægis*. *εἰλήλουθας* = *εἰλήλυθ*
 ing. subj. aor. 2. mid. fr. *εἶδω*. — 204. *Tmesis* for *ἔ*
ῥα, *quis*. — 207. *μέμος*, see on v. 103. *αἶ κε* *πίθη*
 or *πιθῶ*). *si forte obsecuturus sis*. — 210. *λήγω*, c. gen., l

218 Ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυνον αὐτοῦ.

Ἡ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·

220 ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθην
μύθῳ Ἀθηναίης· ἡ δ' Οὐλυμπόνδε βεβήκει
ὄμματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν

224 Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

Οἶνοβαρεῖς, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλά-
φοιο,

οὔτε ποτ' ἐς πόλεμον ἄμα λαῶ θωρηχθῆναι,

οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν

228 τίτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

Ἡ πολὺ λῳΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἔωρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἶπρ.

Δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·

232 ἡ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

Ἄλλ' ἐκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·

ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ
ὄζους·

φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,

218. μάλα τ' ἔκλυνον αὐτοῦ. This sentence is another instance of that freedom of the Homeric style which we have remarked (v. 79), which consists in slightly indicating the mutual relation of two clauses (constructed *co-ordinately*), where this connexion would be related in more advanced languages by pronouns or relative particles. In prose we should say, ὅς ἂν ἐπιπείθεται θεοῖς, οὗτος ἐξακούεται ὑπ' αὐτῶν. H. says: *Whoever is obedient to the gods, (and) they are wont to listen to him.* I bracket *and*, because *τί* is less strong than *and*. (Db.) κλύω has no pass. in use. ἔκλυνον = *exaudire solent*, cf. Gr. 538. — 219. ἡ = ἰσθ. σχέθε = ἔσχε. Several verbs are lengthened in this manner: e. g. φλίσγω = φλεγίθω; so also σχῶ — σχίθω, not used in the present. — 220. ὥσι, fr. ὥσις. — 221. λόχονδε = εἰς λόχον. 1) *concealment*, *ambush*, prim. spoken of *place*, cf. v. 1, 227. 2) *ambuscade*, as an action [and one that required great courage and nerve, the more so from the absence of excitement during the concealment]. 3) *ambuscade*, spoken of the force composing it. ἀριστήεσσι = ἀριστεῦσι. — ἀριστιός has in H. no other form of dat. pl. — 228. εἶδεται τοι (σοι), *videtur tibi*. κῆρ, i. e. θάνατος, as in French, *c'est ma mort*, when any thing is done with a bad heart. — 229. ἡ ironically. App. IV. — 230. ἀποαιρεῖσθαι (= ἀφαιρεῖσθαι), sc. τοῦτον (or τοῦτον). ὅστις εἶπρ, in prose ὅστις ἂν (*quicumque*) εἶπρ. — 231. βασιλεὺς, understand *it*. — 232. ἡ γὰρ ἄν, *aliter enim*, sc. εἰ μὴ οὐτιδανοὶ ἦσαν εἰς ἀνάσσειν. — 233. Tmesis for ἐξέρω, ἐπομοῦμαι (*δρυνμι*). — 234. On μὰ see v. 86. Aristotle, in his *Politics* (lib. iii. ch. 14), remarks, that in the heroic times kings swore by their sceptres. τό = δ. — 235. φύσει, *will put forth*. ἐπειδὴ πρῶτα, *ex quo primum*, from

then rises, and seeks, by sage counsel, to calm the two heroes.

ς φάτο Πηλείδης· ποτὶ δὲ σκῆπτρον βάλε
τείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·
εἶδης δ' ἐτέρωθεν ἐμήνιε. Τοῖσι δὲ Νέστωρ
ἐπὶ ἄνδρουσε, λιγὺς Πυλίων ἀγορητὴς,
καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αἶ
δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων

nt that . . . the *past* date and *fut.* (φύσει, *will put forth*)
connected from the condensed meaning ; it has *never*
from the time it was cut from the trunk, and *never*
(*cutting*) here = *the trunk from which it was cut.*—236. 1
; the second accus. put ἐκ παραλλήλου, determined
has removed, φύλλα καὶ φλοιόν. περί, adv., *all*
αν is here neut. for αὐτό. He who wished to speak
received the sceptre from the hands of the herald ;
38. The remark just made explains υἱες Ἀχαιῶν φο
ρύσται, = εἰρύνται, guard, defend, vid. 216.—πρὸς Δι
οῖς. The long incidental sentence began with the rela
, which is followed by three independent clauses.
verse the oath begins with ἦ.—242. εὖτ' ἄν, poetic for
Ἐκτωρ, son of king Priam, the bravest of the Τ
homicidam Hectora, only gives the *bad side* of ἀνδρ
and at v. 412, = *quandoquidem*. τίειν, to honour.
οτί = πρὸς : *tnesis* = προσίβαλε (but in the case of
rep. is connected with a verb of *motion*, it keeps *more*
ment and *adverbial* meaning than a prep. in composi
αρμένον (πέιρω), lit. *pierced with* = *studded with*.

251 ἰφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο

252 ἰν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἀνασσειν·

ὃ σφιν εὐφροσύνην ἀγορήσατο καὶ μετέειπεν·

ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.

Ἥ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,

256 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,

εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοισιν,

οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

Ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.

260 Ἦδῃ γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἤπερ ἡμῖν
ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἷγ' ἀθίριζον.

✓ Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
οἷον Πειρίθον τε, Δρύαντά τε, ποιμένα λαῶν,

264 Καινία τ', Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.

ration. μέροντες, having an articulate utterance. — 251. ἰφθίατο = ἰφθιωτο, plurf. of ἰφθίω. οἳ depends on ἅμα. τράφεν = ἐτρέφον. We have here the figure called ὑστερον πρότερον, the last first, since, in the order of events, γενέσθαι comes before τραφῆναι. H. might have said ἐγένοντο καὶ ἐτρέφον, but his inverted order is here more just than the logical one: the poet ascending from the aged Nestor to his past life (πρόσθεν), arrives at the education of his contemporaries sooner than their birth. — 253. ἡγάθεος, divine, sacred. Cf. App. V. — 254. ὦ πόποι, an exclamation of astonishment, sometimes of pain. Πόποι was the name given by the Dryopes, an ancient people of Doris, to their gods: the ancients pretty generally believed that ὦ πόποι meant *O gods!* The difficulty raised against this explanation, that H. did not use the other cases of πόποι, is not a serious one. Others consider ὦ πόποι an interjection analogous to the Latin *papa*. Remark the words Ἀχαιῖδα γαῖαν. It is pathetic, as though a general in an enemy's country should say after a reverse: "a disaster has befallen my country." (Dd.) — 255. ἦ, *terily, assuredly*. — 256. κεχαροίατο = χάριοντο (χαίρω), aor. 2 mid. with reduplic. — 257. πυθοίατο = πύθοιτο, fr. πυνθάνομαι. τάδε πάντα σφῶιν μαρναμένοισιν. H. says πύθεσθαι τινος ποιοῦντος (as well as πύθ. τι). Here the two constructions are so combined that σφῶιν depends on τάδε πάντα (*should hear all this about you*), and μαρναμένοισιν is to be resolved by ὅτι μάχασθε (*that you are battling [= quarrelling]*): in English, *should hear all about this quarrelling of yours* (N.). — 258. Tmesis = προϊέσσι. προϊέναι τινος, to get the better of any one; to be superior to him. βουλῇ, in the council, in opposition to the fight (μάχεσθαι), you who excel in wisdom and in valour. — 259. ἐμεῖο = ἐμοῦ. — 260. ἀρείων, compar. from the root ἄρης, which is referred to ἀγαθός, &c. ἤπερ. = ἢ περ. In ἡμῖν the speech is softened by the figure called *omission*; for it is ὑμῖν that Nestor means. — 261. οἳ γε, even they (in spite of their superiority over men of the present day). — 262. ἴδωμαι has the digamma. The fut., which the sense here seems to require, would be stronger than this subj.: *I shall probably not see*. Cf. App. IV. (under ἀν.) — 263—4. All the heroes named in these

Μήτε σὺ τόνδ', ἀγαθός περ ἔων, ἀποαίρεό
 ἄλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχ
 μήτε σὺ, Πηλεΐδῃ, ἔλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεὺς, ὥτε Ζεὺς κῦδος ἔδωκε
 Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο
 ἄλλ' ὃδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἄ
 Ἀτρεΐδῃ, σὺ δὲ παῦε τῶν μένος· αὐτὰρ ἔγω

ses are of the Lapithæ, the ancient inhabitants of The
 ted for their long battles with the Centaurs. Polyph
 be confounded with the Cyclops in the Od.—265. Αἰ
 Egeus. This verse of Hesiod, *Shield of Hercules*, v. 18
 rted here very lately, in the fourteenth century.—266.
 τράτιστοι. τράφην = ἐτράφησαν. — 267. ἔσαν = ἦσαν
 es, Æolic form for θῆρες; from the one is derived the
 a the other the German *Thier*. These are the Centaurs,
 itants of the forests. ὀρέσκοος, fr. ὄρος and κίω (pi
 ai) is found in Æschylus:—κοιος and -κμος are Ionian
 καὶ μὲν (= μὴν), and yet. — 270. ἄπιος, distant, rem
 ed fr. ἀπό. It was not till several centuries after H.
 meant the Peloponnese; Ἀπία having the first syllabl
 g derived from a fabulous king Ἀπης. αὐτοί, *ultra*.—27
 ν, either (1) κατὰ τὴν ἑαυτοῦ δύναμιν (as κατ' ἑμε;
), or (2) *pro me*, that is *seorsum*, alone, *on my own account*,
 in the general crowd of the combatants, nor as the assis
 r combatant, an honorable character, as one sees in sever

283 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν

284 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

They persist in their animosity. The assembly is dissolved.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.

Ἄλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,

285 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,

πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οὔτω.

Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἰόντες,

286 τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

287 Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·

Ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,

εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὃ ττι κεν εἴπῃς·

ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε

288 σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι οὔτω.

Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης

οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·

λίσσ. ὅτε (= ὅ, ὅτινι, cui) κτλ.—οὐχ ὁμοίης (sc. τῇ τῶν ἄλλων) ἀλλὰ μείζονος.—283. ἔρκος πολέμου, bulwark against war (gen. ὅμοιος). The gen. receives this meaning from the notion contained in the subst. to which it is joined. πέλεσθαι = εἶναι is frequent in H.

286. δῆ, *profecto*. μοῖρα, the part which befits each: κατὰ μοῖραν, conformably to justice or propriety.—287. Tmesis περιέμμεναι = τιμῆναι.—288. σημαίνειν, to give signs, i. e. orders. ἃ τινὰ οὐ πείσεσθαι οὔτω, *quæ* (for in quibus rebus) *aliquem ei non obsecuturum esse credo*, in which things I do not think that *somebody* (or a man, = many a one) will obey him. Agamemnon implies that at all events he himself is included in this number. The neut. accus. of the pron. with *πειθόμεναι* (τοῦτο *πειθόμεναι*, &c.) is frequent and natural, because *πειθόμεναι* signifies properly, *I allow myself to be persuaded of a thing*.—290. We have already met with *τιθέναι* in the sense of *reddere*, as often in H.—μὲν = αὐτόν. αἰχμητής, a warrior in general.—291. τοῦνεκά = τοῦτου ἕνεκα. προθέουσι = *προτιθέασι*, fr. *θίω*, primitive t. of *τίθημι*. *προτιθέναι*, in *medio ponere*, to leave free to take, permit.—292. ὑποβλήδην, *respondendo*, an adv. formed fr. *ὑποβάλλω*, *subji- cio*, to subjoin, reply, sometimes before the first speaker has finished, but always less strong than to interrupt.—294. πᾶν ἔργον, in every thing.—297. σὺ—βάλλεο σῆσιν, comp. Virg. *Æn.* iii. 388: *Tu condita mente teneto*. This verse is often found in the *Od.* xi. 453. xvi. 281, &c. βάλλεσθαι ἐν φρεσὶ, to lay to heart; not εἰς φρενας, though βάλλεσθαι implies motion. Cf. Gr. 1037, § 645; and the Latin construction *imponere in aliquâ re aliquid*. F.—299. τῷ = τινί.—301. τῶν τεταλὼν with force the τῶν ἄλλων of the preceding verse. These genitives

- 315 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας
 316 ταύρων ἢ δ' αἰγῶν παρὰ θῖν' ἄλός ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῷ.
 Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγα-
 μέμνων
 λῆγ' ἐρίδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.
 320 Ἄλλ' ὅγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
 Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηρον·
 324 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
 ἔλθων σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.
 Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 Τῷ δ' αἰκόντε βάτην παρὰ θῖν' ἄλός ἀτρυγέτοιο,
 328 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 Τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
 ἤμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς.
 Τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 332 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο.
 Αὐτὰρ ὁ ἔγνω ἧσιν ἐνὶ φρεσὶ, φώνησέν τε·
 Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,

purify themselves (ἀπολυμαίνεσθαι) they bathed in the sea, and threw into it every object defiled by contact with the infected (λῆμα).—

315. ἔρδων, like *facere*, = *sacrificare*. — 316. ἀτρυγέτος, an Homeric epithet for the sea; where there is nothing to reap or crop (τρυγᾶν), 'the unutilisable and barren deep' (Cowp.), opp. the earth which produces every thing. — 317. Tmesis for *περικλισσομένη*, enveloped. — 319. τὴν = τῇ. — 321. τῷ = ᾧ. — 322. ἔρχεσθον κλισίην. Verbs of going, coming, &c. often have accus. of the place without a preposition. — 323. χειρὸς ἱάσσε, = *manu prehensam* (*ducere*). ἀγέμεν = ἀγεῖν, inf. of purpose. — 324. κς — ἔλωμαι, cf. v. 137. δώωσι = δῶ, 3rd sing. aor. 2, subj. Ἐγὼ δέ. Observe the second δέ, which is occasioned by the opposition between the two subjects. — 325. πλεόνεσσι = πλείοσι, sc. ἀνδράσι. ρίγιον, Schol. *φρικωδέστερον*, a compar. formed fr. the subst. τὸ ῥίγιος, *frigius*, which is derived from it, but with a weaker sense (*Db.*). — 326. προΐει, 3rd sing. impf. fr. προΐημι. Tmesis for ἐπέτελλεν, charged them with . . . — 327. βάτην = ἐβήτην, fr. βαίνω. — 330. οὐ γήθησεν, *was not pleased*, meaning, he was much distressed. Such turns of expression are frequent in all languages. — 331. ταρβήσαντε = *confusi*; they had been thrown into a state of confusion (aor.); but αἰδομένῳ denotes a continued state. *N.* — 332. οὐδ' — προσεφώνεον. 'Silentio isto significantius, quam ullo sermone potuissent, et Agamemnonis honori et Achilles et suorum ipsorum salutem consulunt.' Cl. Προσφωνεῖν with two accus. See v. 201. — 333. ὁ, he, Achilles. — 334. Διὸς ἄγγελοι, because they often bore the will of Zeus, kings being inspired by him. In Book

- 350 θὺν ἴφ' ἀλὸς πολίης, ὀρόων ἐπὶ οἴνοπα πόντον·
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
352 Μητὴρ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἰόντα,
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
Ζῆς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
ἧ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
355 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Thetis appears, consoles him, and promises to pray to Zeus to avenge him on the Greeks.

- Ὡς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
ἡμίην ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.
Καρπαλίμως δ' ἀνέδου πολίης ἀλὸς, ἧς τ' ὀμίχλη·
360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
χειρὶ τέ μιν κατέρεζεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
Τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος;
ἱξάουδα, μὴ κεῖθε νόσφ', ἵνα εἶδομεν ἄμφω.
364 Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

[*de audientis poetis*, § 8) blames Achilles for shedding tears for a captive maiden: but the sequel proves that a very different thing from the loss of Briseïs was the real cause of these tears (*Db.*). — 350. θὺν ἴφ' = ἐπὶ θύνα. ὀρόων = ὀρώων (*D.* 101). οἴνοψ (lit. *wine-faced*, *sea-coloured*), of a red black (a dark purple). Wine has often in *H.* the epith. *μέλας*. — 351. χεῖρας ὀρεγνύς; sc. *εἰς ἄλλα*, towards the sea, where his mother (the sea-goddess, *Thetis*) dwelt. — 352, 353. μινυνθάδιόν περ, *very short lived* ['ordained so soon to die.' *Corp.*]. τιμὴν περ. The first *περ* signifies *very*, as *v.* 131; the second, *at any rate then*, or, *at least then*. We must not suppose any real difference of meaning: the force given by *πέρ* both to *μινυνθάδιος* and *τιμὴ* is, that each must be taken in its full extent: as the short period of his earthly existence is to be taken strictly (admitting of no extension), so the honour by which it was to be compensated must also be taken in its strict sense (admitting of no diminution). For Achilles was destined either to have a long life without fame, or a short life with eternal fame, cf. 9, 410. *C.* ὄφελλεν (= *debebat*). ἐγγυαλίζαι, like *ἐγχειροῦν*, fr. *γυάλον*, the hollow of the hand. — 354. οὐδέ τυτθόν, *as tantillum quidem*. — 356. ἀπούρας, = ἀφιλόμενος. Cf. *App. V.* 353. γέροντι. Cf. *grandævus Nereus*. *V. Georg. iv.* 392. — 359. ὀμίχλη, *ionic* = ὀμίχλη, a mist. The gods often appeared enveloped in a cloud. — 361. χειρὶ κατέρεζεν, *stroked him down* [lit. *did him down*] with her hand; = *demuisset, caressed him, soothed him*. There is also a form in three syllables, *καῖρεξε* (= *κατέρεξε*). — ἐκ τ' ὀνόμαζεν = *ἐξενόμαζεν* τι, *et elocuta est*, sc. τὸ ἔπος. *verbum*: 'she said what she had to say, and spoke it fully out.' *N.* [Not, she uttered his name.] — 362. σὲ φρένας ἔκετο, *te animum attigit*, i. e. *te*, scilicet *animum tuum*, *attigit*. — 363. εἶδομεν = *ειδῶμεν*. — 365. τήν [τήν, except in *Er.*

Ἀτρεΐδα δὲ μάλιστα δῶω, κοσμήτορ
 376 Ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησάν
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι
 ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονι ἦνδρα
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μ
 380 Χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τ
 εὐξαμένον ἤκουσεν, ἐπεὶ μάλα οἱ φίλ
 Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος·
 θνησκον ἐπασσύτεροι· τὰ δ' ἰπώχετο

poets] = τί ἦ; So ἐπειή = ἐπεὶ ἦ.—366. Thebe, in the province of Adramyttium. The inhabitants of which Thebe was the capital, were called Κίλας. Having been driven thence, they inhabited Cilicia, and there built other cities of the same name, which tells us were visited by Alexander the Great, in Cilicia, as being the cities mentioned by H. The city which Alexander could not have been guilty (*Db.*), was situated in the district of Thebé. Eëtion was Ὑποπλακίων (i. e. dwelling at the foot of Mount I of Andromache. Cities have in H. the epith. ἱερῆα, epith., founded on the temples and the protection common with all grand and striking objects. See v. 141.—367. διεπράθομεν, fr. διαπέρθω. We have that the vocal organization of the Greeks was very the transposition of the letter ρ.—368. μετά, c. da

- 384 πάντα ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις
 ἰὺ εἰδὼς ἀγόρευε θεοπροπίας Ἐκάτοιο·
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβειν· αἶψα δ' ἀναστὰς
 388 ἠπείλυσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 Τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 εἰς Χρούσῃν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 392 κούρην Βρισηῖος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 Ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·
 ἔλθοῦσ' Οὐλύμπόνδε Δία λίσαι, εἴποτε δῆ τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ.
 396 Πολλάκι γὰρ σέο πατρὸς ἐνὶ μεγάροισιν ἔκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφέϊ Κρονίῳ
 οἷς ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 400 Ἦρη γ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
 Ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεὰ, ὑπελύσας δεσμῶν,
 ὥχ' ἑκατόγχιρον καλέσας· εἰς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δὲ τε πάντες

αὐτῶν, τοῖς, inquam. The same introductory use of the pronominal ὃ (ἢ, τὸ), to be defined by a following substantive, occurs at v. 391, τὴν δὲ . . . ἄγοντες κούρην Βρισηῖος, and in a thousand other places.—384. Ἄμμι = ἡμῖν.—388. ὃ = ὅς.—390. ἄνακτι. Apollo.—391. νέον, *super.* κλισίηθεν = ἐκ κλισίης. ἔβαν = ἐβησαν.—393. περιέχεσθαι *pass.*, *implicet aliquid*, to cling to one, not to abandon him. ἔηος, fr. ἔης, *dativus*, whence the adv. εὖ, which alone has remained in use.—394. The last syllable of Δία is here long, because the liquid λ is doubled in pronunciation. λίσαι, aor. 1 imper. fr. λίσσομαι or λίτομαι.—395. ὦνησας, fr. ὀνῖναι, *jurasti*. It is a characteristic trait of the most ancient prayers to waive the mention of any merit towards the deity; my right to be heard. We have already seen this in the prayer of Chryses, v. 39, &c.—396. πολλάκι, poet. = πολλάκις. σέο (= σοῦ) εὐχομένης depends on ἔκουσα. ἀκούω takes a gen. of the person who makes himself heard. σέο or σου is commonly enclitic; but here the partic. εὐχομένης places σου in relief, and from this emphasis it ought to be accented. Constr. ἐν μεγάροις πατρός. Understand ἑμοῦ. Pelus is meant.—397. εὐχομαι, I speak of myself, of my merits. See note on v. 91. The ordinary translation, to boast oneself, adds to this word a strength of meaning that does not belong to it. ὅτ' ἔφησθα. Comp. the Lat. *audiri ex te, quum diceret*, &c. W. κελαϊνεφής = κελαϊνεφής, a euphonic abbreviation.—398. οἷος, Ionic = μένος.—402. ὥχ' = ὤεν. ἑκατόγχιρ, gen. -χιρος is the ordinary form, gen. -χίρειος, is only found in the Epic poets. The Centimani were giants of the ancient Mythology, formidable to gods and men. See the Mythology of Apollodorus, and the beginning of Hesiod, *Theogony*, v.

Τὸν δ' ἡμείβετ' ἔπειτα θεΐτις
 ὦμοι, τέκνον ἐμὸν, τί νύ σ' ἔτρα-
 Αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυ-
 416 ῆσθαι; ἐπεὶ νύ τοι αἶσα μίνυνθά
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυ

127.—403. Βριάρεως, derived from βριαρός
 (gen. -ωνος), a son of the Sea (Πόντου), is in
 Poseidon. *Or. Metam.* ii. 9. *Proteaque an-
 prementem *Ægeona* suis immania terga lace-
 different names which the gods and men, respec-
 object. The first was doubtless that which was
 poems; the second, the ordinary name. More
 all poetry has been regarded as inspired by
 The father of these giants with a hundred han-
 tation of extraordinary strength) was Οὐραν-
 γαίων. The Schol.: τῇ αὐτοῦ δόξῃ γαυριῶν κ-
 τόν, the giant. οὐδέ τ' ἔδησαν, and they did
 intended to bind (=c. *Δία, Zeus*). It was not ne-
 to ἔδησαν. On οὐδέ τε, cf. App. IV.—407. μνή-
 remind. γούνων = γονάτων, the gen. of the par-
 stand μιν or αὐτόν. Suppliants touched with or
 whom they implored, and his chin with the o-
 αἶ κέν πως, if by any means. For ἐπαρῆξαι.—
 the other hand. Ἀχαιοὺς is an explanatory s-
 v. 363. The stem of the vessels was always to
 when they were stationary. Cf. the well-kno-

- 415 ἔπλεο' τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 Τοῦτο δέ τοι ἱρέουσα ἔπος Διὶ τερπικραύνῃ
 420 ἡμ' αὐτῇ πρὸς Ὀλυμπον ἁγάννιφον, αἱ κε πίθηται.
 Ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆν' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμόμονας Αἰθιοπῆας
 424 χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε.
 Καὶ τότ' ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γουνάσομαι, καί μιν πείσεσθαι οἴω.
 425 Ὡς ἄρα φωνήσας ἀπεβήσετο τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικὸς,
 τὴν ῥα βίῃ ἀέκοντος ἀπηύρων.

Ulysses restores the daughter of Chryses to her father, and offers a hecatomb to Apollo at Chryse, as a propitiatory sacrifice.

Αὐτὰρ Ὀδυσσεὺς

ἰς Χρυσὴν ἵκανε νύκτων ἱερὴν ἑκατόμβην.
 432 Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ·

vide.—417. *περὶ πάντων*, above all, more than all the others.—418. *ἔπλεο* = *ἐπίπλεο* = *ἐπίπλου*, *thou art*: lit. *thou wast, and still art*. *τῷ* is well explained in the Schol. by *διὸ δὴ*.—420. Olympus is *ἁγάννιφος* (snowed with snow), as a mountain.—422. *μῆνι*, *impr.*—423. *Ὠκεανός*, the Ocean is, in H., an immense river which encircles the whole earth. The earth is regarded as flat, not as spherical. At its two extremities, east and west, dwell the Æthiopes, *Αἰθιοπῆες* (fr. *Αἰθιοπῆ*) or *Αἰθιοπῆες* (fr. *Αἰθιοπῆες*). The beautiful idea of a people ignorant and just is dear to the human mind, and often presents itself: H. believes it realized in the Æthiopians. For that reason the gods make there a stay of considerable length (*Db.*).—424. *χθιζός*, *hesternus* (= *heri*), yesterday. The date of an action or event is often expressed by an adjunct. esp. by one in *-αἶος*: *τρίτατος ἔβη*, he set out on the third day.—425. *δωδεκάτῃ*, sc. *ἡμέρᾳ*.—426. *ποτὶ* = *πρὸς*. *χαλκοβατῆς*, paved with brass, all brazen, or with brazen (i. e. *firm*) base (*Lidd. and Scott*). Elsewhere the heaven is called *χάλκεος*, *πολύχαλκος*. H. gives the same metallic ornaments to the palaces of his kings. *δῶ* = *ἔωρα*.—427. *παίσεσθαι*, to allow oneself to be persuaded. See note on v. 209.—428. *ἀπεβήσετο* is an Epic aor., like *δύσετο*, = *-σατο*.—429. *γυναικός*, gen. *γυναικός*, see v. 65.—430. *ἀπηύρων*, in sense of aor. carried off. Cf. App. V. As this verb governs a dat. of the person, *ἀέκοντος* cannot be made to depend on it. To do a thing *βίᾳ τινός*, *vi alienius*, = *vi alieni illatâ*, in spite of any one. H., instead of *βίᾳ ἀέκοντος*, has put *βίᾳ ἀέκοντος*, *vi invito illatâ*, which is more energetic (*Id.*).

433. *στείλλεσθαι ἰστία*, *vela contrahere*, to furl the sails round the

παῖδά τε σοὶ ἀγέμεν, Φοίβω θ' ἱερὴν ἐκ
 444 ῥέξαι ὑπὲρ Δαναῶν, ὕφρ' ἱλασόμεσθα ἃ
 ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆν.
 Ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο
 παῖδα φίλην· τοὶ δ' ὦκα θεῶ κλειτὴν ἐκ
 448 ἐξείης ἐστησαν ἐϋδμητον περὶ βωμόν·
 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀν
 Τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας
 Κλυθί μεν, Ἀργυρότοξ', ὅς Χρύσην ἀ
 452 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσ
 ῃ μὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμέ
 τιμησας μὲν ἐμέ, μέγα δ' ἵψας λαὸν Ἀχ
 ῆδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδ
 456 ἦδ' ἔτι καὶ νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνε

yards.—434. ἱστοδόκη, fr. δέχομαι, the mast-hold [⁴ its
 a raised channel or bed, prepared to receive the mast
 ὑφίναί, demittere, to let down. The mast planted ami
 ported before and behind with stays (πρόστονοι).—435.
 ὄρμος is the part of the harbour (λιμὴν) where the sh
 —the anchorage, berth. By later writers ὄρμος was put
 H. distinguishes the two words exactly.—436. For ἐξεί
 σαν. εὐναί (anchor-stones: lit. couches), were large sto
 the ship, which were let down to the bottom, to ser
 πρυμνήσια, adj., sc. σχοινία, or πείσματα, hawsers

437 Ὡς ἔφατ' ἐνχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλ-
λων.

Αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
αὐίρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
160 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυσαν,
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
Καίῃ δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
λαΐβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπύβολα χερσίν.
164 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
ῥύψαν τε περιφραδέως, ἐρύσαντο τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
168 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο.

comprimo, affligo.—439. αὐίρυσαν, fr. αὐ, retro, drew back the head of the victim. For customary actions the verb alone suffices; e. g. when one says *pour*, there is seldom need of a governed case, to denote the object. When a sacrifice was offered to a celestial god, they raised the head of the victim; but depressed it for an infernal deity.—460, 461. The Greeks offered on the altar only the thighs (*μηροί*) or the thigh-bones (*μηρία*) of the victim, after covering them over with a coating of fat (*κνίσῃ*), and placing another coating below (whence *δίπτυχα ποιήσαντες*, and *καλύπτειν*, to *entelope*). They then threw upon it small pieces taken from all the limbs of the victim (*ὠμοθέτειν*), to indicate symbolically, that the victim was entirely consecrated to the gods. The myth which represents the origin of sacrificing the thigh-bones is related by Hesiod, *Theogony*, 535, &c. (*Db.*)—463. πεμπύβολα, from the Æolic form *πέμπε* = *πέντε*, five-pronged forks.—464. For *καίῃ*, aor. 2, pass. : *πάσασθαι* (pres. *πατίομαι*, which H. does not use), to taste. *σπλάγχχνα*, like *cisœra*, the heart, lungs, and liver. These nobler *cisœra* were eaten immediately after the sacrifice.—465. *μίστυλλον*, Virgil's '*in frusta vocant*.' ἄμφ' ὀβελοῖσιν ἔπειραν, on the spits, so that the flesh stuck round them (construct. *prægnans*) ; a more picturesque expression than *pierced with spits*.—466. ἐρύσαντο, withdrew the spits.—467. τετύκοντο, aor. 2, mid. with redupl. fr. *τύχω*, *sibi pariterant*.—468. ἐδεύετο (*ἐδίετο* = *ἐδεῖτο*, the digamma being replaced by the *v*. οὐδέ τι, and in nothing, in no respect. *εἴσης* = *ἴσης*, *æqua*, equally divided.—469. For *ἔεντο* (aor. 2, mid. fr. *εἰρήμι*), *ejecerant*. *ἔρον*, Æolic, = *ἔρωτα*, the love, i. e. *liking for, desire*. Cf. Virgil's less simple imitation of this verse so often repeated in H., '*Postquam exempta fames et amor compressus olendi*.'—470. ἐπεστέψαντο ποτοῖο, filled with wine to the brim [*'crowned them high with wine*, Cowp.]. So Aristotle explained this verse, adding : *τὸ δὲ στέφειν πλήρως τινὰ σημαίνει*. Virgil renders it, '*Crateras magnas statuunt, et vina coronant*,' 'encircle them with garlands.' But this manner of decorating the cups is posterior to H. It has been thought possible, to take *vina coronant* in the sense of *κρη-*

480 Οἱ δ' ἰστὸν στήσαντ', ἀνὰ θ' ἰστία λευ-
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφ
 στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰοί-
 ῃ δ' ἔθεν κατὰ κύμα διαπρήσσουσα κέλ

τῆρας ἐπιστέψαντο, but another verse (Æn. iii. 525) :
 chises magnum cratera coronâ Induit, implevitque mero
 as to the meaning of the Roman poet. In the crater,
 κεράννυμι, *misceo*), they mixed the wine and water,
 filled the cups (δέπα = δέπαια, fr. δέπας, τό) which t
 sented (νόμηνσαν, *distributed*) to the guests, commen
 (see v. 597). — 471. The formula ἐπαρξάμενοι δεπ
 always joined to νόμηνσαν) is only found in H., and h
 ferently explained. Ἀρχεσθαι, ἀπάρχεσθαι, and κα
 nify to *offer the first or first-fruits of any thing to the god*
 vest, of a meal, &c. This oblation was one of the most
 B. translates ἐπαρξάμενοι δεπάσσειν, *after pouring th*
into the goblets ; the ἐπὶ indicating the approach to each
 Db. thinks ἐπάρχεσθαι δεπάσσειν is, to present the cup
 of oblation ; perhaps, to raise the cup a little toward
 placing it in the hand of the guest. — 473. παιήονα (A
 pæan, a song to pray for health (see the commencement
Rex), or to return thanks for having obtained it [or any
 — 475. ἦμος, Epic = ὅτε (cf. τῆμος = τότε), has probab
 as ἦμαρ (B. : contra F.). For ἐπῆλθεν. — 476. δῆ το
 (resolving the δῆ) *tum eo tentum erat, ut* — (N.). ἐκοιμή
selves down to sleep ; whence the accus. with παρά, as affi
 tion. — 477. ἠριγένεια, *mane* (ἦρι) *orta*. ῥοδοδάκτυλ

454 Ἀντὰρ ἐπεὶ ῥ' ἴκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑφ' οὗ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νείας τε.

Achilles abstains from any intercourse with the other chiefs. The interview of Thetis and Zeus, who promises her to grant victory to the Trojans, until her son be avenged.

458 Ἀντὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
οὔτε ποτ' εἰς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ
492 αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
' Ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται ἑφετμέων
496 παιδὺς ἰοῦ, ἀλλ' ἦγ' ἀνεδύσεται κῆμα θαλάσσης,
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
εὐρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
ἄκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
500 Καὶ ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων
σκατῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα

(*s. g. νιφίλη, θάνατος*) and later, *purple*.—483. κατὰ κῆμα (the sing. taken collectively), = κατὰ τὰ κύματα, or κατὰ τὴν θάλασσαν. — 485. ἐπ' ἠπείρου ἔρυσαν. The ancients, when they had to remain for any length of time, drew their vessels ashore. They placed them upon stays (*ἔρματα*), beams, or stones, that the wetness of the ground might not reach them.—486. Remark the expression, *ἔρματα μακρὰ τάνυσσαν*, they *wretched* underneath long stays (of wood), = *ἐπέθισαν*, they *placed* underneath. In speaking of *long* objects, H. adapts the verb to *them*, instead of employing the general expression.

488. *ῥ* is for *εὐρος*, and not the article.—489. Πηλέος as a dissyllable by synizesis.—490. πωλέσκετο, frequentative impf. *itabat*. This form never has the augment.—491. φίλος must often, in H., be rendered by the possessive pron.; to translate it here by '*his dear heart*,' would give too much emphasis. (The lower classes of English often use the word *dear* much as H. uses φίλος: 'I've got such a pain in my *dear* head!' 'I've almost broken my *dear* back!')—493. ἐκ τοῖο (= τοῦ = τούτου), *ex eo*, neut.; lit. '*from that*,' for, from that time, that day. Observe the simplicity of the connective forms, ἀλλ' ὅτε δὴ . . . καὶ τότε δὴ.—495. ἦρχε = ἡγεῖτο. λήθεσθαι = λανθάνεσθαι, with gen. *to forget*.—497. ἡερίῃ (= αἰρία), like vaporous air (opp. to αἰθέρῃ); enveloped in a cloud, as above at v. 359, ἡντ' ὀμίχλῃ. Others derive ἡερίῃ fr. ἡῆρα, *swine*, and take it for *matutina*. Οὐρανός is sometimes the firmament of brass, the heaven properly so called; sometimes, as here, the highest region of ether, into which the summit of Olympus elevates itself.—498. εὐρύοπα, here accus. of εὐρύωψ; elsewhere *εὐρύωπα* is the *Aeolic nom.* for *εὐρύωπης*.—499. See note on v. 44.—

Ὡς φάτο· τὴν δ' οὐτι προσέφη νεφελη
 512 ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ' ὥς ἤψατο
 ὥς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον
 Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατ'
 ἢ ἀπόμεπ'· ἐπεὶ οὐ τοι ἐπὶ δέος· ὄφρ' εὖ
 516 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός ε
 Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφελη
 Ἥ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐ

501. σκαίῃ sc. χερσί. Remark this suppliant attitude, *cf.*
Hecuba, v. 342. — 503. μετ' ἀθανάτοισιν, *inter deos*.
 v. 368. 'We may compare this speech of Thetis in fav-
 our of Aeneas with that of Venus in favour of Aeneas, Bk. i. 229.
 consists of twenty-four lines, this has only seven; and
 marked as a characteristic trait of H.'s poetry, that
 indulges in digressions, but when his object is to recite
 interest his hearers; whenever he expresses the senti-
 ments of his characters, he goes right to the mark, without turning
 out circumlocution. Virg., on the contrary, delights in
 throwing all the accessories which strengthen the principal
 argument, and disposes his arguments with a rare sagacity, but one at
 the expense of labour and the arrangement. In H. one feels nothing
 but the inspiration.* (*Deb. fm Dugas Montbel.*) — 508. πέπρ. Cf. *πρόφρα*,
tandiu. ἐπὶ Τρωσὶ τίθει (= τιθεῖ, which is
 κράτος, put strength on the side of the Trojans; give
 victory.—510. ὀφέλλειν, *augere*, in the sense that *augere*
aliquem consulatu. — 512, 513. ὥς . . . ὥς, *ut . . . sic*.
 both as *demonstratives*: comparing V.'s *ut vidi, ut peri-*

- 519 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
 520 Ἡ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν
 νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 Ἄλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
 524 Εἰ δ' ἄγε τοι κεφαλῇ κατανέυσσομαι, ὅφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
 τέκνωρ' οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλὸν,
 οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανέυσω.
 528 Ἡ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσiai δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

The complaints of Hêrê, who has discovered the interview of Zeus and Thetis. Zeus answers her with menaces, and orders her to be silent.

- Τῷγ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα
 532 εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἰδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

ἴργα, profecto petitiōis res sunt, or (better) erunt. ὅτε here = quoniam. ἐχθοδοπήσαι, App. V. ἐφήσεις, fr. ἐφήμι, wilt set me to . . .
 — 519. ὅτ' ἂν, Gr. 931. ἐρέθῃ, in prose, ἐρεθίζῃ. — 520. καὶ αὐτῶς, *even as it is, i. e. without any fresh cause.* In the Greek worship Hêrê (Juno) had a venerable character: whence, then, could arise the jealousy, the querulous humour, the hatred, the transports of anger, which H. paints us in this goddess, who presides over marriages, and is invoked to render alliances happy! It is because, according to the excellent remark of O. Müller, H. has taken her character as he found it in the ancient ballads which celebrated the birth of Apollo and Diana, the birth and labours of Hercules. The fable of the Iliad does not indeed present the ruthless persecutions which Hêrê raised against Latona and Hercules, but her character is still that which springs from those myths (*Db.*). — 523. On κε (= ἂν) with the future, cf. App. IV. μελήσεται (= the more common μλήσῃ) *cura erit.* — 524. εἰ δ' ἄγε, see note on v. 302. — 525. ἐξ ἐμέθεν (= ἐμοῦ), on my part. — 525. The γέ refers to an implied antithesis: *alius alius anseterandi mor est (N.).* — 526. ἐμὸν (= τὸ ἐμὸν), what proceeds from me, my word. F. supplies τέκνωρ. Cf. App. V. — 528. κυανέαις ἐπ' ὀφρύσι νεῦσε, he bent his head with the movement of the eyebrows which accompanied that gesture. ἐπὶ belongs as adv. to νεῦσε (*N.*). — 529. ἐπιρρώσθαι, to move in a lively manner, here = to roll or fall from the head. The ἐπὶ indicates that the motion of the hair follows the nod. It is said that Phidias professed to have taken these three verses as the model (παράδειγμα) of his celebrated statue of the Olympian Zeus. κρατὸς, gen. of κάρ (τό, App. I.), the head. Virg.: 'Adnuvit, et totum nutu tremefecit Olympum.'

531. διέτμαγεν = διετμάγησαν, fr. διατμήγω or διατμάω (= διατρίνω), *discesserunt.* — 532. ἄλτο (soft breathing), syncopated aor. 2, fr. ἄλλασαι. — 533. Ζεὺς, sc. ἰβη, to be supplied from the preceding ἄλτο. ἀνέστησαν = ἀνίστησαν. — 534. σφοῦ = σφετέρου. ἔτλη =

544 πρόφρων τέτληκας εἰπεῖν ἔπος ὃ τι νοῖ
 Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν
 "Ἡρῆ, μὴ δὴ πάντας ἐμὸν ἐπιέλπεο μῦθος
 εἰδῆσθαι· χαλεποὶ τοι ἔσονται ἀλόχῳ περ
 Ἄλλ' ὃν μὲν κ' ἐπαικὲς ἀκουέμεν, οὔτις
 548 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἄ
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νο
 μήτι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλ
 Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια
 552 Αἰνότετε Κρονίδη, ποῖον τὸν μῦθον εἴπ
 Καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι, ἄσ' ἐθέ
 νυν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε
continuit; a se impetrare potuit.—536. *θρόνος*, not a throne
 more elevated than those of the other gods (*κλισμοί*)
 was placed a footstool (*θρήνη*). — 536. *οὐδὲ μιν* "E
δοῦσ' ὅτι οἱ . . . A Hellenism of every period of the li
εἰ ὅτι καλὸς εἰ = οἶδα ὅτι σὺ εἰ καλός. [So in Lat.
am, quam tardus sit.] Our present passage has this pi
 though a new subject follows *ὅτι*, the secondary reflexi
 of the object (*μιν*) of the principal sentence. — 538.
ἀμπρόπους (*Eustath.*); [*bright-footed daughter of the*
 the same grammarian compares Medea (1164), *ἀβ*
αλλεύκῳ ποδί. All the great sea-gods are represent
 here it is Nereus (*grandævus Nereus*, Virg.), the

- 556 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
 Ἥερή γὰρ σοίγε παρέζετο καὶ λάβε γούνων·
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 560 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς.
 Δαιμονίη, αἰεὶ μὲν οἶσαι, οὐδέ σε λήθω·
 πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μάλλον ἔμοι ἔσσαι· τὸ δέ τοι καὶ ρίγιον ἔσται.
 564 Εἰ δ' οὐτω τοῦτ' ἐστίν, ἔμοι μέλλει φίλον εἶναι.
 Ἄλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπίεθω μύθῳ·
 μή νύ τοι οὐ χραίσμωσιν ὕσσι θεοὶ εἰς' ἐν Ὀλύμπῳ
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

The gods are distressed ; but Hēphæstus (Vulcan) shows them the advantage of yielding to the power of Zeus, and restores gaiety among them by discharging the office of cup-bearer. Apollo and the Muses raise the song. Night coming on, the gods retire to their several abodes.

- 568 Ὡς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρῃ·
 καὶ ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 ὠχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.
 Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 572 μητρὶ φίλῃ ἐπήρα φέρων, λευκωλένῳ Ἥρῃ·
 Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτὰ,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
 576 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ, λίαν πάρος, *aye*, this long time past.—555. *ἔδοικα*, with a *present* sense. *ἐίδειν* is to conceive fear ; *δειδικέναι* or *δειδέναι*, to have conceived it, to be afraid. Many perfects which must be rendered by presents, may be explained in a similar way. *παραίπειν*, to circumvent you by words ; to talk you over.—559. *πολέας* as dissyllable. —561. *δαιμόνιος*, urged or influenced by a genius (*δαίμων*), whether good or bad ; strange, in English whimsical. *αἰεὶ οἶσαι*, thou art ever surmising.—562. *πρᾶξαι*, *proficere*, to attain to (the knowledge). *ἀπὸ θυμοῦ εἶναι*, and as adj. *ἀποθύμιον εἶναι*, to be far from any body's heart ; to be an object of aversion to him.—565. *ἀκέουσα*, as if fem. of *άκίων*. Cf. App. V.—566. *μή νυ*, see note on v. 28.—567. *ἰόνθ'* = *hæc*, to be referred to Zeus : *metuo ne a te non depellant me aggre-dientem*. *Χραίσμειν τινὶ τι*, *defendere* or *arcere ab aliquo aliquid*. *ἐφείω* = *ἐφίω* = *ἐφῶ*, subj. aor. 2, fr. *ἐφίημι*.

570. *ἔχθησαν*, see v. 517.—571. *ἦρχ' ἀγορεύειν*, spoke first.—572. *ἐπήρα* (*eo ἄρῳ, accommodo*), *commoda*, *apta*, *grata*. App. V. —575. *κολῶς*, a tumultuous din or clamour. App. V. *ἐλαύνειν*, *motere*, *excitare*, to raise.—576. *ἔσται*, *will there be* ; i. e. if you go on thus. *τὰ χερεῖονα*, the worse ; i. e. discord. *νικᾷ* has the upper hand, pro-

μή σε, φίλην περ ἰοῦσαν, ἐν ὀφθαλμοῖσι
 588 θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνυ-
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀν-
 Ἦδη γάρ με καὶ ἄλλοι' ἀλεξέμεναι μεμα-
 ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσ-
 592 Πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἠελίῳ κατὰ
 κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο.
 Ὡς φάτο· μείδῃσεν δὲ θεὰ λευκώλενος
 596 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελ-
 Αὐτὰρ ὃ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσι
 οἶνοχόει, γλυκὺν νέκταρ ἀπὸ κρητῆρος ἀφ-
 Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσι

ails.—577. παράφημι is less strong than παραινώ.—
 = νικῶ.—Tmesis for συνταράξῃ.—580, 581. εἴπερ γὰρ
 Ὀλύμπιος . . . στυφελίξαι, sc. δύναται ἂν : Hēphiestus's
 podosis, that he may manage his mother.—582. καὶ
 ccost, for the imper.—584. δέπας ἀμφικύπελλον, I
 έτλαθι, aor. 2, imperat. with redupl. Aude has a
 587. ἐν ὀφθαλμοῖς, really formed a natural representa-
 mage is in the eyes. θεινομένην, beaten, struck ['with
 sed.' Cowp.] must be taken literally, and was so to
 Ierupbl. ii. p. 378, D : Ἐφαίστου ῥίψεις ὑπὸ πατρός,
 ητρί τυπτομένην ἀμύνειν.—589. ἀργαλέος ἀντιφέρε

600 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

Ἦς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
604 Μουσάων θ', αἱ ᾄδειον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέβη λαμπρὸν φάος ἡελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἤχι ἐκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις
608 Ἥφαιστος ποίησεν ἰδυίησι πρᾶπίδεσσιν.

Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι
ἐνθα καθεῖδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

365; 21, 141. — 599. ἐνώπτο, aor. 2 mid. of ἐνόρνυμι. Plato, in his Republic, blames this passage severely, as giving a false idea of the deity. — 602. See 468. — 606. κακκείοντες (κατκείοντες) = κατακείοντες. Κεῖω (eubare cupio), a desiderative verb, like βρωσίω, πολεμῶ. ἔβαν = ἔβησαν. — 607. ἤχι = ὅ, where. ἀμφιγυήεις is explained by Apollonius ἀμφοτέρωθεν, fr. γυνός, lame. — 608. ἰδυίησι = εἰδυίαις. — 609. ὅν, sum. — 610. πάρος, olim, this long time past, always. — ἰκάνοι, opt. of indefinite frequency. ἐνθα is here relative, = ὅθι; in the following verses, demonstr., = ibi. — 611. παρὰ, by his side, adv. The throne of Hērē at Argos was one of the most celebrated works of art, but after the time of Homer.

al. fut. for κτιν.

608

485

401

7/15-54

611 61

27

Zeus wishing to avenge Achilles and punish the dream to announce to the son of Atreus that abandoned Troy to its fate. The dream appears to Nestor, and advises him, on the part of the gods the same day, as being no longer protected by them awakes full of hope, and directs his steps towards the Greeks.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπ-
 εὔδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμ-
 ἄλλ' ὅγε μερμήριζε κατὰ φρένα, ὥς Ἄ-
 4 τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν
 Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλοι

1. ἄλλοι = the other, sc. *præter Jovem*. μὲν ῥα (thus, then, or so. App. IV. in μὲν. ἵπποκορυστῆς, a warrior on horses. Cf. χαλκοκορυστῆς, a warrior equipt in brass; Κορύσσειν (to arm with a helmet) has the more general equip for war, &c. ἵπποκορυστῆς = ἵπποις or ἐφ' ἵππων heroes fought, not on horses, but in chariots, which are of e. g. ἀφ' ἵππων ἄλτο χαμᾶζει, *de curru desiluit*.—2. ἔχ Lat. *me habet* for *tenet*. νήδυμος, App. V.—3. μερμήριζε have followed Herm., Sp., and Bk. in reading *τιμήσει* (*τιμήσει, ὀλέσει*); but with some doubt whether, by adopting solely to save the usual laws of construction, we may not be effacing a shade due to the poet. — πολέας

- 7 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 8 Βάσκει ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν
 ἰλθὼν ἐς κλισίην Ἀγαμέμνωνος Ἀτρεΐδου,
 πάντα μάλ' ἀτρεκέως ἀγορευόμεν, ὥς ἐπιτέλλω.
 Θωρήξαι ἐκέλευε καρηκομόωντας Ἀχαιοὺς
 12 πανσυδὴν· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.
 16 Ὡς φάτο· βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον
 ἄκουσεν.

- Καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
 εὐδόντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος·
 20 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶντι ἰοικώς,
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος ὄνειρος·
 Εὐδεις, Ἀτρείος υἱὲ δαΐφρονος, ἱπποδάμοιο·
 24 οὐ χρὴ παννύχιον εὐδεῖν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.
 Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἰὼν μέγα κήδεταί ἡδ' ἐλεαίρει.
 28 Θωρήξαι σε ἐκέλευσε καρηκομόωντας Ἀχαιοὺς

a dream-god ruling over the mission and nature of dreams. *Db.* thinks the last meaning the true one. — 7. See I, 201. — 8. βάσκει ἴθι = ἴθι βάσκε, the word ἴθι (used hortatively, like ἄγε). Cf. Virgil's *Vade age, nate, voca Zephyros*, instead of *age vade*. — 10. ἀγορευόμεν (= ἀγορεύειν), infin. for imperat. Cf. I, 20. — 11. ἔ = αὐτόν. καρ. (long-haired) fr. κάρη κομάω, to have long hair surrounding the whole head; whereas the Abantes, for instance, were only ὤπιθεν κομόωντες. — 12. πανσυδὴν, cum omni impetu, App. IV. συδὴν, cum impetu. — 13. ἀμφὶς φράζεσθαι, to think two-ways, i. e. differently, dissentire. — 15. ἐφάπτεσθαι, as the old Lat. *aptum esse*, to be attached to, or rather, attached upon; and thence *impendere*, to menace. — 19. For περιέχυτο (χίω). ἀμβρόσιος, sweet and comforting, as being divine, the gift of the gods. App. V. — 20. ἔσθη ὑπὲρ κεφαλῆς, an image adopted by Hdt., b. vii. ch. 17, ἡλθὲ οἱ καταπνυμένῳ τῷτό (τὸ αὐτὸ) ὄνειρον τὸ (3) καὶ παρὰ Ξέρξῃ ἰφοῖτα, ἰφοιστὰν δὲ τοῦ Ἀρταβάνου ἔπεε τάδε. — 21. γερόντων, Schol. *ἱντριμῶν*: of the chiefs who made part of the council, *senatus*, βουλὴ. See 33. γέροντες, as afterwards *πρεσβύτεροι*, metaphorically expresses *eldership*. — 22. εἰσάμενος = εἰσάμενος, partep. aor. 1 of εἶδω, (1) to see, appear; (2) to be like. Cf. v. 791, and 20, 81. *JN.* προσεφώνεε μιν. — 23. δαΐφρων, *bellicosus*. App. V. — 25. ἐπιτετράφεται = ἐπιτετραμμένοι εἶναι (ἐπιτρέπω). μέμηλεν, fr. μέλει, *cure est*. ἐμέθεν = ἐμεῦ. — 26. ξύνες, aor. 2 imper. fr. συνήμι (ξυνήμι). Sch. ἀκουσεν.

νήπιος· οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς
 Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγ
 40 Τρωσί τε καὶ Δαναοῖσι διὰ κρατ
 "Εγρετο δ' ἐξ ὕπνου· θείῃ δέ μι
 "Εζετο δ' ὀρθωθείς· μαλακὸν δ'
 καλὸν, νηγάτεον· περὶ δὲ μέγα β
 44 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος
 Εἴλετο δὲ σκῆπτρον πατρώϊον, ἃ
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χ

34. εὐτ' ἄν = ὅταν, cf. i. 242. ἀνήη, = ἀνῆ, v. 250. 'Alibi vel θυμῷ vel κατὰ θυμόν verbis cogitandi et animi affectuum additur, multo rarior vero ex usu Homerico non adjicitur nisi verborum φρονεῖν. Argutius autem quam verius Hermannus de studio dici, quod quasi surgat in animo; κατὰ verbis conjungi, quae cogitationem, deliberationem significant, ideoque huc illuc versari alii. F. ἃ ῥ' οὐ τέλ. ἔμελλον, which were not to be read ἔμελλε. The plural, as the older construction. Cf. Od. ii. 156. N. thinks that the choice of using either the sing. or pl. after neuter most convenient for his verse; hence often at ταί, ἔχονται, φύονται, κίονται, πέλωται, λίσσονται.

In the morning Agamemnon, repairing to the quarters of Nestor, convokes the chiefs, and repeats to them the promises of Zeus. To test the spirit of the army, he will order them, he says, to prepare for their return home; a proposal which the chiefs are to oppose. Nestor approves of this design. The chiefs separate; the army assembles. Agamemnon declares to the soldiers that they must renounce the conquest of Troy and return to Greece.

- 48 Ἡὼς μὲν ῥά θεὰ προσεβήσето μακρὸν Ὀλυμπον,
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς.
 52 Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 Βουλὴ δὲ πρῶτον μεγαθύμων ἴζε γερόντων
 Νεστορέη παρὰ νηὶ Πυλοιογενέος βασιλῆος·
 τοὺς ὄγε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν·
 56 Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίω
 εἰδὸς τε μέγεθός τε φυὴν τ' ἄγχιστα ἐώκει.
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·
 60 Εὐδεῖς, Ἀτρείος υἱὲ δαΐφρονος, ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὐδεῖν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμνηεν.
 Νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,
 64 ὃς σεῦ, ἀνευθεν ἐὼν, μέγα κήδεταί ηἰδ' ἐλεαίρει.
 Θωρηξαί σε κέλευσε κερηκομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 68 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται

was a work of Hephaestus. Cf. vv. 101—108.—47. κατὰ νῆας, viz. to Nestor's tent. Cf. v. 54.

48. Ἡὼς—προσεβήσето [aor. 2 with ε; D. 110]—Ὀλυμπον. *Eos*, the goddess of the dawn, dwells with her spouse Tithonus on the Ocean, out of which she in the morning drives up in a car drawn by a pair of horses (Od. xxiii. 245) under the vault of heaven, to bring light to gods and mortals.—49. ἐρέουσα, Sch. ἀπαγγελοῦσα, *nuntiatura*, to announce, i. e. bring. Cf. xix. 2.—53. ἴζειν, commonly intrans. = to sit, seat oneself. — 54. Νεστορέη π. νηί. The gen. Πυλ. βασιλῆος is in apposition to Νέστορος, implied by Νεστορέη, as 5, 741: Γοργίη κεφαλὴ διανοῖο πελώρου. F. Πυλοιογενέος = Πυλοιογενέος, Πύλοι (at Pylos, cf. ad i. 248) γεννηθέντος: cf. ὁδοιπόρος and χοροῖτις.—55. ἡρτύνεσθαι βουλήν, here metaph. to arrange, to deliver counsel or advice. πυκινός, *densus*; hence, solid; and of councils, sound, prudent. — 56. ἐνύπνιον, adv.: in sleep, ἐν ὕπνῳ. — 58. ἄγχιστος, η, ον (superl. fr. ἄγχι), the nearest: ἄγχιστα ἰοικίται, to resemble very closely.—59. καί με πρὸς μῦθον, = καὶ προσεῖπέν

- 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλ'
 ψευδὸς κεν φαῖμεν καὶ νοσφιζοίμεθα
 νῦν δ' ἴδεν ὅς μ' ἐγ' ἄριστος Ἀχαιῶν
 Ἄλλ' ἄγετ', αἶ κέν πως θωρήξομεν
 84 Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχ'
 οἱ δ' ἐπ' ἀνίστησαν, πείθοντό τε ποιμ
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο
 Ἥύτε ἔθνεα εἰσι μελίσσάων ἀδινάων
 88 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομ
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰ
 αἶ μὲν τ' ἐνθα ἄλις πεποτήσεται, αἶ δ'
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ
 92 ἡϊόνος προπάροιθε βαθείης ἐστιχόω
 ἱλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν·

με μῦθον, with double accus., as v. 156, and often
 —71. ὥχετ' ἀποπτάμενος, *flew away* (and was gone)
 —72. ἄγετ', αἶ κέν πως θωρήξομεν = θωρήξομεν
 whether we, &c. Cf. i. 66.—73. ἡ θέμις ἐστίν, *is*
fitting, i. e. *as suits our condition*, as far as it is so
 ἐρητύειν, = ἐρητύετε, *cohibete*.—77. ἡμαθόεις, *the*
on the sea-coast.—80. εἰ μὲν—ἐνίσπεν, = εἴπει
serve *ei* with the indic. of an historical tense in the
 opt. with *άν* in the apodosis; the opt. with *άν* denot
 as what might have followed from the protasis, *if*
 —81. νοσφιζεσθαι, *to withdraw ourselves from him*
 him. Thus in Lat., *discedere a sententiā*. μά
 (maioris).—82. νῦν δ' ἴδεν: sc. ἡμεῶν. Νῦν δ' ἴδ

- 94 ὀτρύνουσ' ἵέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 Τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
 95 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 κήρυκες βοδύωντες ἐρήτυον, εἶποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
 Σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας
 100 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἴστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τέχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
 104 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν·
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 108 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 Τῷ ὃγ' ἔρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
 ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἀρης,
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖν·
 112 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλία Ἀργῆς ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 116 Οὕτω πον Διὶ μέλλει ὑπερμενεί φίλον εἶναι,

Cl. Od. xxiv. 412. *δεδήει* (δαίω), *exascerat*, lit. *was kindled, was in hot activity, spread rapidly*.—94. *ἀγέροντο*, aor. (not impf.) *F.*—95. *τετρήχει δ' ἀγορή*, *tumultuosa erat*, fr. *θράττω* = *ταράσσω, turbo*.—97. *εἶποτ'*, *if by any means*.—98. *σχοίατ'* = *σχοῖντο* (*se abstinere*), *ἀπέσχοιντο*: *σχίσθαι αὐτῆς*, as v. 100, *παύσθαι κλαγγῆς*.—99. *Σπουδῇ*, = *μόγισ καὶ δυσχερῶς*, i. e. *not without pains, difficulty*. *ἐρήτυθεν*. Cf. i. 192. *καθ' ἕδρας*, *every one on his seat*.—101. *σκῆπτρον ἔχων*. Cf. i. 58. “*Nimirum illo publicæ actionis insigni, (ut postea μάδος in rhapsodorum manibus) nemo ad dicendum exurgens caruisse videtur. Quæ sequuntur, a Thuc. i. 9, vocatur ἡ σκῆπτρον παράδοσις, in quâ non solum baculi sed etiam imperii traditionem intelligendam esse et per se liquet, et ex versu 108 cognoscitur.*” *F.* Ἥφαιστος κάμε τέχων, Sch. *καμὼν ἐντεῖξεν, magno labore fabricaverat*. Cf. vii. 220. All very curious works of art in metal are the works of Hephestus.—103. Ἀργειφόντης, *Hermes* (son of Zeus and Maia), the herald and peace-messenger of the gods: he had slain the many-eyed Argus, the keeper of Io.—107. *Θυέστ'* = *Θυέστα*, *Eol.* for *Θυέστης*.—108. *πολλῇσιν νήσοισι*, in the Argolic and Saronic gulfs.—111. *μέγα* (= *μεγάλως*)—*ἄτη ἐνέδησε*, *has involved me in deep distress*. Such verbs as *ἐνδίδναι*, *πεδᾶν*, Lat. *implicare*, are often used of the irresistible operation of a deity, cf. xvi. 434.—113. *ἐκπέρσαντ'*, i. e. *ἐκπέρσαντα*. *Trojà demum cersâ*.—115. *δυσκλία*, =

ἡμεῖς δ' ἐς δεκάδας διακοσμηθῶμεν
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα
 128 πολλαὶ κεν δεκάδες δεινοίαιτο σφίσι
 Τόσσον ἐγὼ φημι πλέας ἔμμεναι
 Τρώων, οἳ ναίουσι κατὰ πτόλι
 πολλέων ἐκ πολίων ἐγχέσπαλας
 132 οἳ με μέγα πλάζουσι καὶ οὐκ εἰσὶν
 Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον
 Ἐννέα δὴ βεβάασι Διὸς μεγάλης
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ ἀνδρῶν

δυσκλεία, fr. δυσκλείης, *inglorious* [D. 54].
 πολίων—κάρηνα, *the heads of cities*, i. e. their
 119. αἰσχρὸν γάρ. The γάρ refers to and explains
 lines 116—118 being a sort of parenthesis.
 σθαι = *turpe auditu*, &c.—120. μὰ ψ (211) ἔλ-
 ται (φαίνω), *has yet appeared*.—121. ἀπρηκτο-
 123. εἵπερ γάρ κ' ἐθέλομεν. On εἵ with κέ-
 tasis, cf. i. 60. On ἐθέλομεν depend the infin-
 σθαι; but with ἡμεῖς, v. 126, the construction
 be repeated.—124. ὄρκια ταμεῖν, *to conclude*,
 expression, as in Lat. *foedus ferire*, = *feriendū*
 κιον, App. V. ἀριθμηθῆμεναι = *ἀριθμηθῆναι*
 σθαι. The mid. signifies here *to pick out for*
 ἐφέστιοι, i. e. ὅσοι ἐστίαν ἔχουσι, *who are yet*
 home). ὅσοι ἐστίας (τοῦ ἐστίου ἀνδρὸς καὶ οἴκου)

- 136 αἱ δὲ πού ἡμίτεραί τ' ἄλοχοι καὶ νηπια τέκνα
 ἱατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 140 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἵρήσομεν εὐρυάγνιαν.

The army begins to disperse, and prepares eagerly for its departure; when Hērē, addressing Athēnē, prays her to retain the Greeks round Troy. Athēnē descends from Olympus, and placing herself near Ulysses, repeats to him the exhortations of Hērē.

- Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι ὄρινεν,
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 144 Κινήθη δ' ἀγορὴ ὡς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὥρορ', ἐπαΐζας πατρὸς Διὸς ἐκ νεφελῶν.
 Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 148 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. Τοῖ δ' ἀλαλητῶ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη

Nights, cf. Od. xiv. 93.—135. καὶ — σπάρτα λύνονται, *funes dissoluntur*, properly ropes of spartum (according to Varro, not broom, which was introduced into Greece from Spain at a later period. "*Græci . . . cannabo et stuppā ceterisque sativis rebus [naves suebant], a quibus spάρτα appellabant.*") ; then generally, ropes, tow-lines. On the plural λύνονται with neut. plur. cf. v. 36. δοῦρα (= δόρατα) here for ἔδρα, *ligna*, the timbers.—137. εἱατ' = εἶται, ἦνται, *sedent*. προσδέχομαι, depon. mid. (Dor. and Ep. ποτιδέχομαι) has only partic. aor., sync. ποτιδέγμενος, in the metaph. sense of *expecting*, awaiting, *expecto* or *ti.*—138. αὐτῶς, App. IV.

142. ὄρινεν, *sc. ad patriæ desiderium*. H.—143. πᾶσι μετὰ πληθύν, *to all among the crowd round about*. So μετὰ c. accus. even of a state of rest, xvii. 149.—146. ὥρορ', *concitare solet*. Ὀρορον, a rare aor. 2, fr. ὀρον. On this signification of the aor. cf. Gr. 607.—147. ὥς ὅτε κινήσῃ. In prose, ὅταν c. subj. is used to denote indefinite frequency, with ref. to a verb in the present or future. Πρίν, μέχρι, ἕως, ἵστε, are found without ἂν in the Attic poets, and πρίν, μέχρι (οὐ) even in a few passages of Attic prose; but ἐπει and ὅτε only in Ionic poets: ἐπει τε in Hdt. (*Madeis*)—In the adverbial clauses of H.'s similes, ὥς ὅτε, c. subj. is common; e. g. xiv. 16: ὥς δ' ὅτε πορφύρῃ πύλαος — ὥς ὁ γέρον ὄρμαινε. So xiii. 334. Jelf, § 841, 4. Ζέφυρος. The west wind was for the people of Asia Minor a violent, stormy wind, cf. iv. 276; vii. 63.—148. λάβρος, *on, vehement, strong, violent, rapid*; the Gramm. derive it from λα and βора, very voracious, greedy; this is, however, a post-Hom. notion; according to Passow from λαβρ. λάβρος ἐπαιγίζων, *bolsterously rushing on*; H. uses ἐπαιγίζων of a strong violent wind, driving or dashing against a thing (*αἰγίδες*, according to the Schol., are whirlwinds, wind-gusts). ἐπὶ τ' ἡμύει ἀσταχύεσσιν, and (τὸ λήϊον, the corn-field) bows-itself down with its

163 καὶ δὲ κεν εὐχολῶν Πριάμῳ καὶ Τρῳάδῳ
 Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀ
 ἔν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδ
 Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκῷ
 164 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήνυε φῶτα ἔκ
 μηδὲ ἕα νῆας ἄλλαδ' ἐλκέμεν ἀμφιελίσσας
 Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἰῶσας
 165 καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀ
 εὔρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαι
 ἵσταότ'· οὐδ' ὄγε νηὸς εὐσσέλμοιο μέλα
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν
 172 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις
 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀ
 οὔτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαῖ
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντ'
 176 καὶ δὲ κεν εὐχολῶν Πριάμῳ καὶ Τρῳάδῳ
 Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀ

ears. Thus xix. 405 : ἤμυσε καρήατι. H. generally p
 of a simile in the indic. Cf. xi. 156. ἄσταχυς, υὸς
 a euphon., an ear of corn. Cf. ἀλαπάζω, ἀλαλητός. ἀστ
 ἀμαυρός, ἀβληχρός, Ἀσπληδών, Ἀπαισός, Ἀδρήε
 etc. f'.—152. ἐλκέμεν = ἔλκειν, sc. αὐτάς. — 153.

173 ἐν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδος αἰης ;
 Ἄλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μῆδ' ἔτ' ἐρώει*
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μῆδ' ἔα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.

Ulysses recognizes the voice of Athênê. He hurries forth, receives the sceptre from the hands of Agamemnon, and going towards the fleet arrests the powerful by his exhortations, the mass by his reprimands, and brings back the army to the place of assembly.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 184 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπῆδει.
 Αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν,
 δέξατό οἱ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 188 Ὅντινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 Δαίμονι', οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι·
 ἄλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυε λαούς.
 192 Οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχῃ δ' ἴψεται υἷας Ἀχαιῶν.
 Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον εἶπεν.
 Μῆ τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν.
 196 Θνητὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεύς.
 Ὅν δ' αὖ δήμου τ' ἄνδρα ἴδοι βοῶντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 200 Δαίμονι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,

υῖαι: ix. 436, χόλος ἔμπιστε θυμῷ.—179. μῆδ' ἔτ' ἐρώει. (*Vade jam per exercitum) nunc diutius cuncteris.* Spitzn. Μῆδ' τ' occurs i. 406: xi. 437: xii. 106, &c. S.

183. βῆ δὲ θέειν, *he made ready to run*; like βῆ δ' ἵεναι. — 186. δέξατό οἱ, *he took from him*; as xv. 88: θέμισσι δέκτο. Porson ad Hec. 533, quotes several instances of this construction (called by Lesbos, *Sicula figura*); e. g. Æsch. *Chœph.* 760: Ὅριστὴν ἐξιδεξάμεν πατρί.—188. ὅν τινα—κιχείη, i. e. εἰ τινα—κιχ., the opt. denoting *infrequent frequency*. τὸν δ'. This δὲ does not correspond to μὲν (which is answered by ὅν δ' αὖ, v. 198), but commences the *apodosis*. Cf. Hdt. ix. 63: ὅσον μὲν νῦν χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντεῖχον — ὥς δὲ Μαρδόνιος ἀπύθανε &c. λ. N.—189. ἐρητύσασκε, *detinebat*, imperative form of the aor.—190. Δαίμονι'. Cf. i. 561.—193. ἴψεται, *will fight*. Cf. l. 454.—195. μῆ (= *verecor ne*) τι χολωσ ῥέξῃ, cf. i. 26; a well-known ellipse.—198. ὅν—ἴδοι. Cf. v. 188. δῖμου ἄνδρα, *a man of the people*. Xen. *Cyr.* ii. 2. 22, ἄνδρα δήμου. Soph. *Aj.* 1044, ἀνὴρ στρατοῦ. Antig. 182, πόλιος ἄνδρις.—199. ἐλάσασκεν. Cf. v. 189.—200. ἀτρέμας, App. IV.—202. οὔτε ποτ'—ἐναρίθμιας,

αἰγιαλῷ μεγάλῳ βρέμεται, σμ

Thersites, breaking forth into murmur
memnon, reproaches the Greeks with the
rises, chides him severely and strikes him
affront. The Greeks applaud Ulysses.

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυ
212 Θερσίτης δ' ἔτι μῶνος ἀμετρο
ὅς ῥ' ἔπια φρεσὶν ἧσιν ἄκοσμά
μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐρ
ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖον ἄ
216 ἔμμεναι. Αἰσχιστος δὲ ἀνὴρ ὑπ
φολκὸς ἔην, χωλὸς δ' ἕτερον π
κυρτῶι, ἐπὶ στήθος συνοχωκότε
φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐ
220 Ἐχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦ
τὼ γὰρ νεικέεσκε' τότε αὐτ' Ἀ

thou art not reckoned; as we speak of a per
Cf. also the Lat., in nullo numero esse.—2
μῆν. Cf. ad i. 77. — 204. οὐκ ἀγαθὸν πο
iii. 80, triste lupus stabulis.—205. ἔδωκε, se
της, εἰω, ὁ. ἡ. poet. (μῆτις), that has crafty
210. αἰγιαλῷ μεγάλῳ, on the high beach. Ἰ
λόος, ὁ (prob. tr. αἶξ and ἄλς, a place where
shore, beach.

211. ἀνέκτιτος, cf. i. 100. 212.

- 222 ὅξια κεκληγὼς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτίοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
224 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
Ἄτρεϊδῃ, τέο δ' αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
228 πρωτίστῳ δίδομεν, εὐτ' ἂν πτολίεθρον ἔλωμεν.
Ἥ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα,
ὃν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν;
232 ἢ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,
ἦντ' αὐτὸς ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν
ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
Ὡ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,
236 οἵκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν

κεκληγὼς λέγ' ὀνειδέα. Cf. v. 435.—223. ἐκπάγλως, *terribly*; hyperbole for *extremely*. Cf. iii. 415.—225. τέο, = *τίνος*. Cf. i. 540—χατίζεις; *indiges?*—226. χαλκοῦ, of brass, i. e. brass, and works of art made of brass, as *as*, = *tassa ex arte*. Cf. V. Georg. i. 430.—228. εὐτ' ἔλ. Cf. i. 242.—229. ὃν κέ τις οἴσει. Cf. i. 175.—230. υἱὸς ἄποινα, *as ransom for his son*.—231. ὃν κεν, i. e. *εἰ τινα*. Cf. i. 139. δήσας ἐγάγω: 'quem ego tinctum duxerim.'—232. γυναῖκα νέην, sc. *ποθεῖς*, though the *gen.* would be the correct form, since *ἐπιδύεται* preceded. *ἐν μίσγεται* = *μίσγεται*.—233. ἦντ'—κατίσχει (= *κατίσχει*). In Attic Greek the *fut. indic.* is used with the relat. pronouns to denote a purpose; but H. has the subj. [*τιμὴν δ' Ἀργείοις ἀποτινέμεν . . . ἦντ' . . . καὶ ἰσσομένοισι μετ' ἀνθρώποισι πέλονται*, iii. 287; and so Od. xviii. 334]; and also with *εἶν*, which refers to a suppressed proposition. Od. xv. 518, ἀλλά τοι ἄλλον φῶτα πιφάσσκομαι ὃν κεν ἴκηαι, not 'quem adeas,' but 'quem, si lubet, aditurus es' (N.); why not *quem si lubet, adeas?* After preterites the relative with *opt.* stands in final clauses of this kind. If *ὅς κε* is used with *fut. indic.*, the realization of the purpose is assumed, provided the condition be realized; whereas, with *ὅς κε* and the subjunctive, its realization is not declared *assumptively*, but indicated as an expectation waiting to be justified or disproved by the result. With *ὅς κε* and the *opt.* (cf. i. 64) the purpose is stated in the form of a pure (though *conditionated*) supposition, without any indication of the speaker's opinion as to the probability of its being realized. N. αὐτὸς ἀπονόσφι: sc. *τῶν ἄλλων*. ὃ μὲν (= *μὴν*) ἔοικεν, *immo vero non decet*. N.—234. κακῶν ἐπιβασκόμεν (= *ποῦν ἐπιβαίνειν*), *imponere* or *inducere* in mala; trans. *ἐν ἐπιβῆσαι τινα εὐκλείης* (viii. 285), *to bring a man to honour, to raise or elevate him to renown*. κακά, not *damna*, but *labores et pericula*. N.—235. πέπων, *mitis, mollis*, sometimes in a good sense; sometimes, however, as here, in a bad one, *milkop, coward*. κάκ' ἐλέγχεα, abstract for concrete, as in Lat. *opprobrium*; *shameful, arrant cowards*. Ἀχαιῖδες, οὐκέτ' Ἀχαιοί. Cf. V. Aen. ix. 617: O vere Phrygiæ, neque enim Phrygæ! So Tasso: O Franchi non, ma Franche (Cant. ii. 61).

καὶ μιν υπόδρα ἰδὼν χαλεπῶ ἠνίπα
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼ
 ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βα
 248 Οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον β
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρείδης ὑπὸ Ἴλ
 Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχω
 καὶ σφιν ὀνειδέα τε προφέροις, νόστο
 252 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται
 ἢ εὖ ἢ κακῶς νοστήσομεν νῆες Ἀχα
 [Τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμ
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ δ
 256 ἥρωες Δαναοί· σὺ δὲ κερτομένων ἀγα
 Ἀλλ' ἔκ τοι ἰδέω, τὸ δὲ καὶ τετελεσμ
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς

Bth.—236. οἴκαδέ περ, straight home at once; or (Cf. i. 352.—237. ἐνὶ Τροίῃ, in the territory of Troy, μιν, to enjoy his honours at his ease, and, as it were, let them agree as they may with him. Cf. i. 81. Εἰ in a bad sense.—238. ἢ—χ' ἡμῖς προσαμύνομεν μύνωμεν, whether we are to defend him. Others (with κ' = καὶ (κί being nowhere found separated from ἡμῖς προσαμύνομεν (indic. pres., and so Sch. pro quid non a se suisque solum sed a nobis quoque menti) habeat.—241. ἀλλὰ — χόλος φρεσίν: sc. 232.—245. ἠνίπαπε, increpavit. Cf. ἠνίπτω. — 246 whose μῦθοι are ἀκοίτοι, as v. 796. πέρ, App. IV not (as *Db.*, after *W.*, supposes) ironically: They possess this qualification.—247. ἴσχεο, hold! check

- 259 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὥμοισιν ἐπείη,
 260 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,
 εἰ μὴ ἐγὼ σε λαβῶν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 264 πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν.
 "Ὡς ἄρ' ἔφη· σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ
 πληῆξεν· ὁ δ' ἰδινώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 Σμῶδιξ δ' αἰματώεσσα μεταφρένου ἐξυπανέστη
 268 σκῆπτρου ὑπο χρυσέου· ὁ δ' ἄρ' ἔζητο τάρβησέν τε·
 ἀλγῆσας δ' ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 Οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺν γέλασσαν,
 ὥδε δέ τις εἶπεν ἰδὼν ἐς πλησίον ἄλλον·
 272 "ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπесβόλον ἔσχ' ἀγοράων.
 276 Οὐ θῆν μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγῆνωρ
 νεικεῖν βασιλῆας ὀνειδείοις ἐπέεσσιν.

Athénē having re-established calm and silence, Ulysses explains to the Greeks what a disgrace it would be to abandon the expedition. He recalls their oaths, and the promises and advice of the gods. The

ὥς, precisely as, as (ὥσπερ) : cf. ὥς τὸ πάρος περ, ὥδε = οὕτως. νῦν in H. is never the now of time, but that of progress in the discourse, argument, &c.—261. φίλα. cf. note on i. 491.—262. τὰ τ' αἰδῶ ἀμφικαλύπτει, what covers your loins.—263. αὐτὸν δέ, opp. to εἴματα.—264. Jx. πεπληγὼς ἀγορῆθεν. The perf. πῆπληγα is transitive in H.—266. θαλερὸν δάκρυ, of tears, gushing, bursting out abundantly and violently ; so of the hair, when it grows thick : cf. θαλερὸς γόος, Od. x. 457. θαλερὴ φωνή, Il. xvii. 439.—267. σμῶδιξ—ἐξυπανέστη, the usual pose under the sceptre, i. e. from the blow of the sceptre.—269. Jx. ἀχρεῖον (helplessly, foolishly) ἰδὼν : with ref. to the stupid, abashed look of Thersites after receiving the blows. Döderlein explains it imbellis hominis speciein præbens cultu.—270. καὶ ἀχνύμενοί περ, viz. because their hope of returning home was disappointed.—272 ἔοργε, perf. cf. οἰσίν. ἔργω (ἐρδω, ῥίζω, facio).—273 βουλὰς τ' ἐξάρχων. The accus. with ἐξάχειν (auctorem esse) is rare ; it is generally joined to a gen. πόλεμόν τε κορύσσω, arming the war, i. e. stirring up the troops to battle. Cf. xxi. 306. C. W. : adornans bellum, suis quasi armis instructus, considering πόλεμος to be personified (= Ἄρης).—275. δς—ἔσχ', hoc omnium optimum fecit, quod cohibuit. ἐπесβόλος, Sch. λοῖδορος. So the Latins, jactare verba ; and Od. iv. 159, ἐπесβολίας ἀναφαίνεν. Döderlein observes, that the notion is not ἐπια ἐκβάλλων, but ἐπισι βάλλων (= ἰάπτων). τόν, istum. ἀγοραί, concione.—276. οὐ θῆν, surely not : θῆν, App. IV.

284 Ἀτρείδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσ
 πῆσιν ἐλέγχιστον θέμεναι μερόπεςσι
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵππ
 288 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθ
 Ὡς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γ
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθα
 Ἥ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέε
 292 Καὶ γάρ τις θ' ἕνα μῆνα μένων ἀπὸ τῆς
 ἀσχαλάς σὺν νηὶ πολυζύγῳ, ὅν περ ἄ
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα

280. ἀνώγει [D. 127]. Buttm. derives it from a
 related to ἀγγέλλω. If ἀνώγει is not pluſf. = imp
 tainly is, both in H. and Soph. (Ed. Col. 1598), the
 be explained by considering it a *præſens historicum*.—
 in order that. *πρῶτοι καὶ ὕστατοι* (*proximi, res*
ἐπιφρασσαίατο βουλήν: *ἐπιφράζεσθαι*, here = to
acquainted with.—284. *νῦν δὴ*, *nunc jam eo ventum e*
πᾶσιν — *βροτοῖσιν*, = *ἐν πᾶσιν βροτοῖσιν*. — 286.
although they (undertook =) promised it. So reci
 In relative sentences, *πέρ* sometimes indicates an *ac*
 like *καίπερ*, and *πέρ* c. partep.—287. *ἔτι* = *etiam*
πέρσαντ', i. e. *ἐκπέρσαντά σε*. "*Sposponderunt A*
nem, Trojā excisā, cum gloriā rediturum."—291. *A*

295 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς
 296 ἐνθάδε μιμνόντεσσι. Τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 Τλῆητε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 300 ἢ ἱεὺν Κάλχας μαντεύεται, ἥε καὶ οὐκί.
 Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
 μάρτυροι, οὐς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζὰ τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 304 ἤγειρόντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερὸν κατὰ βωμοὺς
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 308 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώσδε,
 βωμοῦ ὑπάτῃας πρὸς ῥα πλατάνιστον ὄρουσεν.
 Ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

—295. ἡμῖν — μιμνόντεσσι. JN. *ιστὶν ἡμῖν μιμνόντεσσι*, *it is the sixth revolving year, that we have been staying here.* The dat. (especially if it has a partec. with it) is very common in this kind of date. *περιτροπέων ἐνιαυτός*, like *περιτελλόμενος*, ver. 551, *the revolving, ever returning year.*—296. τῷ. Cf. v. 250.—297. ἀσχαλάω, *I am vexed, indignant.* According to Döderlein, *οὐ ἄχος*, as *ἰσχω τοι ἔχω*. καὶ ἔμπης, *but still, nevertheless.*—298. κενεόν, *re infecta* (N.).—299. ὄφρα δαῶμεν (D. 124), *ut sciamus.*—302. Κῆρες θανάτοιο, *the fates of death*, i. e. the death-goddesses, who bring death in a particular shape. Cf. 352, and *Heriod., Scut. Hero.*, v. 249. sqq., where the agency of these goddesses is described. οὐς—ἔβαν—φέρουσαι, a circumlocution, = *ἤνεγκον, quos—paraverunt*, sc. *εἰς Αἶδαο δόμους*. Cf. Od. xiv. 207. Cf. Virg. Ecl. v. 34: *postquam te fata tulerunt.*—303. χθιζὰ τε καὶ πρώϊζ', *yesterday and the day before*, an old expression, to date any past event of which the recollection is still fresh, Lat. *quæ nuper, id est paucis ante sæculis, antecorum ingenio reperta sunt* (Cic. Nat. Deor. ii. 50). Thus Hdt. (ii. 53) uses *χθὲς καὶ πρώην* for a time of 400 years. N. supplies *ἦν* to *χθιζὰ τε καὶ πρώϊζ'*, i. e. it was, at the time of the sacrifice, some days ago, that the ships had been collected. Lehrs explains it thus: *πρὸς αὐτὴν Αὐλίδαν ἀδρεκτι ἐραμύ, tum* (ver. 308) *portentum accidit.* Αὐλῖδα, *Aulis*, in Boeotia, with two harbours, now *Vathi.*—304. ἤγειρόντο, Ep. for *ἤγειρόντο*.—305. ἀμφὶ περί, *round about*. Thus H. often puts two prepp. together, the former of which then stands adverbially. Cf. xxi. 10. iv. 330.—306. ἔρδομεν—ἑκατόμβας. Cf. i. 315. The spring and the remains of the plane-tree, at which this prodigy took place, were shown to Pausanias as still existing. 307. ὅθεν, *from under which.*—308. ἐπὶ νῶτα δαφεινός, *blood-red on the back*. The ἐπὶ c. acc. here marks extension over the whole surface.—309. ἦκε φώσδε, *he sent it to light*, = ver. 318, *ὅς περ ἐφηνν.*—310. πρὸς ῥα πλατάνιστον ὄρουσεν, according to N. *sprang forth at once*, or *im-*

Ὡς οὖν δεινὰ πέλωρα θεῶν εἰς ἧλθ' ἐκ
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων
 Τίπτ' ἀνέω ἐγένεσθε, κερηκομόωντες
 324 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετ
 ὄψιμον, ὄψιτέλεστον, ὅου κλέος οὐ ποτ
 Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκ
 328 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγ
 Κεῖνός θ' ὥς ἀγόρευε· τὰ δὲ νῦν πάν
 Ἄλλ' ἄγε, μῖμνετε πάντες, ἐν κνήμιδες
 332 αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλ
 Ὡς ἔφατ'. Ἀργεῖοι δὲ μέγ' ἱαχῶν
 σμερδαλέον κονάβησαν αὐσάντων ὑπ'
 μῦθον ἐπαινήσαντες Ὀδυσσεὺς θεῖοιο.
 336 Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα
 ὦ πόποι, ἦ δὲ παισὶν ἐοικότες ἄγοι
 νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔσ
 Πῇ δὲ συνθεσῆναι τε καὶ ὄρκια βήσεται

mediately, suddenly. Cf. Od. iv. 51: ἐς ῥα θρόνους
 vi. 323. — 312. πετάλοις ὑποπεπτηῶτες, *cowering*
ὑποπεπτηῶτες = ὑποπεπτηκότες, ὑπο- πτήσσω. —

- 340 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν,
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν
 αὐτως γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἔοντες.
 341 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμῖνας
 τοὺςδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλευώσ' (ἄνυσις δ' οὐκ ἔσσειται αὐτῶν),
 348 πρὶν Ἀργοςδ' ἵεναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνῶμεναι εἴτε ψεῦδος ὑπόσχεσις, ἥ καὶ οὐκί.
 Φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 352 Ἀργεῖοι, Τρώεσσι φόνον καὶ Κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναΐσιμα σήματα φαίνων.
 Τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
 356 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς εὐστέλμοιο μελαινης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 360 Ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῃ
 οὔτοι ἀπόβλητον ἔπος ἔσσειται, ὅττι κεν εἴπω

ornament.—340. ἐν πυρὶ δὴ βουλαί γενοίατο, a wish expressive of dis-
 pleasure: 'then away with our oaths, fling them, &c., into the fire': γε-
 νοίατο, c. dat. and ἐν is never = εἶναι, but either to be born, or to come
 into; with the terminus ad quem expressed. *N.*—341. ἄκρητοι = me-
 ro sine factor. δεξιαί, dextra data for fides. ἐπέπιθμεν = ποιήσαμεν
 (πειθῶ). *D.* 127.—342. μῆχος, in prose μηχανή, resource, help; i. e.
 means of bringing the war to an end.—344. Ἀτρεΐδῃ, σὺ δ' ἔθ', i. e.
 ἴτα, further still.—345. ἄρχεν' (= ἄρχεν) ἀρχεῖν, syn. of ἡγεῖσθαι.
Cl. II. v. 200.—346. τοί κεν, si qui. — 347. ἄνυσις—αὐτῶν, they will
 carry nothing into effect, is a parenthesis: πρὶν Ἀργ. ἵεναι to be con-
 nected with βουλευώσ'. — 348. πρὶν—πρὶν, before. *Cl.* i. 98.—349.
 ὑπόσχεσις, i. e. the presage refers to Διός.—353. ἀστράπτων—φαί-
 νων, by antithesis for ἀστράπτοντα φαίνοντα, as if κατένευσεν Κρο-
 νίῳ had preceded. ἐπιδέξια, on the right, i. e. for a sign of good for-
 tune. The Grecian augur turned himself with his face towards the
 north, so that he had the east on his right hand and the west on his
 left.—354. τῷ (idecirco), therefore.—355. πρὶν τινα, before any one,
 i. e. every one, v. 382.—356. Ἑλένης ὀρμήματά τε (App. V.) στο-
 ναχάς τε, the cares and sorrows of Helen, as also the oldest expositors
 interpret it. And so Buttm. Others (Rost, N., F., and in Ed. 3.
 C.) take Ἑλένης as gen. of the object, i. e. the sorrows and sighs of
 the Greeks on Helen's account.—358. ἀπτέσθω, viz. to drag the ship
 into the sea. — 361. ἀπόβλητον, to be rejected. — 362. φύλα, races,

Ἡ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, νῖας
 Αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη κα
 372 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο αἶ
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περὶ
 Ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄ
 376 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκει
 Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχессάμεθ
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἤρχον χαλ
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐ
 380 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐ
 Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνά
 εὐ μὲν τις δόρυ θηξάσθω, εὐ δ' ἀσπίδ
 εὐ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπ
 384 εὐ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμο
 ὥς κε πανημέριοι στυγερίῳ κρινώμεθ
 Οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ'

*clans, of which φρῆτραι, families, were the subdivisi
 7): non casus nec fortuita conglobatio turmam aut
 familiae et propinquitates. F.—363. ὥς. Cf. v. 281.—
 by themselves, i. e. apart from others, or pro virili p
 prefers. μαχέονται, fut. = μαχοῦνται (Kr.); bu
 fut as un-Homeric and makes μανίται (Il xx 9)*

337 εἰ μὴ νῦν ἔλθοῦσα διακρινέει μένος ἀνδρῶν.

338 Ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμῖται
ἰδρώσει δὲ τευ ἵππος, ἐϋζοον ἄρμα τιταίνων.

“Οὐ δὲ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω

339 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.

The Greeks disperse to their tents to sacrifice to the gods, and take their repast. Agamemnon, with the principal chiefs, sacrifices a bull to Zeus, and begs victory of the god, who hears him not. Description of the sacrifice. The repast ended, Nestor exhorts Agamemnon to call the soldiers to arms.

“Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
ἄκτῃ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν,

336 προβλήτι σκοπέλω· τὸν δ' οὐποτε κύματα λείπει,
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.

Ἀνστάντες δ' ὀρίοντο, κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.

400 Ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν,
εὐχόμενος θανάτῳ τε φυγεῖν καὶ μῶλον Ἄρης.
Αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα, πενταέτηρον, ὑπερμενεί Κρονίων·

404 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,

inter nos erit.—337. εἰ μὴ, nisi quod. διακρινέω, Ep. fut. for διακρινῶ. ἀνδρῶν, of men, for courageous men. — 338. τευ = τινός. The ancient shields nearly covered the whole man in front; hence epith. ἀμφιβρότη, man-covering. From their weight, they were borne on a thong (τελαμών) hanging over the breast. — 339. περὶ—καμῖται: ric understood. χεῖρα, accus. of closer specification. H. uses this construction for ἡ δὲ χεὶρ π. ἔ. καμῖται. Cf. xxi. 26. xxiii. 63. — 390. ἄρμα τιταίνων, drawing the car.—391. ὅν δὲ—νοήσω, cf. i. 218.—393. ἄρκιον (App. V.). “There shall be nothing on which he can rely; nothing to give him any well-grounded hope of escaping the dogs and birds.” ἐσσεῖται, *erit*, rare in H., common in Doric poets.

394. ὥς ὅτε κύμα: ἰάχῃ understood. Cf. ii. 209. — 395. ὅτε κινήσῃ, sc. κύμα. Jn. κύματα παντοίων ἀνέμων, the waves of every kind of wind, i. e. raised by all the winds together. So Od. v. 305: ἀλλαι παντοίων ἀνέμων.—396. προβλήτι σκοπέλω, on a far-projecting rock; it is an apposition to ἄκτῃ ἐφ' ὑψηλῇ. The prep. is thus omitted in the apposition in xiv. 227.—398. ὀρίοντο is to be closely connected with κεδασθέντες [from (σ)κιδάννυμι], and has here an adverbial force, like λήγειν, διατελεῖν, with a partep. = “they dispersed themselves hastily.” — 400. ἔρεξε (obs. the single ρ) ῥέζειν = *parare facere*; as *facere, operari*, in Lat. — 401. μῶλος (originally μῶλος, cf. vii. 147) so Lat. *moliar* and *molas*; labor; esp. labor bellicus.—404. κίκλησκεν (*like vocare, to invite*). Παναχαιῶν, of the Achæans col-

πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δῆϊοιο θύ-
 416 Ἐκτόρειον δὲ χιτῶνα περὶ στήθεσσι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὖ
 πρηνέες ἐν κονίησιν ὁδᾶξ λαζοίατο·
 "Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκρά-
 420 ἄλλ' ὅγε δέκτο μὲν ἰρά, πόνον δ' ἄμέγ-
 Αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτα

lectively, for of all the Greeks, the Achæans being
spread race. So below, ver. 530, Πανέλληνας.—41
247. Ἰδομενῆα. Cf. i. 145. — 406. Αἴαντε δύνω, v
Telamon; the other, the son of Oïleus, and leade
He was less in stature than the former, but an ex
the lance. Τυδεὸς υἱόν, i. e. Diomēdes, ruler at
ploits are celebrated in the fifth book.—407. ἀτάλα
—408. αὐτόματος, of himself, as being a brother, h
invited. βοὴν ἀγαθός, the loud-voiced; an Homeric
distinguished heroes. The trumpet was not in cot
not unknown to H., cf. Il. xviii. 219), hence, the voi
of great importance, as well for directing as for ani
— 409. ἦδεε (οἶδα) D. 89—ἐπονείτο, i. e. ἦδεε
ἐπονείτο, Gr. 1011.—410. οὐλοχύτας ἀνέλ. Cf. i.
in the ether (dativus localis).—413. μὴ πρὶν ἐπ' ἥελ
sun not go down before. ἐπὶ—δύναι, of the setting
here in all Hom. Eustath. unnecessarily supplies
of wishing and praying, the infin. sometimes s
pendently for the finite verb (as well as for the i
mands and requests). — 414. πρὶν με—μέλαθρ., i

- 422 ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαζαν καὶ ἔδειραν,
 μηροὺς τ' ἰξέταμον κατὰ τε κνίσῃ ἐκάλυψαν,
 424 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καὶ τὰ μὲν ὄρ σκίζουσιν ἀφύλλοισιν κατέκαιον·
 σπλάγχνα δ' ἄρ' ἀμπίραντες ὑπείρεχον Ἡφαίστοιο.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 428 μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 432 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
 436 ἀμβαλλόμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 Ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγείρόντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα.

Agamemnon sends heralds to call the soldiers to battle, and, Athénæ exciting their ardour, they all assemble in the plain of the Scamander. Description of the preparations for battle.

- Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγα-
 μέμνων·
 ἀντίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε κερηκομόντας Ἀχαιοῦς.
 444 Οἱ μὲν ἐκήρυσσον, τοῖ δ' ἠγείροντο μάλ' ὤκα.
 Οἱ δ' ἀμφ' Ἀτρεΐωνα Διοτρεφέες βασιλῆες
 θύνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσα ἑρίτιμον, ἀγήραον ἀθανάτην τε·
 448 τῆς ἱκατὸν θύσανοι παγχρύσειοι ἠερέθονται,

CL. i. 457—461.—426. ἀμπίραντες = ἀναμπίραντες. Ἡφαίστοιο, = τοῦ πυρός.—427—432. See notes on i. 464...9.—435. λεγώμεθα (Schol. br. ἐπαλεγώμεθα), inter nos loquamur.—438. ἀγείρόντων = ἀγαιρέτωσαν, colligunt.—440. ἴομεν = ἴωμεν. ὄφρα κε—ἐγείρομεν, = ἐγείρωμεν. CL. (on ἄν with a final particle and subj.) Gr. 953. θᾶσσον = primo quoque tempore, in commands, final clauses, &c. N.

446. κρίνοντες, putting in array, Schol. διακρίνοντες κατὰ φυλάς ἐπὶ στρατῷ. μετὰ δέ, adverbially (Gr. 1036), and amongst or with them.—447. ἀγήραον, ἀθανάτην, as being the work of Hephestus.—448. τῆς, down from which. θύσανοι, tassels, fringes, which were set on the border, esp. of female apparel. Such golden tassels were

αἶγλη παμφανώσα δι' αἰθέρος οὐρα
 Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθ
 460 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχο
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ρί
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ
 464 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κ
 ἐς πεδίον προχέοντο Σκαμάνδριον· α
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τ
 Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀν

attached for ornament to shields, corslets, and 1
ἀερίθω, collateral form of *αἰίρω*.—449. *ἑκατόμβοι*
oxen. The most ancient Greeks, who were acqui
 only, estimated the value of things by oxen.—450. *π*
είρ.), *glaring*; with *glaring eyes*, fr. *φάω*, *shine* (r. of
 whence *φάσσω*, with redupl. *παιφάσσω*. The *Sc*
ἐνθουσιῶσα, *ὀρμῶσα*. *διέσσυντο*, cf. *διασεύω*.—4
 cf. ver. 87. *αἰδηλος* (cf. 318), App. V.—456. *ἑκαθ*
minus a quo (not *terminus in quem*), since, though
tance, yet to the spectator it shines *from* the di
 shines to him *from afar*. In *σχεδόθεν ἐλθεῖν*, *ἐ*
ἀπάνευθεν ἵεναι (*φεύγειν*), *προπαροίθε βάλλειν*,
prolepsis. Thus *σχεδόθεν ἐλθεῖν* = *sic tenere*, u
 (Hartung). *N*. *δε τε*, App. IV.—457. *τῶν ἐρχο*
ἀπὸ χαλκοῦ θεσπεσίῳ, *from the (god-like =) daz*
 —459. *τῶν δ'* prepares the way for the *τῶν ἔθνεα*,
 δ', ver. 474.—461. *Ἀσίῳ ἐν λειμῶνι*, *on the Asian*
 fertile tract of land on the Caÿster (now *Kardsu*)

468 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἡύτε μυιάων ἀδινάων ἔθνεα πολλά,
αἶτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν
ὥρη ἐν ἱαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·

472 τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο, διαρῥαῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥαῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν·

476 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
ἡσμήνηνδ' ἰέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
ἄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραυνῷ,
ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

480 Ἡύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἐπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Enumeration of the chiefs and vessels of all the tribes who formed the Grecian army. The army puts itself in march to traverse the plain.

484 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχου-
σαι,—

ὑμῖς γὰρ θεαὶ ἐστέ, πάρεστέ τε, ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδὲ τι ἴδμεν—
οἵτινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.

dependent.—468. μυρίοι. Cf. i. 2. ὥρη, at the season = in the spring, in ἱαρινῇ, ver. 471. — 470. σταθμός, not only the stalls, &c. of the cattle, but the dwelling of the shepherd. F. ἡλάσκουσιν, they scatter, buzz about, a collateral form of ἀλάσθαι (tagari). — 471. γλάγος, Ep. = γάλα. ἄγγεα δεύει, fills (lit. wets) the vessels. Cf. Tib. iii. 6, 5: madant generoso pocula Baccho.—473. διαρῥαῖσαι: sc. Τρώας. διαρῥαῖσαι (ῥαῖω), to break in pieces, destroy utterly. μεμαῶτες, cf. i. 590.—474. πλατέα, lata, for goats disperse more widely than other flocks. W.—475. διακρίνωσιν (διακρίνειν, discernere). On the subj. in Homeric comparisons, cf. Gr. 1326, § 419, 2. ἐπεὶ κε, Ep. = ἐπὶ ἡν, postquam, quum semel. νομῶ, on the pastures. Local dat. μιγέωσιν = μιγῶσιν (subj. aor. 2, μιγῆν), the notion to be pressed is not that of their being mingled together, but of their being together (not dispersed).—477. μετὰ, adv., among them, i. e. the leaders.—479. ζώνην, Apoll. τὸν ποῖο τὴν γαστέρα τόπον. Strength in the hips was the property of the god of war.—480. βοῦς—ταῦρος, the breeding bull: like σὺς κάπρος, II. xvii. 21. βρέφος ἡμίονον, xxiii. 266. ἀγέληφι, = ἐν ἀγέλῃ (D. 33, 1). ἔξοχον ἡρώεσσιν, among the heroes. Cf. 285.—481. γάρ τε = namque. F.

484. Cf. i. 1, and Virg. Æn. vii. 641. (Pandite nunc Heliconæ Dææ, &c.). ἔσπετε = εἰπατε. Ὀλύμπια δώματ' ἔχουσαι, the Muses dwell on Olympus. Cf. Hesiod. Theog. 64. ἔχειν as in Lat. habere

Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσ
 500 οἳ τ' Ἐλεῶν' εἶχον ἠδ' Ὑλην καὶ
 Ὠκαλέην, Μεδεῶνά τ', εὐκτίμενον
 Κώπας, Εὐτρησίην τε, πολυτρήρων
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖα
 504 οἳ τε Πλάταιαν ἔχον, ἠδ' οἳ Γλίσσα
 οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον
 Ὀγχηστόν θ' ἱερὸν, Ποσιδηϊὸν ἀγ
 οἳ τε πολυστάφυλον Ἄρνην ἔχον,

for *habitare*. — 485. *πάρεστε*, sc. *πᾶσιν*, *adestis*
κλέος, the tale preserved in the popular songs
 the whole host. — οὐκ ἂν ἐγὼ μυθήσομαι οὐδ'
 subj. virtually = fut. cf. i. 139. — 489. οὐδ'
 Virg. *Æn.* vi. 625 : *Non, mihi si linguæ centum*
Ferrea tor, &c. Ten tongues, for many, as in Lat
dred. — 490. *φωνὴ ἄρρηκτος*, a voice not to be l
 out : 'eo modo dictum est, ut Latini *pulmones r*
vocem debilitari.' *H.* — 492. *μνησαίαθ'* = *μνή*
 The *Κατάλογος τῶν νεῶν* is not merely an epis
 part of the complete narration, inasmuch as th
 of many heroes and tribes presupposes a genera
 Cf. iv. 517, sqq. — The poet begins with the Be
 general rendezvous of the fleet, before the exped
 Boeotian harbour of Aulis. — 496. Ὑρίη, an old to
 not far from Tanagra. *Ἀλῖδα*, cf. ver. 303. '
Scarphe, at the foot of Cithæron (*Strab.*) ; hence
tainous (*κνημός*, a woody mountain-pass). — 502. *Θ*
θισβαῖ, a sea-port at the foot of Helicon, probabl

508 Νῆσαν τε Ζαθέην, Ἀνθηδόνα τ' ἐσχατώωσαν·
τῶν μὲν πεντήκοντα νέες κίον' ἐν δὲ ἐκάστη
καῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

Οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
512 τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρηος,
οὓς τέκεν Ἀστυόχη, δόμῳ Ἀκτορος Ἀζειδαο,
παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,
Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθῃ·

516 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
κίεες Ἰφίτου μεγαθύμου Ναυβολίδαο·

οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
520 Κριῶν τε Ζαθέην, καὶ Δαυλίδα καὶ Πανοπῆα,
οἱ τ' Ἀνεμόρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἱ τ' ἄρα παρ ποταμὸν Κηφισὸν διὸν ἔναιον,
οἱ τε Αἰλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖῳ·

524 τοῖς δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ μὲν Φωκίων στίχας ἴστατον ἀμφιέποντες·

Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Δοκρῶν δ' ἠγεμόνευεν Οἰλῆος ταχὺς Αἴας,

out by the returning Pelasgi, fled to Arne in Thessaly. If this contradiction is to be reconciled, we must assume that the Boeotians only restored a previously existing Arne.—508. Νῆσαν, probably a place near Helicon sacred to Dionysus. Ἀνθηδόνα τ' ἐσχατώωσαν, *Anthedon*, with a harbour, known also from the myth of Glaucus. Ἐσχατώωσαν (= ἐσχατώσαν), a frontier town. Ἐσχατάω (according to Buttm., the correct term is ἐσχατώ), I am the last. So δηῶν ἐσχατῶν (a last man of the enemy =) one of the rear-guard.—511. Ὀρχομενὸν Μινύειον. Orchomenus was then the capital of a distinct state, the kingdom of the *Minyæ*, cf. ix. 381. Its founder was *Orchomenus*, son of *Minyas*, who was the king of the *Minyæ*, a race that immigrated out of Thessaly.—513. οὓς τέκεν to be joined with Ἄρηϊ κρατερῷ, ver. 515. Ἀζειδαο, i. e. son of Azeus.—518. Ἰφίτου, with ἰ, like Ἄρηος, ver. 830.—519. Πυθῶνα, cf. Od. xi. 581. Πυθῶν or Πυθώ, the more ancient name of the city *Delphi* on Parnassus (therefore πετρήισσα), now *Castri*, where was the famous oracle of Apollo.—520. Κριῶν τε Ζαθέην. *Crise* (Strabo, Κρίσσα), a very ancient sea-port town, which afterwards was destroyed by a decree of the Amphictyons. From it the Crissean gulf and the Crissean plain had their names. According to all the more ancient writers, except Strabo and Pliny, Crise is the city that afterwards was called *Cirrhæ*.—522. Κηφισόν, later Κηφισόν. The Cephissus (now Mauro-Nero) rises by Liliæ, cf. ver. 523, and falls into the lake Copæis.—525. οἱ μὲν, viz. Schedius and Epistrophus. ἴστατον, Bek. ἴστασαν, Spitz., for ἴστασαν, which, as an abbreviation for ἴστησαν, is against all analogy (T.).—526. ἔμπλην (= πλησίον), ἄπ. εἰρ., close by, near.—

Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺν
 οἷ τε Κάρυστον ἔχον, ἥδ' οἷ Στύρα
 540 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὅς
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸν
 Τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοὶ, ὅτ
 αἰχμηταὶ, μεμαῶτες ὀρεκτῆσιν μελίῳ
 544 θώρηκας ῥήξιν δηϊῶν ἀμφὶ στήθεσσι
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆα
 Οἷ δ' ἅρ' Ἀθήνας εἶχον, εὐκτίμεναι

527. Λοκρῶν. H. here names only the Epiciæni
 Locrians, who dwelt over against Eubœa. The
 Western Locris appear unknown to him. — 529.
corslet. In later times corslets of this sort (of sev
 are frequently mentioned. Cf. Xen. Cyr. vi. 4, 2
 exception to the general use of brazen cuirass
 Another occurs below, ver. 830. — 530. ἐκέκο
 κέκασθαι τινά τινι, to surpass a person in a thin
 Ep. = Ὀποῦντα, Opus, the capital of the Opunti
 native town of Patroclus. Cf. xviii. 326. — 535. π
 against Eubœa; opposite Eubœa (Buttm., Lexil.,
 πνέοντες, robur spirantes, i. e. strenui. Bth.
 ancient inhabitants of the island Eubœa (now No
 ing to Strabo they were a Thracian race, and ha
 Abœ in Phocis. — 537. Ἰστίαίαν (pronouncee His
 bles), *Histiæa*, afterwards Oreos, on the north
 excellent wine; hence πολυστάφυλον, rich in g
 πτολίεθρον, cf. ver. 133. Dion lay on the prom
 name (now Agia). — 541. Χαλκωδοντιάδης. I
 of Chalcœdon. Cf. iv. 463. — 542. ὅπιθεν κοῦδ

547 δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 548 θρέψε, Διὸς θυγάτηρ, (τέκε δὲ Ζεῖδωρος Ἄρουρα,)
 καὶ δ' ἐν Ἀθήνῃς εἶσεν, ἐῷ ἐνὶ πύλῳ νηῶ
 ἐνθάδε μιν ταύροισι καὶ ἀρνείοις ἱλάονται
 κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν.
 552 Τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
 Τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας
 (Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν)
 556 τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
 [Στῆσε δ' ἄγων, ἴν' Ἀθηναίων ἴσταντο φάλαγγες.]
 Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 560 Ἐρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,

territory, as in Τρώων δῆμος, Od. i. 227. "Sic Latine gentes pro terris et regionibus. F." Intpp. Ov. Met. ii. 215. *Erechtheus* was, according to the more ancient story, a son of the Earth (αὐτόχθων), and is by the later Mythographers called also *Erichthonius*. He was honoured at Athens as the heroic progenitor of their race, and to him was ascribed the introduction of the Panathenæa. It is only the later legends that distinguish *Erechtheus* or *Erichthonius*, son of Hephestus and the Earth, from *Erechtheus* II., the son of Pandion. Cf. Apollod. iii. 14, b. Plat. Menex. 7. — 548. Ἄρουρα, γαῖα. — 549. καὶ δ' — εἶσεν = καθεῖσεν, in æde suâ sedere fecit, collocavit, she (viz. Athênê) took him into her temple; i. e. the Athenians (according to the will or by the direction of Athênê) honoured him in the temple conjointly with the goddess. πύλῳ, πλουσίῳ. — 550. μιν = αὐτόν. This is preferable to considering it = αὐτήν (viz. Athênê); for ver. 549 is only a parenthesis, and *Erechtheus* remains the principal person. The Athenians used also to sacrifice to this hero, cf. Hdt. viii. 55; v. 82. Köppen and W. refer μιν (= αὐτήν) to Athênê, and suppose an allusion to the lesser Panathenæa, which were celebrated yearly at Athens. — 552. Πετεῶο, gen. of Περαός, Att. Περαιός. D. 41. *Menestheus*, son of Peteós, and great-grandson of *Erechtheus*, was at that time king, cf. Plut. Thes. xxxii. 35. According to the life of H., which is attributed to Herodotus, the verses 552—554, and 557, 558, were inserted by the poet when he went to Athens. — 553. ὁμοῖος with infn. κοσμήσαι. Cf. ii. 214, 290, 477; x. 404, 437, &c. S. — 557, 558. Αἴας, cf. i. 138. According to Plutarch, these two verses were inserted by Solon, when the Athenians and Megarians were contesting the possession of the island Salamis. The Spartans, having been named as umpires, assigned the island to the Athenians, on the ground that, according to these verses, Ajax drew up the Salaminian ships next to those of the Athenians. — 559. Ἄργος, here the city Argos in Argolis, the residence of Diomedes, cf. ver. 406, who espoused Ægialæa, the daughter of king Adrastus, and succeeded his son Ægialeus in the sovereignty. — 560. βαθὺν κατὰ κόλπον ἐχούσας = κατεχούσας βαθὺν κόλπον, which hem in

Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ'
 572 καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρὸ
 οἷ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γο
 Πελλήνην τ' εἶχον, ἡδ' Αἴγιον ἀμφ'
 Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἐ
 576 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγα
 Ἀτρεΐδης· ἅμα τῷγε πολὺ πλείστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νῶ
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώε
 580 οὔνεκ' ἄριστος ἔην, πολὺ δὲ πλείστοι
 Οἷ δ' εἶχον κοίλῃν Λακεδαίμονα,
 Φαρίν τε Σπάρτην τε, πολυτρήρων
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὺς ἐ
 584 οἷ τ' ἄρ' Ἀμύκλας εἶχον, Ἐλος τ',
 θρον,
 οἷ τε Λάαν εἶχον, ἡδ' Οἰτυλον ἀμφι
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸν

(hence, encircle, occupy, or are situated on) the *de*
Asiné lay on the Argolic, *Hermiōné* on the He
Σθένελος, *Sthenelus*, the charioteer of Diomedes, has
 in the expedition of the Epigoni against Thebes.
 ὅθι = οὐ, *ubi*. **πρῶτα**, *formerly* (W.), or *at first*,
 Argos. *Adrastus*, son of Talaus, being driven from
 Argos, fled to Sicyon, where he succeeded his father
 in the sovereignty. He was afterwards reconciled to his
 and became king at Argos. — 575. **Αἰγιαλόν**, the

- 587 ἐξήκοντα νεῶν· ἀπάτερεθε δὲ θωρήσονται.
 588 Ἐν δ' αὐτὸς κίεν ἥσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πύλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε.
 Οἷ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,
 592 καὶ Θρῦον, Ἀλφειοῖο πόρον, καὶ εὐκτιτον Αἶπυ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
 καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον· ἔνθα τε Μοῦσαι
 ἀντόμεναι θάμνριν τὸν Θρηῖκα παῦσαν ἀοιδῆς,
 596 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
 Μοῦσαι ἀείδοιεν, κούραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 600 θισπεσίην ἀφέλονται, καὶ ἐκλέλαθον κιθαριστύν.
 Τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·
 τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 Οἷ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
 604 Αἰπύτιον παρὰ τύμβον, ἴν' ἀνέρες ἀγχιμαχηταί,
 οἷ Φένειόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον,
 Ῥίπην τε Στρατίνην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,
 608 Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
 τῶν ἥρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη
 Ἀρκαῶδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.

CF. I. 188. προθυμίῃσι (= προθυμίαις), spirit, courage: i lengthened to enable it to stand in an Hexameter. Compare (both as to this point, and as the pl. of a word denoting a frame or quality of mind) *ἐπιπροπλῆγσι*, i. 205. — 590. Cf. v. 356. — 595. τὸν Θρηῖκα (that noted Thracian). *Thamyris*, son of Philammon and the nymph *Arizōpē*, was a Thracian bard, like *Orpheus*, *Linus*, and others. *Apollod.* i. 3. 3. — 596. Οἰχαλίηθεν, from *Oechalia* in *Thessaly* (there was also an *Oechalia* in *Messenia*, and another in *Eubœa*). — 597. στεῦτο, *διαβαλαῖν* Sch., (στεῖναι ∞ ἵσταμαι): only *στεῖναι* and *στεῖντο*. From the notion of standing to begin any thing, it gets that of assuming an air of, and hence of promising, threatening, believing confidently. — 600. ἐκλέλαθον. This *Ep. aorist* (D. 82) has a transit. signification, to cause or make to forget, as in 15, 60. — 601. Γερήνιος, cf. v. 336. — 604. Αἰπύτιον παρὰ τύμβον. *Æpytus*, son of *Elatus*, was king at *Pharsalus* in *Arcadia*. Under the Antonines the tomb of this hero on *Mount Cylênê* was shown to *Pausanias* (lib. viii. 16): ἵσσι γῆς χῶμα σὺ μέγα, λίθου κρηπίδι ἐν κύκλῳ περιχόμενον. *Db.* — 605. Ὀρχομενόν, to be distinguished from *Orchomenus* in *Boeotia*. Cf. ver. 511. — 606. ἠνεμόεσσαν, the breezy; an epith. which *H.* gives to places that

τῶν δ' Ἀμαρυγκείδης ἦρχε κρατὲς
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος
 624 υἱὸς Ἀγασθένης Αὐγηϊάδαο ἀνα-
 Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων
 νήσῳ, αἱ ναίουσι πέρην ἁλός, ἦ
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλ-
 628 Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππ-
 ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα
 Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλί-
 632 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλ-
 οἳ τε Ζάκυνθον ἔχον, ἡδ' οἳ Σάμο-
 οἳ τ' ἠπειρον ἔχον, ἡδ' ἀντιπέραι'
 636 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτ'

lie high, esp. to Ilium, cf. iii. 305. Od. ix.
 ἔργα, *works of the sea*, i. e. navigation, but Od.
 like *rex* in Lat., is often used in circumlocuti-
 — ἐφ' ὅσον, *as far as*.—617. ἐντὸς ἐργεί : in s
 621. ὁ μὲν—ὁ δ' ἄρ'. Against the rule, the
 more remote, the ὁ δὲ to the nearer subject.
 constantia in usu pronominum *hic—ille*." F.
 "attendant tirones vim arsis, qua producitur sy-
 in Κρεάτου, quum eadem syllaba in thesi pos-
 piatur in Εὐρύτου." F.—625. Δουλιχίου. At
 time. Δυλίνη) is now either a part of the pu-

637 τῶ δ' ἅμα νῆες ἔποντο δυώδεκα μιλοπάροιοι.

Αἰτωλῶν δ' ἠγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἱ Πλευρῶν ἐνέμοντο καὶ Ὠλενον ἠδὲ Πυλὴνην,
640 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' αὖρ' ἔτ' αὐτὸς ἦν, θάνε δὲ Ξανθὸς Μελέαγρος.
Τῶ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσεῖν Αἰτωλοῖσιν
644 τῶ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,
οἱ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσαν,
Λύττον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
648 Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
Τῶν μὲν αὖρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρείφοντῃ
652 τοῖσι δ' αἱ ὀγδῶκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἧς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων
οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
656 Λίνδον, Ἰηλυσὸν τε, καὶ ἀργινόεντα Κάμειρον.

red sides (in Od. II, 123, φοινικοπάροιοι. The ships, Hdt. iii. 68, were streaked with ruddle or minium. Cf. Plin. h. n. xxiii. 38 : *jam Trojanis temporibus rubrica in honore erat, Homero teste, qui naves ea commendat, alias circa picturas pigmentaque rarus*.—638. *Thoas*, a son of Andriemon and Gorgo, the daughter of Æneus. Among the cities of Ætolia, the most noted were *Calydon* (the Calydonian boar, 9, 530), and *Pleuron* on the Evenus, as the seat of the Curætes. Cf. II, 437.—641. *Æneus*, son of Portheus or Porthaon, father of Meleager and Tydeus, king of Calydon. He lived to a very great age.—642. *εἰτός*, sc. *Meleager*, 'filiorum clarissimus' *F.*: *S.* refers it to *Æneus*. *δε* = *ἄλλᾳ*, App. IV.—643. *τῶ*, sc. *Thoas* (less probably *Meleager*). *F.* ἐπὶ πάντ' ἐτέταλτο = ἐπετέταλτο πάντα. 'ἐπιτέταλτο ἀνάσσειν πάντα' (adverbial acc.): less probably πάντα (nom.) ἐπετέταλτο (ὥστε) ἀνάσσειν, Sch. D. Eust. Damm. Cf. Od. II, 524.—647. ἀργινόεντα, prob. fr. the white chalk rocks, on which it was built, "chalky-white." Cp. Cf. Virg. Æn. iii. 126, *Paron niveam*.—651. Ἐνναλίῳ (va by synizesis). Ἐννάλιος, prop. the warrior, is in H. a name of Arès (Mars).—653. ἧς, *bonus*: like ἀρέμων, it is not a moral epith., but relates principally to bodily advantages and valour. *Tlepolemus*, son of Hercules and Astyocheia, inadvertently slew his uncle Licymnius at Argos, and was consequently obliged to fly the country. In obedience to the response of an oracle, he went to Rhodes, and founded the cities Lindus, Ialysus, and Cameirus, cf. Apollod. ii. 7, 6 ; 8, 2. The island of *Rhoda* was then inhabited in three spots only ; the city of Rhodes was not built till afterwards.—655. διὰ τρίχα κοσμηθέντες = τρίχα

Αὐτὰρ ὃγ' ἐς Ῥόδον ἵξεν ἀλώμενοι
 668 τριχθὰ δὲ ῥκηθεν καταφυλαδόν, ἥ
 ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποις
 [Καὶ σφιν θεσπέσιον πλοῦτον κατέ
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆ
 672 Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ ὕλ
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δὲ οἴ
 676 Οἷ δ' ἄρα Νίσυρόν τ' εἶχον
 Κάσον τε,
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσο
 τῶν αὖ Φείδιππός τε καὶ Ἀντιφός

διακοσμηθίντες, triply distributed, "in three
 Cf. v. 668. — 658. Ἀστυόχεια, daughter of Ph
 Ἡρακλεΐη or Ἡρακλῆος (the might of Herecul
 cules). This sort of periphrasis is formed by βί
 other words, cf. 3, 105. 11, 268. — 659. Ἐφύρης
 λήεντος. *Ephyra* in Thesprotia, afterwards Cic
 tended. — 660. αἰξήων, from α intens. and ζέω,
 derives it from αἶθω, prop. men in the flower o
 heroes generally. — 662. αὐτίκα, instantaneousl
 κατέκτα, D. 123. μήτρῳ (acc. of μήτρως),
 Licymnius was a bastard son of Electryon, the
 665. βῆ φεύγων, viz. from blood-revenge, cf
 (enclit.). — 668. ῥκη-θεν (-θησαν), had settled
 καταφυλαδόν, triply, according to elans. In ex

679 Θεσσαλοῦ νῆε δ'ὕω Ἡρακλείδαο ἄνακτος·

680 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Nῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἳ τ' Ἄλουν, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα·

684 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.

Ἄλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γὰρ ἦν ὅστις σφιν ἐπὶ στίχας ἡγήσαιτο.

688 Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηίδος ἠυκόμοιο,
τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας,
Λυρνησὸν διαπορθήσας καὶ τείχεα Θήβης·

692 καὶ δὲ Μῦνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
νείας Εὐηνοῖο Σεληπιάδαο ἄνακτος·

τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,

696 Δήμητρος τέμενος, Ἰτωνά τε, μητέρα μῆλων,
ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποῖν·
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,

ζῶδες ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.

700 Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο,
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ

palæa, was king of the island Cos. By his daughter Chalciopé Heracles had issue Thessalus.—681. νῦν αὖ τοὺς : sc. λέξω, or, ἔσπετέ (Esperen). τό : not, *notum illud* ; but the demonstr. passing into the article.—683. Ἑλλάδα, *Hellas*, was, like Phthia, a town with its territory, the inhabitants of which are the Hellenes of H., cf. v. 684.—684. Μυρμιδόνες, cf. I, 180.—686. πολέμοιο δυσηχέος : cf. "*pugnæ horridæque fremitus*." ἐμνώοντο = ἐμνῶντο. D. 103. — 688. κεῖτο, he lay inactive, cf. 694 ; 7, 230. — 689. Βρισηίδος, cf. I, 184. — 692. καὶ δὲ ἔβαλε = κατεβαλε, he slew them. — 693. Εὐηνοῖο Σεληπιάδαο. Mynês and Epistrophus were sons of Evênus, and grandsons of Schepilus.—695. The dominions of Protesilaus lay in the eastern part of Phthiotis. The capital was Phylacê, the country of Iphiclus. Cf. v. 705. — 696. μητέρα μῆλων, i. e. rich in sheep, like μητέρα θηρῶν, 8, 47. — 699. ἔχεν κάτα γαῖα = γαῖα κατεῖχεν : sc. αὐτόν. Protesilaus, son of Iphiclus, who was married just before the sailing of the expedition, was the first of the Greeks who landed on the coast of Troy, and soon afterwards fell by the hand of a Trojan.—700. ἀμφιδρυφῆς, lit. *lacerated all round* : cf. δρυψαμένη τὰς παρειάς, cf. II, 393 ; thus, even in later times, the Grecian wife expressed her sorrow : "*a wife he left, To rend in Phylacê her bleeding cheeks*." Cp.—701. ἡμιτελής, *half finished*. W. (after Strabo and Apollon.) takes this to mean a house that is inhabited by only one of a married pair. H., a house

Οἱ δὲ Φεράς ἐνέμοντο παρὰ
 712 Βοίβην καὶ Γλαφύρας καὶ ἔυκτ
 τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε
 Ἀλκηστις, Πελῖας θυγατρῶν ἐ
 716 Οἱ δ' ἄρα Μηθώνην καὶ Θαν
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζώ
 τῶν δὲ Φιλοκτήτης ἦρχεν τόξῳ
 ἐπτα νέων· ἐρέται δ' ἐν ἐκάστῃ
 720 ἐμβέβασαν, τόξων εὖ εἰδότες ἴ
 Ἀλλ' ὁ μὲν ἐν νήσῳ κείτῳ κρατ
 Δήμῳ ἐν ἡγαθέῃ, ὅθι μιν λίπο

which is not yet entirely built ; for a new
 build themselves a new dwelling-house. Δε
 either *Hector* (Q. Smyrn.) or *Euphorbus*. —
 ἀλλ' οὐ μὴν οὐδ' οὗτοι. On the double negat
 μέν, App. IV. — 704. ὄξος Ἀρης, a sprout
 pression for a brave warrior.—705. Φυλακί
 lacus, was a famous prize-runner. Cf. 23, 6
 707. πρότερος, sc. γενιῇ, older, opp. to ὁπλό
 dominions of Eumelus lay in Pelasgiotis and
 Φεράς, *Phēræ*, the dwelling-place of Admeti
 from Phēræ (Φηραί) in Messenia, cf. 5, 54;
 λίμνην. λίμνη = *aquæ*, *quarum ripæ prop*
 Ἰωλκόν, Ep. for Ἰωλκόν. *Iolcus*, the rend
 now Volo. — 713. τῶν = τούτων, gen. dep
 Εὐμηλος, cf. v. 763. ὑπ' Ἀδμήτῳ = *ex A*
 of Pheres, known in mythical history from

- 723 ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 724 ἐνθ' ὅγε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
 Οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μίδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 728 τὸν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Ὀϊλῇ πτολιπόρθῳ.
 Οἳ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·
 τῶν αὖθ' ἠγείσθην Ἀσκληπιοῦ δύο παῖδε,
 732 ἱπτῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 οἳ τ' ἔχον Ἀστέριον, Τιτάνοιο τε λευκὰ κάρηνα·
 736 τῶν ἥρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο,
 Οἳ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·
 740 τῶν αὖθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης,
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς
 (τὸν ῥ' ὑπὸ Πειριθῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνηέντας,
 744 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσαν),

Achaeans were obliged to leave him behind. According to the Schol. they did this, because the priests of Hephaestus in Lemnos were skilful in curing the bites of serpents.—723. ὀλοόφρονος : ὀλέθρια φρονούντος.—724. τάχα - ἔμελλον, cf. v. 694 ; i. e. they would learn from Hekleus, the son of Priam, whom the crafty Ulysses had entrapped, that without Philoctetes and the arrows of Hercules, Troy could not be conquered.—729—733. The dominions of the Asclepiads lay in the district Hestiaeotis. Tricca was situated on the *Lethæus* (a tributary of the Peneus) ; Ithome, a strong hill-fortress (not to be confounded with *Ithome* in Messenia). κλωμακόεσσαν, ἄπ. εἰρ., stony, rocky. Κλῶμαξ, a heap of stones. Hesych. κρηνώδη, δύσβατον. Εὐρύτου, *Eurytus*, son of Melaneus and Stratonice, a famous archer, dwelt in Thessaly, cf. v. 596, and Od. 8, 220. Ἀσκληπιοῦ, with *i* from the necessity of the metre. *Asculapius*, son of Apollo and the nymph Corōnis, is in H. not a deity, but only an excellent physician. τοῖς = ἅμα τοῖς. —734—736. These towns lay in Magnesia (except the fountain Hyperia, by Pheræ). Τιτάνοιο λευκὰ κάρηνα, the white heights of *Titanus* (γῆρας, lime-stone ; also gypsum, chalk, &c.).—738, 739. These towns of the Lapithæ (cf. I, 266) were in the region of Mount Olympus and the river Peneus, and down along Pelion as far as the Dotie field. Γυρτώνην, *Gyrtoné*, in Pelasgiotis, on the Peneus ; it was here that Ixion and Peirithous ruled.—740. τῶν, sc. Λαπιθῶν. μενεπτόλεμος, *bellum sustinens* ; μένω.—741—746. Πειριθῳ, cf. I, 263. κλυτός, famous, is only here, and Od. 5, 422, an adj. of two terminations. ἥματι τῷ,

οὐδ' ὅγε Πηνειῷ συμμίσγεται
 ἀλλὰ τέ μιν καθύπερθεν ἐπὶ ῥῶ
 ὕρκου γὰρ δεινοῦ Στυγὸς ὕδα
 756 Μαγνήτων δ' ἦρχε Πρόθοος
 οἱ περὶ Πηνειὸν καὶ Πήλιον εἰ
 ναίεσκον· τῶν μὲν Πρόθοος θ
 τῷ δ' ἅμα τεσσαράκοντα μέλαι
 760 Οὔτοι ἄρ' ἡγεμόνες Δαναῶν
 Τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην,
 αὐτῶν ἡδ' ἵππων, οἱ ἅμ' Ἀτρε
 ἵπποι μὲν μέγ' ἄρισται ἔσαν
 764 τὰς Εὐμηλος ἔλαυνε, ποδῶκεας
 ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ

i. e. the birth-day of Polypætes, on which the
 grounds of the quarrel were, however, laid at
 Peirithous, at which the drunken Centaurs
 Hippodamia, cf. 11, 832. Od. 21, 295, s
 monsters, cf. 1, 267. *λαχνηέντας*, the *shaggy*,
Αἰθίκεσσι πέλασσαν. The *Æthikes* dwelt
Καινεῖδαο. Leonteus was a grandson of C
 750. *Ἐνιήνες* (Ion. for *Αἰνιᾶνες*), a race p
 heights of Ceta, and on the Sperchiūs. *Πε
 βοί*, a Pelasgic race, dwelling, according to
 and on the Titaresius. *δυοσχείμερον*, *wind*
 most ancient oracle of Greece, lay in Thespr
 —751. *ἱμερτός* : ἄπ. *εἶρημ.* = *ἱμερόεις*. ἔρ
 —753. *ἀργυροδίνῃ* ('*silver-caddied*.' Cp.). —
on the surface flows unimpeded.

- 766 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας.
- 768 Ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺν φέρτατος ἦεν,
ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλείωνα.
'Αλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
- 772 κείτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
'Ατρείδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἰέντες,
τόξοισιν θ' ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,
- 776 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
ἵστασαν ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
ἐν κλισίῃς· οἱ δ' ἄρχον Ἀρηίφιλον ποθέοντες
φοίτων ἐνθα καὶ ἐνθα κατὰ στρατὸν, οὐδ' ἐμάχοντο.
- 780 Οἱ δ' ἄρ' ἴσαν, ὥς τε πυρὶ χθὼν πᾶσα νέμοιτο·
γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραύνῳ
χωομένῳ, ὅτε τ' ἀμφὶ Τυφῳεὶ γαῖαν ἱμάσσει
εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς·

equal age. σταφύλη ἐπὶ νῶτον ἕσας, *prop. equal (or level) on the back by the plumb-line; i. e. as equal (in height), as if they had been measured with a plumb-line; exactly matched in height.*—766. That the Delphic Apollo tended herds and reared horses in Thessaly, relates to the myth of his service with Admetus, and is not merely a poetical phrase.—769. ὄφρα, *donec, dum.* μῆνιεν: the *i* is short in all other passages.—770. ἵπποι—Πηλείωνα, *sc. φέρτατος ἦσαν.*—774. ἰέντες (*sc. αὐτοῖς, αὐτὰς*) is *explicative.*—775. ἵπποι—ἕκαστος. With this use of ἕκαστος, *cf. the Lat. use of quisque.*—776. λωτὸν, *melilot, trifolium melilotus (Linn.), or lotus corniculatus,* not to be confounded with the *Lotus* of the *Lotophagi*, which was a tree. *Db.* σέλινον, a kind of *parsley* [*celery*, *Cp.*], *smallage, apium graveolens (H.); hipposelinum s. Smyrsium olus atrum (Billerbeck).* ἐρέπτεσθαι, *to browse (upon),* Homeric only. *Gr. Syn.* 228.—777. πεπυκασμένα, *well covered, sc. πέπλοις.*—778. οἱ, the *ἀνακτες.*—780. ὥς τε—νέμοιτο. *νέμεσθαι* is here passive; *to be consumed by (properly depastured by), wasted.* ὥς τε, *App. IV.* “*Optativus νέμοιτο legitimus, ut in re cogitata; non igitur: sicut terra deletur, sed: quasi—deleteretur.*” *F.*—781. Διὶ, *Jori = in honorem Jovis.* *Cf. Lucr. ad Ven. i. 8: tibi mares dædala tellus Submittit flores, tibi rident æmara ponti. V. Geor. ii. 5: tibi [Baccho] pampineo gravidus autumno Floret ager. Hor. Od. iii. 18, 14: Spargit agrestes tibi [Fauno] cæta frondes.* *F.*—782. ἀμφὶ Τυφῳεὶ, *round about Typhoeus (or Typhon).* Τυφῳεύς, Τυφῳών, in prose Τυφών, a monster with a hundred fire-breathing dragon-heads. *Cf. Hes. Th. 820.* According to a later tale, he lay under *Ætna.* *Cf. Pind. Pyth. i. 32.* We must not understand ἱμάσσειν of a real scourging (though we have even this statement in *Hes. Th. 859*), but of the lightnings which Zeus hurls.—783. εἰν Ἀρίμοις. In Mysia was a tract called ἡ κατακεκαυμένη, where in early times there were many volcanos, and at a later

Ἄγχου δ' ἵσταμένη προσέφη πόδα
 εἶσατο δὲ φθογγὴν νῆϊ Πριάμοιο Π
 792 ὃς Τρώων σκοπὸς ἴζε, ποδωκείησι
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέ
 δέγμενος ὁππότε ναῦφιν ἀφορμηθί
 τῷ μιν εἰσαμένη μετέφη πόδας ὠκ
 796 ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἀ
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀ
 Ἥ μὲν δὴ μάλα πολλὰ μάχας εἰσέ

period earthquakes also. Here were placed the
 people, or, according to Eustath., τὰ Ἄριμα,
 mountains (whence Virgil's *Inarime*, *Æn.* ix. 71)
 were earthquakes and volcanic fires, there, acce-
 creed, was buried a giant conquered by Zeus, or
 W. — 785. διέπρησσαν πεδίῳ, "non præposi-
 sed pronominis indefiniti τῇ" (*Herm.* vol. i. p.
 peragrabant) partem campi. It is better to co-
 and Th., a *gen. of place*: = *per campum*. Cf. no

786. Ἴρις (prop. the rainbow, not in H. the
 bow). In the *Odyssey* *Hermes* (never *Iris*) is
 gods. — 787. σὺν ἀγγελίῃ ἀλεγεινῇ, viz. thal-
 vancing. — 788. ἐπὶ θύρῃσι Πριάμοιο. Ac-
 ancient usage, state assemblies were held in
 palace; hence, as is well known, "*the Sublim*
Xen. Cyrop. i. 3, 2). — 792. ποδωκείησι, the
 noun denotes particular manifestations or acts.
 So in all languages: e. g. in our Liturgy, "*ra-*
nces." — 793. τύμβῳ ἐπ' ἀκροτάτῳ, *tumulo*
 was father of the Trojan Alcathous, the husk

- 799 ἄλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα'
 800 λίην γὰρ φύλλοισιν ἰοικότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
 "Εκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὧδέ γε ῥέξαι'
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
 804 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.
 "Ως ἔφαθ'· "Εκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν;
 808 αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
 Πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἐσσυτο λαός,
 πεζοὶ θ' ἰππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει.
 "Εστί δέ τις προπάροιθε πόλιος αἰπεία κολώνη,
 812 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
 τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρῳεὺς τε δέκριθεν ἠδ' ἐπίκουροι.
 816 Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος "Εκτωρ
 Πριάμιδης· ἅμα τῷγε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείρσιν.
 Δαρδανίων αὐτ' ἦρχεν εἰς παῖς Ἀγχίσαο,
 820 Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη,

tum ex ἀνέκλειτος; λιάζειν enim fere idem quod κλίνειν." F.—801. πεδίοιο, cf. note on v. 785.—803. πολλοὶ γάρ. The clause with γάρ here (as often) precedes that of which it is explanatory. Larger Gr. 1455, b. Cf. v. 119.—804. ἄλλη δ' ἄλλων γλῶσσα, alia aliorum est lingua. πολυσπερέων = ἐπὶ πολλὰ μέρη τῆς γῆς διεσπαρμένων, πολυγενῶν ἢ πολυθινῶν. Sch. (Db.).—805. ἄρχειν τινί is rarer than ἄρχειν τινός.—806. πολιήτας = πολίτας.—809. πᾶσαι—πύλαι, the whole gate (Aristarchus; with H. Pass. C. Db. &c.): but F. and S. take the words in their plain meaning, 'all the gates.'—810. ὄρυμαγδός, noise, din. Cf. 4, 449.—811. πόλιος: ιος, as one syll. by synizesis. αἰπεία κολώνη. This hill lay in front of the Scæan gate in the plain.—812. περιδρομος (passive), (collis) qui circum iri potest: "clear all around." Cp.—813. ἄνδρες—ἀθάνατοι, cf. 1, 404. The common name of the hill was Βάτια, the thorn-hill (fr. βάτος, rubus). Myrina was, according to Strabo, one of the Amazons that once made war on Troy (cf. 3, 180).—814. πολύσκαρθμος, much-springing, springing actively (σκαίρειν, to skip, to dance), is to be referred to nimbleness in warlike movements. "Swift in fight." Cp.—815. δέκριθεν = διεκρίθησαν.—816. In this catalogue the army of the Trojans is next divided into Trojans in the wider sense and auxiliaries. Among the former, whose princes were probably vassals of Priam, the poet first names the Trojans in the stricter sense, i. e. the inhabitants of Ilium and its environs.—818. μεμαότες ἐγχείρσιν: μεμαότες intransitive (= προθυμοῦμενοι, Sch.); ἐγχείρσι a dative instrumenti. Others

τῶν ἤρχ' Ἀδρηστός τε καὶ Ἀμφι
 νῆε δ' ὤω Μέρωπος Περκυσίου, ὃς
 832 ἤδ' εἰε μαντοσύνας, οὐδ' οὐς παῖδες
 στείχειν ἐς πόλεμον φθισήνορα·
 πεῖθ' ἐσθ' ἦν· Κῆρες γὰρ ἄγον μέλι
 Οἷ δ' ἄρα Περκώτην καὶ Πράκ
 836 καὶ Σηστόν καὶ Ἀβυδὸν ἔχον κα
 τῶν αὖθ' Ὑρτακίδης ἤρχ' Ἀσιος
 Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθε
 αἰθῶνες, μεγάλοι, ποταμοῦ ἀπο
 840 Ἰππόθοος δ' ἄγε φῦλα Πελασ
 τῶν οἱ Λάρισσαν ἐριβώλακα ναυ
 τῶν ἤρχ' Ἰππόθοός τε Πύλαιός
 νῆε δ' ὤω Λήθοιο Πελασγοῦ Τευτα
 844 Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας κα
 ὄσσους Ἑλλήσποντος ἀγάρροος

understand μάχεσθαι. Μεμῶτες, and μεμῶ
 179, elsewhere μεμῶτες.—820. Αἰνείας, Æn.
 Aphrodītē, a near kinsman of Priam, as being
 Tros, reigned in Dardania, and was one of the
 riors.—821. Ἰδης ἐν κνημοῖσι, where Anchise
 a mountain forest [saltus], a woody mountain-peak.
 Anténor was a son of Æsyētēs, and one of the
 Nestor of Troy). Cf. 3, 148. — 827. ὧ καὶ
 Æn. xii. 393. "Iapis, cui Ipse suas artes, su
 Augurium citharamque dabat, celeresque sagittas
 cum ipse cunctis, cunctisq; omnes, in a high

- 846 Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
 υἱὸς Τροϊζήνοιου Διοτρεφέος Κεάδαο.
- 848 Αὐτὰρ Πυραΐχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν.
- Παφλαγόνων δ' ἠγείτο Πυλαιμένεος λάσιον κῆρ,
 852 ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων
 οἳ ῥα Κύτῳρον ἔχον καὶ Σήσαμον ἀμφενέμοντο,
 ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.
- 856 Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
- Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστῆς·
 ἄλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
 860 ἄλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, ὅθι περ Τρῶας κεραΐζει καὶ ἄλλους.
- Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,
 τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμῃν μάχεσθαι.
- 864 Μῆροσιν αὖ Μίσθλης τε καὶ Ἀντιφος ἠγησάσθην,
 υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,
 οἳ καὶ Μήονας ἦγον ὑπὸ Τμῳλῳ γεγαῶτας.
- Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφώνων,

by the Hellespont and the mouth of the Hebrus at Ænos, cf. 4, 520.
 —846. ἀγάρροος, *strong flowing*, where the water is very agitated.
 ἐντὸς ἔργει, cf. v. 617.—846. Κικόνων. The Ciconians were a Thracian race, and dwelt from Ismarus up to the Lissus.—847. Κεάδαο, fr. Κεάδης, son of Keas.—848. Παίονας. The Pæonians, whom H. names as dwellers on the Axios (now Vistritz), afterwards dwelt in the north of Macedonia, towards Mæsia.—851. Πυλαιμένεος λάσιον κῆρ, a periphrasis like v. 638, cf. 743, and 1, 189.—852. ἐξ Ἑνετῶν, the *Heneti*, who are not again noticed in this region, were by later tales brought, against all probability, into connexion with the Veneti in Italy. ἡμιόνων γένος ἀγροτεράων (D. 68). Köppen understands by the wild mules the Jiggetai (*equus hemionus*, L.) an animal between horse and ass, still found in Tartary.—857. ὅθεν ἀργύρου ἐστὶ γενέθλη. The Greeks in early times received their metals from the people dwelling in Pontus. The myth of the Argonauts refers to this. As late as in Strabo's time the Chalybes still lived by mining.—860. Αἰακίδαο, i. e. of Achilles, the grandson of Æacus.—861. ἐν ποταμῷ, in the Scamander; in the battle described in Il, 19, sqq., called the μάχη παραποτάμιος (D.). κεραΐζειν, prop. of an ox; to throw down with its horns, cf. 5, 556. Others refer it to the same root as κείρω.—863. ἐξ Ἀσκανίης, a town and district on the Ascanian lake, on the borders of Mysia and Phrygia. ὕσμῃν, App. II.—864. Μῆροσιν. The Mæonians dwelt in what was afterwards Lydia.—865. Γυγαίῃ—λίμνη, the Gygean lake, to the west of

Sardis; it is supposed to be the place afterwards called *Enli Gheul*). Db.—867. Καρῶν—βαρβαροφώνων (to have been originally called *Lelēges*) had crossed land from the neighbouring islands, and were addicted to piracy. It is doubtful whether βαρβαροφώνων is a really foreign language, or to a corrupt Greek foreign-sounding pronunciation: just as H. calls φωνοί, cf. Od. 8, 294.—868. Φθειρῶν ὄρος, the mountain the *pinus pinaster* of Linn." Sprengel, Db.], or *Grius* (Strab.). ἀκριτόφυλλον. Cf. n. on v. 867. *aurum* = *aurea ornamenta*. So Ter., *ancillas secum atque auro* (with the golden ornaments of their gold bedight." Cp.)—873. ἐπήρκεσε, did not wait for him from, cf. 6, 16. — 875. ἐν ποταμῷ, cf. v. 867. son of Zeus and Laodamia, is often mentioned. sqq.—877. ἐκ Λυκίης, cf. v. 824. Ξάνθου ἀπο. (Essenide) springs out of Mount Taurus, and runs into the part of Lycia, cf. 5, 479.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Γ.

The Trojans advance with loud shouts to the battle; the Greeks march in silence. The action is about to begin, when Paris, advancing before the Trojans, defies the bravest of the Greeks. Menelaus comes forward; at sight of whom Paris, seized with fright, takes refuge in the ranks.

Λὺτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς·
 ἢ τε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
 αἶτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων,
 ἀνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι·
 ἥριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρουσαι·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνέοντες Ἀχαιοί,

Obs. This book or canto was variously named by the ancients: ἑκατοὶ (the oaths), in reference to v. 245—302; or τεύχοςκοπία (the view from the walls), because of v. 161—244; or Ἀλεξάνδρου κ. Μεν. μονομαχία, because of v. 303—384.

1. κόσμηθεν = ἐκοσμήθησαν. Διατάχθησαν (Sch.). Db. says that ἑκατοὶ not = ἐκάτεροι, because there is reference to the two armies with the various subdivisions of each, as described in Book ii.
 —2. κλαγγῇ τ' ἐνοπῇ τ': κλαγγή, prop. every inarticulate sound, is not used of birds only, but merely expresses a louder cry or shout than ἐνοπή. The comparatively disorderly and clamorous advance of the Trojans denotes, not a more uncivilized state, but want of preparation.
 —3. οὐρανόθι πρό, lit. in the heavens, before them, = before the heavens; the πρό being a nearer specification of how the local adv. is to be understood. Cf. 8, 561, πῦρ καίετο Ἰλιόθι πρό = before Ilium. We, however, should say, under heaven. — 5. Ὀκεανοῖο ῥοάων. The Ocean is, according to H., a stream, cf. 14, 246. — 6. ἀνδράσι Πυγμαίοισι. The Pygmies, a dwarfish people (like Thumbkin from πυγμή), are placed in fabulous geography, sometimes towards Ethiopia, sometimes towards India. "The tale probably arose thus: The cranes, which in winter draw towards Africa for food, and are mischievous to the fields, are there attacked by the inhabitants." K. — 7. ἥριαι = matutinae, App. V. ἔριδα προφέρουσαι: προφέρεισθαι, and Od. 6, 92, προφέρειν ἔριδα, to offer a

παρδαλέην ὥμοισιν ἔχων καὶ κ
 καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω
 πάλλων, Ἀργείων προκαλίζετο
 20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δ
 Τὸν δ' ὥς οὖν ἐνόησεν Ἀρηί
 ἐρχόμενον προπάροιθεν ὀμίλου
 ὥς τε λέων ἐχάρη, μεγάλην ἐπὶ σ
 24 εὐρῶν ἢ ἔλαφον κεραῦν ἢ ἄγριον
 πεινῶν· μάλα γάρ τε κατεσθίει
 σεύωνται ταχέες τε κύνες θαλεροῖ
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον
 28 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τί
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν
 Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος
 ἐν προμάχοισι φανέντα, κατεπλήθη
 32 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο

quarrel to any one, to provoke him to it.—10.
 ἥντι, App. V. Νότος, cf. 2, 145. — 12. δὲ
 εἰσὶν (προϊκί) λαῶν (App. II.).—13. κονίσι
 dust. Buttm. prefers ἀελλῶς = ἀελλήεις: like
 Τρωσὶν—προμάχιζεν ("in the Trojan van Ad
 The front fighters (πρόμαχοι or πρόμοι, cf. v
 foremost line, usually on their war-chariots, as
 versaries to combat with them.

33 Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα;
 ἄψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς,
 35 ὥς αὐτίς καθ' ὅμιλον ἔδω Τρώων ἀγερώχων,
 δείσας Ἀτρείος υἱὸν, Ἀλέξανδρος θεοειδής.

Hector sharply reproves Paris for his cowardice. Paris, complaining of his brother's harshness, offers to fight Menelaus in single combat. Helen shall be the prize of the combat, which will put an end to the war.

Τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
 40 αἶθ' ὄφελος ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
 Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 Ἦ που καγχαλόωσι καρηκομόωντες Ἀχαιοί,
 44 φάντες ἀριστεῖα πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή.
 Ἦ τοιούτῳδε ἰὼν, ἐν ποντοπόροισι νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 48 μυχθεῖς ἀλλοδαποῖσι γυναῖκ' εὖειδέ' ἀνήγας
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σὺ μέγα πῆμα πόλῃ τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 52 οὐκ ἂν δὴ μείνειας Ἀρηίφιλον Μενέλαον;
 γνοίης χ' οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν.

ἐπλήγη : καταπλήσσειν (= percellere). In the sense of *was terrified*, the usual aor. is *κατεπλήγην*. — 32. *Ἰκ. ἄψ ἐχάζετο*. — 33. *ὥς ὅτε*, *ση*. Cf. V. *Ἄν. ii. 379. ἀπέστη*. On the aor. cf. v. 10. — 35. *ὥχρος*, App. II.

39. *Δύσπαρι, Miserable Paris!* Thus Od. 23, 97 : *μητρὶ δύσμητερ. Εὐρίπ. Orest. 1392 : Δυσίλινα. γυναιμανής*, regularly *γυναικομανής* (*μαίνομαι*), "woman-mad" (Cp.). *ἠπεροπευτά*, *deceiver, seducer*, viz. of women. Cf. *ἠπεροπεύειν*, 3, 339. — 40. Cf. 1, 415. *ἄγονος*, *an (γόνος), unborn*. — 41. *καί κε τὸ βουλοίμην*, viz. *that thou hadst not been born*. — 42. *ὑπόψιον* (*ἀπ. εἶρ.*) = *ὡν ὑπ' ὅψει* being under the gaze (of all); on whom all cast looks (of contempt). — 43. *καγχαλόω* (fr. *ΧΑ'Ω, χαλάω*), *cachinnum edo*. — 44. *φάντες*, cf. v. 28. *πρόμον ἔμμεναι* : *sc. σί.* — 45. *ἔπ' = ἔπεισι*, cf. 1, 174. — 46. *ἢ βέλους το ἀνήγας*. — 47. *ἐπιπλώω*, Ion. and Ep. for *ἐπιπλέω*. *ἐρίηρας*, App. III. — 48. *μυχθεῖς, παραγενόμενος* (Sch.). *Μίγνυσθαι, c. dat.*, often signifies merely to go to a person. — 49. *ἐξ ἀπίης γαίης*, cf. 1, 174. *νυόν* (*daughter-in-law*), poet., like *nurus*, = *sister-in-law*. — 50. *πῆμα, χάρμα*, expegetical accusatives, added by way of apposition to a preceding predicate, to denote the consequence or purpose (= *ὥστε εἶναι πῆμα, &c.*). — 51. *κατηφείην*, Ep. for *κατήφεια*, here *confusion of face; shame*. — 53. *γνοίης χ' (= κί)*, then *wouldst thou find*

ὥς τοι ἐνὶ στήθεσσι νύκτας
 64 μή μοι δῶρ' ἔρατὰ πρόφερε χρυσέης ἄ-
 οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶ-
 ὄσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἄν
 Νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ
 68 ἄλλους μὲν κάθισον Τρῶας καὶ πάντα
 αὐτὰρ ἔμ' ἐν μέσσω καὶ Ἀρηίφιλον Μ-
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι π

out or learn, &c. The protasis is omitted, sc. if Menelaus. — 54. οὐκ ἄν τοι χαράσμη, cf. l, 262. the gifts of Aphrodité, are named in the following verses (i. e. pronouns) are here equivalent to the Lat. ἔν κονίησι μυγείης. The opt., supported by all the retained: "dicit enim Hector, si quando Paris solo c profuturam esse citharam." Spz. — 56. δειδήμονες κεν—χιτῶνα, lapideam testem induisses; i. e. wouldst i. e. in some outbreak of the popular rage. Cp.: *Secure beneath a coverlet of stone*" (explaining it simply Db. quotes La Fontaine: "*La cour lui taille un b pierre.*"—57. ἴσσο. Plupf. (2 sing.) of εἶμαι, I am με—ἐνείκεσας. This protasis is without its apodote Od. 3, 103, as is often the case in dialogue: sc. I 60. αἰεὶ—ἄτειρής. Metaph. indefatigable, unconquerable, κραδίη, πέλεκυς ὥς ἐστὶν ἀτειρής, thy heart is unyielding (τειρω), not to be worn out, indestructible, εἶσιν, it = agitur. The agent with ὑπό, c. gen., often that implies a passive notion; as θνήσκειν ὑπό τινος ὑπό τινος (ire =) agi per aliquem. δουρός, D. 62. νησιν. "The subj. between two indicatives is quite

71 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 72 κτήμαθ' ἑλών εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιτε Τροίην ἐριβώλακα· τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναϊκα.

Hector arrests the march of the Trojans. Agamemnon suspends the attack, and Hector repeats to the two armies the proposal of Paris. Menelaus forthwith accepts it; but Priam, he says, must come himself to swear to the observance of the agreement. Hector sends for Priam. Agamemnon orders the preparations for the sacrifice.

75 Ὡς ἔφαθ'. Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον
 ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἑλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 Τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοί,
 80 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
 Ἀντὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στείται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.
 84 Ὡς ἔφαθ'. οἱ δ' ἔσχοντο μάχης ἀνέω τ' ἐγένοντο
 ἱσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
 Κέκλυτέ μευ, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὕρωρεν.
 88 Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πούλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσῳ καὶ Ἀρηίφιλον Μενέλαον
 οἶσους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·
 92 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἑλών εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

for the rest of the leaders. κτήμασι. These goods are named 13, 226. 22, 114, 115. — 72 εὖ = *feliciter* (not, *omnino*). N. οἶκαδ' ἀγέσθω, *domum suam ducat*, from the force of the Mid. Db.—73. ὄρκια — ταμόντες, cf. 2, 124. — 75. Ἀχαιίδα: sc. γαίαν. The Achaian land is the territory of Achilles in Thessaly. Argos and Achaia (like Hellas and Argos), = the whole of Greece, cf. 2, 683.

78. μέσσου δουρὸς ἑλών, cf. 1, 197. He grasped the lance by the middle, and with it pushed the Trojans back.—80. ἰοῖσιν, κτλ. JN. ἱβαλλόν τε (N.). τιτύσκεισθαι, to aim, and βάλλειν, to throw, are in H. always used with a dat., as in English, "to pelt with stones." Dr. 111.—83. στείται, cf. 2, 597. — 84. ἔσχοντο, Sch. κατέσχοντο. ἄνω, App. IV. cf. 2, 323. — 90. αὐτὸν δ' ἐν μέσσῳ, Zeugma, since

Ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃ
 108 Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἦε
 οἷς δ' ὁ γέρον μετέησιν, ἅμα πρόσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοῖ
 Ὡς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοί
 112 ἐλπόμενοι παύσεσθαι οἷζυροῦ πολέμο
 Καί ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐ
 τεύχεά τ' ἐξεδύνοντο. τὰ μὲν κατέθεντ'
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφίς
 116 Ἐκτωρ δὲ προτὶ ἄστρῳ δύω κήρυκας ἔ
 καρπαλίμως ἄρνας τε φέρειν Πριάμοιο
 Αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀ

this notion does not well depend on *κέλεται*, but
 as *βούλεται*. — 95. ἀκήν, App. IV. — 98. φρονέω,
 like *δίω*. διακρινθήμεναι, cf. 2, 475. — 99. πέποι
passi estis (πάσχω). — 100. Ἀλεξάνδρου ἀρχῆς =
 ἀπ' Ἀλεξάνδρου γεινομένης. Db. Paris is styl
 22, 116, and his ships νῆας ἀρχικάκους, 5, 61. —
 ἄξετε, Ep. imperat. aor. D. 110. ἄρν' = ἄρνε,
 ἐτέρην. The black sheep was designed for the ea
 for the sun. — 106. ὑπερφίαλοι, App. V. — 108. ἦερ
 here fig. are light-minded, volatile; do not consid
 of such contracts. — 109. οἷς—μετέησιν = *ἐὰν αἰ*
 139. ἅμα πρόσσω καὶ ὀπίσσω λεύσσει = *ὅρᾱ*, cf
 ἄριστα, *quam optima*. — 113. ἐπὶ στίχας, along the

119 νῆας ἐπὶ γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
120 οἰσέμεναι· ὃ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δῖω.

Helen, advertised by Iris of the approaching fight, longs to see her former husband again for a moment. She betakes herself to the tower over the Scaean gate, and there finds Priam surrounded by the elders of Troy, who acknowledge her dangerous beauty. Priam welcomes her as a father, and asks her the names of the Greek chiefs, whom he sees in the plain. Helen points them out.

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
ἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικίων,
124 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
Τὴν δ' εὖρ' ἐν μεγάρῳ ἡ δὲ μέγαν ἰστὸν ὕφαινεν,
δίπλακα πορφυρέην· πολέας δ' ἐνέπασσεν αἰθλους
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
125 οὓς ἔθεν εἶνεκ' ἐπασχον ὑπ' Ἀρης παλαμίων.
Ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκεία Ἴρις·
Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
132 οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὄλοσ' ἰο λιλαιόμενοι πολέμοιο,
οἳ δὴ νῦν ἔσται σιγῇ (πόλεμος δὲ πέπαυται),
ἄσπ' ἰσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
136 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηίφιλος Μενέλαος
μακροῦς ἐγχείρσι μαχήσονται περὶ σῆο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.
Ὡς εἰπούσα θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ
140 ἀνδρὸς τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων.

place connected words in the same verse. W. — 118. Ταλθύβιον, cf. 1, 320.

121. Ἴρις, cf. 2, 786. While they were fetching the victims for sacrifice, a goddess sent Iris to Helen, for she could not come of herself; it is a *σιωπώμενον*, which was not clear to the ancients. W. — 122. γαλόῳ = γάλα, her sister-in-law, *Laodice*, the daughter of Priam and spouse of *Helicaon*, son of *Antenor*: she is mentioned again 6, 252. — 125. ἰστὸν ὕφαινεν, cf. 1, 31. — 126. δίπλακα (sc. *χλαῖναν*), a double mantle, probably a mantle which could be put on doubled, = *χλαῖνα διπλή*, 10, 133. Od. 19, 225. ἐμπάσσειν (*πάσσω*), aor. 1, ἐνέπασσα, (Ep. sc.) lit. to sprinkle in, = to relieve it by weaving in, &c. αἰθλος, = αἶθλος. — 128. ἔθεν εἶνεκ' = αὐτῆς ἕνεκα. — 130. νύμφα, prop. bride; then affectionately for any (even married) female. θέσκελα, App. V. — 134. ἔσται = ἦνται. — 135. πέπηγεν (*hastec*), *defecavit*, perf. with intrans. meaning. — 138. τῷ δέ κε — κεκλήσῃ. The *εἰ* points to the condition, which is contained in *νικήσαντι*, cf. 1, 175. — 140. ἀνδρὸς — τοκῆων, object. gen. — 141. ἀργεννός, ἡ, ὄν, poet. for

ἰσθλοί, τεττίγεσιν ἰοικότες, οἷτε καθ'
 152 δεινδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰ
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ π
 Οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύρ
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγ
 156 Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλ
 αίνως ἀθανάτησι θεῇς εἰς ὅπα ἵοικεν.
 Ἄλλὰ καὶ ὥς, τοίη περ ἰοῦσ', ἐν νηυσί
 160 μῆδ' ἡμῖν τεκέεσσιν ἵπ' ὀπίσσω πῆμα λίτ
 Ὡς ἄρ' ἔφην Πρίαμος δ' Ἑλένην ἐκα
 Δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος,

*ἀργός, white, shining. ὀθόνη, an upper garment in
 fabric.—145. Σκαίαι πύλαι. The Scæan gate (also
 5, 789), led to the camp of the Greeks: probably nati
 tion (σκαῖός, left; western).—146. οἱ ἀμφὶ Πρίαμοι
 his suite. Panthous, the father of Euphorbus, Polyd
 450. 17, 24. Lampus, Clytius, and Hiketaon, were s
 and therefore brothers of Priam, cf. 20, 238. Αἰ
 148. Ἀντήνωρ, cf. 2, 822.—149. εἶατο = ἦντο. 8
 elders of the people, cf. 2, 21, = γέροντες.—151. π
 tes, like the cicada, &c. This insect is fond of sitt
 in the heat utters a clear humming sound, which t
 very pleasing, cf. Arist. H. A. 5, 30. The point
 therefore the clearness and agreeableness of the voi
 εἶσσαν, slender, clear; said to be fm λείριον, lily: l
 was itself so called from the delicacy and softne
 Ἀνδρῶν ἰσχυρῶν. Ηρώδης Ἀνατολικῶν ἀπολόγος. Suid.*

- 163 ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε
 164 (οὔτε μοι αἰτὴ ἐσσί· θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρον Ἀχαιῶν)
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἔξονομήνης,
 δευτις οὐδ' ἐστὶν Ἀχαιοὺς ἀνὴρ ἥς τε μέγας τε.
 168 Ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν
 καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὄφθαλμοῖσιν,
 οὐδ' οὔτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικεν.
 Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν
 172 Αἰδοῖός τέ μοι ἔσσι, φίλε ἔκυρέ, δεινός τε
 ὥς ὄφελεν θάνατός μοι ἄδειν κακός, ὅππότε δεῦρο
 νίει σῶ ἐπόμεν, θάλαμον γνωτοὺς τε λιποῦσα,
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἑρατεινήν.
 176 Ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 Τοῦτο δέ τοι ἱεῖω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλῆς·
 οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 180 εἶπερ αὐτ' ἐμὸς ἔσκε κυνώπιος, εἶποτ' ἔην γε.
 Ὡς φάτο· τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
 ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιοῦδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.
 184 Ἦδη καὶ Φρυγίην εἰσέηλυθον ἀμπελόεσσαν,

ἀποῦσα, ἴδεν παροῖθ' ἑμείο.—163. πηούς, the relations, esp. by marriage. Prob. ∞ to πίπαμαι, possideo. — 164. νύ, nimirum, scilicet (N.). — 166. ὥς μοι—ἔξονομήνης. The ὥς (ut) = the preceding ὄφρα (163) = οὐτε—Ἀχαιῶν is parenthetical.—170. γεραρόν, dignified.—172. αἰδοῖός is often joined with δεινός (18, 394. Od. 8, 22), which expresses a higher degree of reverential awe, in which the fear of offending is the predominant feeling. — 173. ὥς—ἀδειν (ἀνδάνω), would that I had chosen death, cf. 1, 415. — 174. γνωτοὺς, kindred, especially brothers, cf. 15, 349. — 175. παῖδα—τηλυγέτην, i. e. Hermionē. Τηλύγιος, App. V. — 176. τό, therefore. — 178. οὗτός γ', that, sc. about whom you enquired, cf. 167. — 179. Alexander the Great often quoted this verse. Cf. Plut. de Fortitud. Alex., p. 309. — 180. αὐτ', App. IV. ἔσκε, he was. D. 121. εἶποτ' ἔην. This formula (11, 761. Od. 15, 268. 19, 313) is an expression of painful feeling because something has ceased to exist, or is greatly changed. "Si unquam fuit, quod nunc non est amplius : i. e. si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas" (Herm.). — 182. μοιρηγενής, ἄπ. εἶρ., favoured at his birth by the goddess of fate; born to good fortune. ὀλβιοῦδαιμων, opp. εὐποδαιμων, a favorite of fate, or of the deity. — 183. δεδμήατο = ἐδῆμντο, "erant sub imperio tuo permulti (sc. quo tempore expeditionem faciebas)" (N.). — 184. Φρυγίην, cf. 2, 863. H. gives the name of Phrygia sometimes to a tract of land on the Hellespont (cf. 24, 545), sometimes to a district of what was afterwards Bithy-

Τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυ
 196 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχῳ
 ἀρνεῖω μιν ἔγωγε εἴσκω πηγεσιμάλλῳ,
 ὅς τ' οἴων μέγα πῶϊ διέρχεται ἀργεννῶ
 Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη, Διὸς
 200 Οὔτος δ' αὖ Λαερτιάδης, πολύμητις ἄν
 δς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς πε
 εἰδῶς παντοίους τε δόλους καὶ μῆδεα
 Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἔ
 204 ὦ γύναι, ἥ μάλα τοῦτο ἔπος νημερτὲς
 Ἦδ' ἄρ καὶ δευρό ποτ' ἤλυθε Διὸς ἔκ
 σεῦ ἕνεκ' ἀγγελίης, σὺν Ἀρηϊφίλῳ Με
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι
 208 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα π
 Ἄλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισι
 σπάντων μὲν Μενέλαος ὑπείρεχεν εὐρέ

nia, on the river Sangarius, now Sakaria, cf. 16, 711.
 πῶλος (πῶλος), with rapid steeds.—186. Ὀτρῆος καὶ
 of Dymas, and brothers of Hecuba, the wife of Priam.
 187. ἐστρατόωντο = ἐστρατῶντο, were encamped. —
 was numbered with them, = was one of them.—189.
 Ἀμαζόνες, warlike women of the mythic age, dwelt on
 mōdon.—196. ἐπιπωλεῖσθαι, obire, a. accus. : (of le
 —197. πηγεσιμάλλῳ, thick-fleeced. — 199. Διὸς ἐκ
 Jove nata.—200. ὅς αὖ, porro, rursus. W.—201. ὅς
 547. κραναῆς, where are many small hills, rocky
 272 : scopulos Ithacæ, Laertia regna, and Od. 4, 605.

211—227.]

- 211 ἄμφω δ' ἱζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 212 Ἄλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως· ἐπεὶ οὐ πολύμυθος
 οὐδ' ἀφαιμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
 216 Ἄλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
 σκηπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκεν αἰδρεῖ φωτὶ ἰοικώς·
 220 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς·
 ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἴει
 καὶ ἔπεα νιφάδεσσιν ἰοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 224 οὐ τότε γ' ὥδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.
 Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίός·
 Τίς τ' ἄρ' ὥδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,
 ἱζοχος Ἀργείων κεφαλὴν ἢδ' εὐρέας ὦμους;

late like 15, 191, παλλομένων. Ulysses was a small undersized man, as the artists also represented him. ὑπείρεχεν, sc. Ὀδυσσεύς. ἄμφω ἱζομένω, nom. absol. for ἄμφω ἱζομένων. These nominativi absol. are not unfrequent, when first the whole and afterwards the parts are named. Cf. 16, 307. — 212. πᾶσιν, before all, sc. Τρώεσσι νιφάδεσσιν: ὑφαίνειν is the Lat. texere, and ὑφαίνειν μύθους καὶ μῆδεα, verba et consilia componere. — 213. ἐπιτροχάδην, prop. running along over it, cursorily, i. e. either quickly, hastily, or briefly, so that things are at once despatched. The latter explanation is recommended by what follows, cf. Od. 18, 26. — 214. λιγέως, not loudly, but pleasantly. Cf. Cic., Brut. 13, 50: Menelaum ipse dixerat illum quidem tradit Homerus, sed pauca loquentem. — 215. οὐκ ἂν ἔπειτ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες. N. ἀφαιμαρτοεπής, Quint. xii. 10, 64, "Homerus brevecum verbis (οὐδ' ἀφαιμαρτοεπής) id enim est non deerrare verbis dedit." Menelaus v. — et contenta vacuis eloquentiam Menelao dedit." Menelaus v. brief οὐχ ὡς Ἰάκων οὐπω γὰρ Δωριεὺς. Sch. Ven. (Db.) εἰ ν. really and to the point, the more remarkable. The old tradition reading is ἦ καὶ. N. reads ἦ καὶ = καίτοι. — 216. ὅτε—ἀναΐζειν, opt. (of indefinite frequency) after ὅτε denotes "as often as," Gr. 931. The iterative forms are found in the principal sentence 931, c. — 217. ὑπαὶ = ἐπὶ—κατὰ χθονὸς ὄμματα πήξας, opt. term defixis. — 218. προπρηνής, i. e. post. (πρηνής), bending forward to ὀπίσω. — 220. ζάκοτός τις, = aliquis ex genere morosorum opt. to ὀπίσω. — 222. νιφάδεσσιν χειμερίησιν, like snow-flakes image of multitude, cf. 12, 278. Cf. Quint. xii. 10, 64. — 224. ἐρίσσειε, opt. nor. with meaning of a praeteritum; would have said himself (with). N. — 224. οὐ τότε—ἰδόντες. J. s. οὐκ ὥδ' ἀγασσάμεθ' εἶδος Ὀδυσῆος ἰδόντες = οὐχ οὕτως ἐπὶ τῇ τότε ἰδουμένῳ ὅσον ἐπὶ τῇ λόγῳ ἐξελάγημεν. Sch. — 22

Κάστορα θ' ἱππύδαμον καὶ πύξ' ἀγ
 αὐτοκασιγνήσω, τῷ μοι μία γείναται
 ἥ οὐχ ἐσπέρσθην Λακεδαιμόνος ἐξ
 240 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποι
 νῦν αὐτ' οὐκ ἐθέλουσι μάχην κατα
 αἶσχα δειδιότες καὶ ὀνειδέα πόλλ'
 ὧς ῥά τοι τοὺς δ' ἤδη κατέχεν
 244 ἐν Λακεδαιμόνι αὐθι, φίλῃ ἐν πατρὶ

The heralds come to inform Priam that I
 plain, to swear to the observance of the treaty.
 sacrifice is offered to Zeus. The chiefs pray I
 faith of treaties ; but this prayer is not heard.
 he will not witness the combat, returns to Troy

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρο
 ἄρνε δῶω καὶ οἶνον εὐφρονα, καρπ

εἶρ', cf. 1, 5. — 228. τανύπεπλος, *ον*, poet. (*π*
upper garment or *robe*, as noble ladies wore it (*ν*
it up). — 231. ἄγοι, *Ερ.* = ἡγεμόνες, *leaders*.
guntur, cf. 2, 304. — 233. ὅποτε, *κλεπ*, as *offer*
καὶ τ' οὐνομα—*μυθησαίμην* = *καὶ ὧν οὐνομα*
nomina protulerim or *proferre possim*. The relat
 1, 102.—237. Κάστορα—Πολυδεύκης. (*Castor*
lux) the brothers of Helen, (that Polydeukēs was
 tioned in the *Cypria*. N.) Cf. v. 243.—238. *Ἰν. μ*
 (= *eadem, quæ me*) *perperit mater*. Cf. 199. — 24
 is the wedding of the king's daughter.

- 247 ἄσκη' ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 248 κῆρυξ Ἰδαῖος ἡδὲ χρύσεια κύπελλα·
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 Ὀρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 252 εἰς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ Ἀρηίφίλος Μενέλαος
 μακρῆς ἐγχείρσι μαχήσυντ' ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
 256 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
 Ἄργος εἰς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.
 Ὡς φάτο· ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις
 260 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
 Ἄν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὑπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.
 264 Ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 εἰς ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβοτείραν
 εἰς μίσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 Ὄρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 268 ἄν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 272 ἣ οἱ παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,

was usually preserved in leather bottles. Cf. Od. 6, 78.—250. ὀρσεο, *up! arise!* D. 110 (ὀρνυμι). καλέουσιν: sc. σέ.—252. ὄρκια τάμητε. Cf. 2, 124.—255—257. Cf. vv. 71—75.—259. ῥίγησεν, *shouldered*: the aorist is that of the commencement of a state. Gr. 597.—ἑταίροις. The dat. is here preferable to the accus., because of the following ἵππους.—261. κατὰ—ὀπίσσω. The reins (ἡνία) were fastened to the front of the chariot-seat (δίφρος), cf. 5, 261 (εἰς ἀντι- γὰς ἡνία τείνας, from the centre knob of the rim that ran round the front of the carriage). These Priam loosened, and drew them towards himself (κατέτινεν) [*"backward stretched the reins."* Cp.].—262. So Eur. Phoen. 172, ὅς ἄρ' αἶμα λευκὸν ἡνιοστροφεῖ βεβῶς. (N.)—263. Ἰακῶν: sc. πύλων. ἔχον, *dirigebant*.—268. ἄν, Schol. ἀνίστη. Cf. v. 261. The ἄν implies ἀνῶρνυτο, with ref. to the simple ὠρνυτο in the preceding line. If ἀνῶρνυτο had preceded, the ἄν would virtually repeat it. ὄρκια as in 245. So 23, 837.—269. οἶνον μίσγον, not with water (the σπονδαὶ being ἀκηροί); they mingled the wine of the two parties. (N.) Cf. 2, 341.—271. μάχαιραν: a large knife, which hung by the sword-sheath.—272. ἄωρτο, *it hung*, Pluperf. fr. ἀείρω,

ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπό
 284 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα π
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἦντι
 ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι
 288 Εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμ
 τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο π
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἴν
 αὐθι μένων, εἴως κε τέλος πολέμοιο
 292 Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τά
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος
 Οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι

210, 5. — 274. νεῖμαν, the hair was distributed
 sign that all present were taking part in what was
 Cf. V. Æn. xii. 175, sqq. Ἰδηθὲν μεδέων, Ze
 48, had a sanctuary and altar on Mount Ida; so
 represented as exercising his power, not there
 ἥλιος, nom. for voc. cf. Gr. 763, b. δς—ἐπακο
 Helios sees every thing in his daily course.—278
 cf. v. 104. καὶ οἱ ὑπένερθε καμόντας ἀνθρώπους
 and Persephōnē. Καμόντας [App. V.], the dead
 279. ὅτις κ'—ὁμόσση. The sing. δεῖς with a
 lows a plur. — 281. εἰ μὲν κεν = εἰ μὲν, cf. l.
 ἀποδοῦναι, such a notion as κελεύω must be men
 ever obscurely; for the inf. of command or direct
 the nom. (N.) — 286. τιμὴν = ποινὴν, v. 290

296 ἔκχεον, ἡδ' εὐχοντο θεοῖς αἰειγενέτησιν·

ὣδε δὲ τις εἰπέσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅππότεροι πρότεροι ὑπὲρ ὅρκια πημήνεια,

300 ὣδε σφ' ἐγκέφαλος χαμάδις ῥέοι, ὡς ὕδρ' οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ὡς ἔφ'αν· οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.

Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·

304 Κέκλυτέ μευ, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί
ἦτοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν

ἄψ, ἐπεὶ οὐπὼ τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι
μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ·

308 Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρῳ θανάτῳ τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς·
ἂν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·

312 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βῆσετο δίφρον·
τῷ μὲν ἄρ' ἀψορροῖ προτὶ Ἴλιον ἀπονέοντο.

Hector and Ulysses mark out the lists, and the people offer up prayers to Zeus. The lot having decided that Paris shall hurl his spear first, he hits Menelaus without wounding him. Menelaus, having hurled his javelin unsuccessfully, rushes upon his foe with his sword, which breaks. He then seizes Paris by his helmet, and is about to drag him down, when Aphroditē hurries him off, and transports him to his apartment in the palace. The goddess hastens to fetch Helen, but Helen, recognizing her, refuses to listen to her invitation, upon which Aphroditē threatens her with her vengeance. Helen then follows her, and bitterly reproaches Paris, who soothes her with loving words.

Ἐκτῶρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χωρὸν μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα

etc., a more animal notion. — 297. ὣδε—Τρώων τε. Each individual drank of the wine poured out to the gods, and repeated the oath. Cf. 2, 349. — 299. ὅππότεροι—πημήνεια. On the optat. cf. Gr. 924. Πημήνεια is used intrans., *damnum inferre*, to harm, hurt, &c.; here (with ref. to ὅρκια) *transgredi*. — 303. Δαρδανίδης, i. e. a descendant of Dardanus; for Dardanus was only a remote ancestor of Priam, cf. 23, 113. — 305. ἡνεμόεσσαν, cf. 2, 606. — 306. ἐν ὀφθαλμοῖσιν ὄρασθαι, cf. 1, 587. — 309. θανάτῳ τέλος, periph. for θάνατον. πεπρωμένον, cf. 10, 15. — 313. ἀψορροῖ—ἀπονέοντο, adj., poet. for adv. (ἄψ ἀπονέοντο). So ἀψορροῖ κίονεν, 21, 456. More commonly ἀψορρόν, sent. Ἀψορρός properly abridged from ἀψορρόος. In ἀπονέοντο, ἄ by the anus.

315. χωρὸν—διεμέτρεον, cf. V. Æn. xii. 116: *Campum ad certamina, pugnam sub moenibus urbis*, Dimensi Rutulique viri Teucrique

ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρ
 Οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἢ
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε
 328 Αὐτὰρ ὄγ' ἀμφ' ὤμοισιν ἐδύσετο τε
 ὅς· Ἀλέξανδρος, Ἑλένης πόσις ἢ
 Κῆρυμίδας μὲν πρῶτα περὶ κνήμῃσι
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀρ
 332 δεύτερον αὖ θώρηκα περὶ στήθεσσι
 οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε
 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα
 336 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτο
 ἵππουριν· δεινὸν δὲ λόφος καθύπερ
 Εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλ

parabant. — 316. κλήρους — πάλλον = ἱπαλλον
cast (lit. *shook*) lots. The lots, which probably
 marked in some way, were thrown into a helme
 sprung out, cf. v. 324. 7, 175. κυνέη χαλκήρ
helmet. In κυνέη, *helmet*, prop. dog-skin, the n
 extinct, and thence it stands even along with τ
 was natural enough that they should take a hel
 so in later usage, cf. Herod. iii. 128. Cf. V
tenerē viri, dejectamque ærea sortem Accipit
 ὀππότερος — ἀφείη, cf. v. 299. — 318. λαοὶ δ
 absol., as in v. 114. 10, 233. — 324. πάλλεν, c
 ὀρόων, looking back, in order to avoid the app
 332. Let the horses altogether. In 33

- 339 Ὡς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.
 340 Οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὀμίλου θωρήχθησαν,
 ἔς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο,
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῳάς θ' ἵπποδάμους καὶ ἑκνήμειδας Ἀχαιοῦς.
 344 Καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ,
 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
 Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσῃν,
 348 οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὠρνυτο χαλκῷ
 Ἀτρεΐδης Μενέλαος, ἐπενζάμενος Δῦ πατρί·
 Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργεν,
 352 εἶον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον·
 ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων,
 ξινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.
 Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 356 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσῃν.
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο·
 ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα.
 360 ἔγχος· ὃ δ' ἐκλίνθη καὶ ἀλεύατο Κῆρα μέλαιναν.

aptus, i. e. *habilis*. — 339. Ὡς δ' αὐτως = ὡσαύτως οἱ. — 340. ἑκάτερθεν ὀμίλου, on both sides of the host. Such adverbs often stand with the gen. Cf. Gr. 857, d, § 522, 1, obs. 1. — 344. στήτην. The dual is interchanged with the plur. according to the requirements of the verse. — 345. σείοντ' = σείοντε, *vibrantes*. — 347. πάντοσ' ἔσῃν, every where alike, equal (i. e. equi-distant fm the centre) = the round; *κεκροτηῇ*. — 349. ὠρνυτο χαλκῷ expresses the elevation of the body, and the vigour of the assault, like the Lat. *affor insurgens*, Virg. *Æn.* xi. 697. — 351. ἄνα, voc. for ἀναξ. Ἐδς τίσασθαι = ἔδς ἐμὲ τίσασθαι τοῦτον, cf. 1, 230. ἔοργε has, like *ταῖν* in prose, a double accus., cf. 9, 540. — 353. ἐρρίγῃσι, perf. subj. with present signification from *ρῖγι*, to shudder, to shrink with horror (from the thoughts of doing any thing). Cf. 7, 114. — 354. ξινοδόκον, one who receives him hospitably. φιλότητα, here *hospitable reception*; φιλότητα παρέχειν = φιλεῖν, v. 207. Menelaus appropriately prays to Zeus (Ζεὺς Ξένιος) notices all such offences. Cf. Od. 14, 284. — 355. ἀμπεπαλὼν = ἀναπεπαλὼν. D. 82. — 357. διὰ, with ἵ for the sake of the metre. So διὰ μὲν ἀρ ζωστήρος κ.τ.λ. 4, 135. Cf. 11, 435. — 358. ἠρήρειστο, (*hasta*) *transacta erat*, cf. 7, 252, fr. ἱριδῶ, in the passive, to be driven through, to pierce through, cf. 5, 856. — 359. ἀντικρὺ παραὶ λαπάρην (*right by* =) *close by* (or *exactly upon*) his flank. Cf. 5, 67. Paris had drawn on his armour over his chiton, the spear

368 ἤϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβα
 Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἰ
 ἔλκε δ' ἐπιστρέψας μετ' ἔϋκνήμιδας
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλ
 372 ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο
 Καί νύ κεν εἵρουσέν τε καὶ ἄσπετον
 εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ
 ἧ οἱ ῥῆξεν ἱμάντα βοὸς Ἴφι κταμένο
 376 κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ
 Τὴν μὲν ἔπειθ' ἦρωσ μετ' ἔϋκνήμιδα
 ῥίψ' ἐπιδιδήσας, κόμισαν δ' ἐρήρες
 Αὐτὰρ ὃ ἄψ' ἐπόρουσε, κατακτάμενα
 380 ἔγχεϊ χαλκῆψ· τὸν δ' ἐξήρπαζ' Ἀ
 ρεία μάλ', ὥστε θεός· ἐκάλυψε δ' ἄ

pierced through the armour, and tore that part of
 just beneath. — 360. Κῆρα μέλαιναν = θάνατος
 362. ἀνασχόμενος, sc. χεῖρα or ἔγχος, Sch. : but
 stand ἀνασχέσθαι of the entire elevation of the be
 the helmet so much the more forcibly, cf. 23, 66
 V.—363. τριχθᾶ—χειρός. Eustath. : εἴποις ἀν
 ἀκούειν. There is just as fine a painting in the
 τετραχθᾶ διέσχισεν ἰς ἀνέμοιο, Od. 9, 71. δια
 σθύν, shivered, fr. διαθρύπτω, diffringo. — 366.
 368. ἤϊχθη (αἰσσω), here used as a deponent,
 404. παλάμηφιν (gen. = παλάμης). D. 33.
 αὐτόν. — 371. ἄγχε (ἄγχειν, angere). The th
 helmet was fastened throttled him. — 372. ἀν

- 382 καὶ δ' εἶς' ἐν θαλάμῳ εὐώδεϊ, κηῶντι.
 Αὐτῇ δ' αὖθ' Ἑλένην καλέουσ' ἵε' τὴν δ' ἐκίχανεν
 384 πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαί' ἄλλες ἦσαν.
 Χειρὶ δὲ νεκταρέου ἱανοῦ ἐτίναξε λαβούσα·
 γρηῖ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
 ἱροκόμῳ, ἥ οἱ Δακεδαίμονι ναιεταῶσθ
 388 ἥσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκεν·
 τῇ μιν ἱεσαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι·
 κῆνος δ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 392 κάλλιέ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.
 Ὡς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρῖνεν·
 396 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν,
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;
 400 ἥ πῇ με προτέρω πολίων ἐνναιομενάων

Indus deinceps fractum eo prae-textu, quod evaserit, nec interfectus fuerit
Paris. Clarke.—382. κηῶντι, *fragrant*; the ancients used to fumigate chambers with sweet-scented woods.—383. καλέουσα (= καλέουσα), *vocatura*. W. — 384. Τρωαί, not the female attendants mentioned v. 143, of whom there were only two, but other Trojan women who were there looking on the combat, cf. v. 417, 22, 79. — 385. νεκταρέου ἱανοῦ, *by her beautiful [or fragrant, scented] robe*. App. V. *παρασκευάζειν*, to shake a person, to arrest his attention.—388. ἥσκειν, a rare contraction for ἥσκειν, fr. ἀσκήν, *exercere, elaborare* [vocabulum artis, ut Heynius annotavit. Cf. 4, 110, &c. Bth.] Cf. 190. “*Her unsullied wool Dressed for her.*” Cp. μιν, sc. τὴν γραῦν, there is a change of the subject.—391. κῆνος ὄγε, *he yonder*; ὄγε is often used in this way to indicate place. Cf. 19, 344: κῆνος ὄγε προπάροιθε νεῶν ὀρθοεργαίων· Ἦσται . . . δινωτοῖσι (Sch. *τορνωτοῖς*), *rounded artificially, turned*: below (v. 448) the λέχεα are called *τρητά*, of perforated work.—392. στίλβειν here (= *nūtere*), of the brightness of a fine skin, and of the clothing, cf. Od. 6, 237. The explanation in Athen. 1, 15, by *μύροις ἀλειφόμενος* is against the language.—393. χορόνδε, *to the dance* (when people dress themselves the most).—395. τῇ δρῖνεν. “The tumultuous state of feeling in Helen arose from her being attracted on the one hand by the beauty which was dedicated to her as so charming, and on the other, by the manly bravery of Menelaus.” K. — 396. ὥς οὖν ἐνόησε, cf. Virg. Aen. i. 405: *Dirit, et avertens roseâ certice refulsit*. The goddess had therefore laid aside again the form of the old woman. — 397. ἱμερόεντα—μαρμαίροντα, *sparkling*. ἱμεροῖς, *ισσα, εν (ἱμερος)*, “*love-kindling*.” Cp.—399. ταῦτα, *thus, in this way*. — 400. ἥ πῇ με προτέρω πολίων

κείνου πορσυνέουσα λέχος· Τρωαὶ
 412 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκ
 Τὴν δὲ χολωσαμένη προσεφώνεε
 μή μ' ἔρεθε, σχετλίη· μὴ χωσαμένη
 τῶς δέ σ' ἀπεχθήρῳ, ὥς νῦν ἔκπαγ
 416 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθ
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸ
 ὧς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Δι
 βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φα
 420 σιγῇ· πάσας δὲ Τρωὰς λάθην· ἦρχ
 Αἰ δ' οὔτ' Ἀλεξάνδροιο δόμον πε
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργῳ

= προτέρῳ πῃ πολίων, further hence to any o
 The sense is: Hast thou perchance a new fr
 wouldst lead me? — 401. Μηονίης, i. e. Lydia
 οὔνεκα δὴ, quia scilicet (with irony). Db.—40
 loathsome, strongly expresses her shame. W.—
 κελεύθου. The θεῶν κελεύθου, the way of the god
 θεῶν κίλευθος = spatium et trames, in quo Dii v
 τε καὶ ἡματός κίλευθοι (Od. 10, 86), the paths on
 travel. N. — 408. περὶ κείνον δίξυε (Sch. τὰ
 notion implied is, that a goddess is degraded by n
 as in the case of Thetis. W. — 409. εἰσόκε—π
 ται), cf. 2. 332. ὄγε, like ille (Virg. Æn. 5, 437)
 the identity of the subject, and the difference of
 action (N.), cf. 1, 190, and Gr. 986. § 655, o

- 423 ἡ δ' εἰς ὑψόροφον θάλαμον κίε δία γυναικῶν.
 424 Τῇ δ' ἄρα δῖφρον ἑλοῦσα φιλομμειδῆς Ἀφροδίτη,
 ἀντί' Ἀλεξάνδοριό θεὰ κατέθηκε φέρουσα
 ἔνθα κάθιζ' Ἑλένη, κόρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ.
 428 Ἦλνθες ἐκ πολέμου—ὥς ὠφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 Ἡ μὲν δὴ πρὶν γ' εὐχε' Ἀρηϊφίλου Μενελάου
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρῃ φέρτερος εἶναι
 432 ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφίλον Μενέλαον
 ἐξαυτίς μαχέσασθαι ἐναντίον. Ἀλλά σ' ἔγωγε
 παύσασθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι
 436 ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης.
 Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν.
 Μῆ με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ.
 440 κῆνον δ' αὖτις ἐγὼ παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 Ἀλλ' ἄγε δὴ φιλότῃ τραπεῖομεν εὐνηθέντε.
 Οὐ γὰρ πάποτε μ' ὥδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν
 οὐδ' ὅτε σε πρῶτον Λακεδαιμόνος ἐξ ἑρατεινῆς
 444 ἐπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ.
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.
 Ἡ ῥα, καὶ ἄρχε λέχοςδε κιών· ἅμα δ' εἶπετ' ἄκοιτις
 448 τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθην λεχέεσσιν.

to those of Priam and Hector, cf. 6, 316. — 424. φιλομμειδῆς, the laughter-loving (kindly smiling). — 427. ὅσσε πάλιν κλίνασα, having turned her eyes away; with averted eyes. Thus Virg. *Æn.* iv. 362, of Dido in wrath: *talita dicentem jam dudum averta tuetur.* — 427. ἠνίπαπε, cf. 2, 245. — 428. "Helen's speech is taunting and bitter." W. ὥς ὠφελές, cf. 1, 415. — 430. εὐχε' = ἡύχον, thou boastedst. — 434. κέλομαι, jubeo. "There lies in it an *exprobratio ignavia.*" W. — 436. ἀφραδέως, inconsiderately. — 438. μὴ—ἐνιπτε. On the double accus. cf. 1, 236. — 439. ἐνίκησεν σὺν Ἀθῆνῃ. Whenever a hero fights with great good fortune, a deity stands by his side, cf. 4, 390. 5, 116. — 440. ἐγὼ: νικήσω understood. — 441. τραπεῖομεν = ταρτῶμεν, *delectemur*, fr. *τέρπω*, cf. 210, 142. Cf. *Od.* 8, 292. — 442. ἀμφεκάλυψεν (Sch. *κατέσχε*). The expression ἀμφεκάλυπτειν φρένας, to obscure the mind, is often used in this way of violent passions, cf. 14, 294. 17, 591. — 445. ἐν Κρανάῃ. Usually said to be the small island Helena, by the prom. Sunium in Attica. More probably the island Kramad (Marathonisi), in the Laconic gulf, before Gythium. — 448. τρητοῖσι, cf. v. 391.

456 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι
 νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενέ-
 υμειῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ'
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' ἔ-
 460 ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι
 ὧς ἔφατ' Ἀτρεΐδης· ἐπὶ δ' ἦνεον

449. θηρὶ ὁικῶς, like a wild beast that scent
 neighbourhood, cf. v. 23.—450. εἴ που, if perchance
 δία, synizesis, cf. v. 237.—453. φιλότῃτι, from φι-
 λον, Ἐρ. = ἐκρυπτον.—454. JN. ἴσον with Κηρί, li-
 9, 312.—456. Δάρδανοι, cf. 2, 819.—457. φαίν-
 quite manifest. W.—459. ἀποτινέμεν, infin. for i
 v. 287.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Δ.

Zeus, in the council of the gods, proposes to restore peace to the Greeks and Trojans, and to give back Helen to Menelaus, as the prize of his victory. Hêrê opposes him, and the destruction of Ilium is accorded her; though, if Zeus wishes to smite Argos or Sparta, she will not defend them. Athênê receives orders to go and engage the Trojans to break the truce.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφίσι πότνια Ἥβη
 νέκταρ ἐϋνοχόει· τοὶ δὲ χρυσεόις δεπάεσσιν
 4 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 Αὐτίκ' ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἥρην
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
 Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 5 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.

1. The first part of this canto was called by the ancients *ὀρκίων ἐγγυσίαι*, the breach of the truce (cf. v. 269); and the second part, *Ἀγαμ. ἐπιπώλησις* (cf. v. 353), because Agamemnon goes through the army, and exhorts the princes. *παρ Ζηνὶ ἡγορόωντο*. The assembly of the gods always took place in the palace of Zeus, cf. 1, 531, where at their banquet they consulted about the affairs of mankind.—2. *δαπέδω*. Properly *δάπεδον* is the floor, pavement, here *per symodochen* for hall: ["on the golden floor of Jove's abode." Cp.] This in the palace of Zeus was laid with gold, cf. 1, 420. *Ἥβη*, *Hêbê*, the daughter of Zeus and Hêrê, appears again as cup-bearer of the gods, 3, 722, 905. *Od.* 11, 603. In this office she was succeeded by *Gany-mêdê*, whom the poet mentions 5, 266. 20, 232, sqq. Cf. *Apollod.* 3, 12, 2.—4. *δειδέχατ'*, *Ep.* = *δεῖδεχατο*, *plupf.* mid. fr. *δεῖκνυμι* (cf. 210, 41, 4), with the signification of the *impf.* = *sese* (or *alter alterum*) *αἰσιρίεοντες poculis* (Db.); they drank to each other. *Ἐδεξιόυντο, τροπείοντες ἑαυτοῖς* (Sch.).—6. *παραβλήδην*, either *ἀπατητικῶς*, *trickily, feignedly* (*Apoll.*), or *παραβολικῶς*, *allusively, with a covert allusion* (*Porphyr. Quæst.* 16). Cf. vv. 7—10. Wolf considers the word to be nearly = *ὑποβλήδην*, (*interjiciendo*) *throwing in something into the speech of another*. So twice in *Apollon. Rhod.* ii. 448; iii. 106. *Parnow* explains: *with a mocking or malicious side glance; obliquely, indirectly*.—8. *Ἥρῃ Ἀργεῖῃ*. *Hêrê*, *Ep.* *Hêrê* (*Juno*) had a famous temple

ἦτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἅ
 αὐτὶς δ' Ἀργεῖην Ἑλένην Μενέλαο.
 20 Ὡς ἔφαθ'· αἱ δ' ἐπέμνξαν Ἀθηνα
 πλησίαι αἶγ' ἥσθην, κακὰ δὲ Τρώεσσι
 ἦτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶ
 σκυζομένη Διὶ πατρὶ, χόλος δέ μιν.
 24 Ἦρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀ
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον
 Πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢ δ'
 ἰδρῶ θ', ὃν ἰδρωσα μόγῃ; καμῆτην
 28 λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιοῦ
 Ἔρδ'· ἀτὰρ οὐ τοὶ πάντες ἐπαινέομεν
 Τὴν δὲ μέγ' ὀχθήσας προσέφη νεο
 Δαιμονίη, τί νύ σε Πρίαμος Πρίαμος
 32 τύσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχές

at Argos. Ἀλαλκομένης. Athênē took this in
 Boeotia, where she had a very ancient temple. —
 Μενελάου. — 10. τῷ, to this one, i. e. to Paris. Ἀ
 βλῶκε, Ep. perf. to παραβλώσκω, to go with one, to
 12. δῖόν μιν, here, *sensu malo*, thinking he should
 this, is only implied. — 14. ἡμεῖς δὲ φραζώμεθ'.
 was now for the first time to be taken into consi
 provoking cut of all to the two goddesses." Ἡ
 ὀρσῶμεν. — 17. εἰ δ' αὖ πως, *sin autem forte*. —
 οἰκεῖσθαι, to be inhabited = to remain standing. —
 aor. I ἐπέμνξα, to murmur: prop. to say μῦθον, a

- 33 Ἰλίου ἐξαλαπάξαι εὐκτίμενον ποτολίεθρον ;
 εἰ δὲ σύγ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὤμων βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας,
 36 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 Ἐρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 40 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μήτι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔασαι.
 Καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 44 Αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλεις ἐπιχθονίων ἀνθρώπων,
 τῶν μοι περὶ κῆρι τίσκετο Ἴλιος ἱρή,
 καὶ Πρίαμος καὶ λαὸς ἐϋμελίῳ Πριάμοιο.
 48 Οὐ γὰρ μοι ποτε βωμὸς ἐδεύετο δαίτῃς ἔϊσης,
 λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 Τὸν δ' ἡμέμβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταται εἰσι πόλεις,
 52 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·

μα. Ὅτ' = ὅτι (W. P.). Thiersch rejects the elision of *i* in *ὅτι*, and takes *ὅτ'* as a causal *ὅτε*, while (= *as, since*) thou so longest, cf. 1, 244. — 33. Cf. 1, 129. — 34. *εἰ δὲ—βεβρώθοις*, a hyperbolic expression of intense hatred. Cf. Xen. Anab. iv. 18, 12 : *τούτους, ἦν τας ἐκνώμηναι, καὶ ὠμὸς δει καταφαγεῖν*. [*Non mediā de gente Pergam exedisse nefandis Urbem odiis satis est*. Virg. *Æn.* 5, 785. *Bk.*] On *εἰ* with optat. cf. Gr. 940, c. According to Buttman., *βεβρώθω* (= *to swallow up, to devour*) is a new present strengthened by redupl. (and with epenthetic *θ*) fr. *βρόω*, the simplest form of *βιβρώσκω*. — 37. *Ἐρξον, ῥέζω* (*ἱρῶ*). *μὴ—γένηται*, *care ne—sit*. — 38. *ἔρισμα* is a lasting subject of contention, *νεῖκος* a passing quarrel. W. — 39. Cf. 1, 297. 5, 259. — 40. *ὅππότε κεν*, cf. 931. — 41. *τὴν = ταύτην*. — 42. *διατρίβειν*, for imperat. *ἔᾶσαι*, absol., *let me, = allow me to do so*. Cf. 17, 449. — 43. *ἐκὼν ἀέκοντί γε θυμῷ*, *without compulsion, but yet with repugnant heart*. The complete opposite to *ἐκὼν* is *ἀνάγκη*, *βίη*. He who is persuaded, but not compelled, to do a thing, acts *ἐκὼν*, but *ἀέκοντι θυμῷ*. — 44. *αἶ γὰρ—πόλεις*, *for of all cities, which*. — 45. *ναιετάουσι*, cf. 2, 648. — 46. *περὶ κῆρι*, *in my heart* (lit. *about my heart*). W. and Nitzsch on Od. 5, 46, read *περί* here : i. e. consider it an *adē*, *very, exceedingly*, = *περισσῶς* : which then strengthens *κῆρι*. Sptzn. rejects this explanation, and writes *περὶ κῆρι*, because none of the ancients has written *περί* in this connexion. He compares it with *περὶ φρεσίν*, 16, 157. — 47. *ἐϋμελίῳ* (*μελία*), an *ash*, gen. fr. *ἐϋμυλῆς*, *bonā fragino* (= *fraginā hastā*) *instructus*. (The form *ἐϋμυλῆς* not in H.) — 48. *ἔϊσης*, cf. 1, 468. — 49. *τὸ γὰρ λάχομεν γέρας ἡμεῖς* : *sc. οἱ θεοί*. The sense is : *this is the prerogative of the gods ; λαγχάνειν* (*sortitio accipere*), being used even of the gods. W. — 52.

Ἄλλ' ἦτοι μὲν ταῦθ' ὑποείχομεν ἀ-
 σοὶ μὲν ἐγώ, σὺ δ' ἰμοί· ἐπὶ δ' ἔφοι-
 64 ἀθάνατοι. Σὺ δὲ θᾶσσον Ἀθηναίη
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλο
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντ
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσ-
 68 Ὡς ἔφατ'· οὐδ' ἀπίθησε πατήρ ἀ-
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα π
 Αἴψα μάλ' ἐς στρατὸν ἐλθεῖ
 Ἀχαιοῦς,
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντ
 72 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσ

Athênê descends from Olympus, and, under t
 exhorts Pandarus to shoot an arrow at Menelai

Ὡς εἰπὼν ὥτρυνε πάρος μεμαυῖ
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἰὲ

Μυκῆνη = Μυκῆναι, cf. 2, 569. — 53. διαπέρο-
 — 54. τάων—πρόσθ' ἵσταμαι. To set or place
 = to defend him, cf. v. 129. οὐδὲ μεγαίρω. *cf.*
ἀντιπράττω, haud invideo tibi: μεγαίρειν and cf.
to hinder a thing, to forbid a man to do it. — 56. *cf.*
ἐπειή. Ἐπεὶ ἦ. Sptz. Bk. — 58. καὶ γάρ here = *cf.*
 1053, *h.* — 59. πρεσβυτάτην = τιμιωτάτην, *h.*
 according to Apoll. i. 1, 5, Hestia was the elde
 εἰμί. — 62. ταῦθ', herein, cf. 3, 399. — 64. ἐπιτεῖ

- 75 Οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω,
 76 ἢ ναίτησι τέρας, ἢ στρατῶ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἱενταί·
 τῷ εἰκυῖ ἦῤξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 κὰδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 80 Τρώας θ' ἵπποδάμους καὶ ἐκκνήμιδας Ἀχαιοῦς.
 Ὡδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 Ἦ ρ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ
 ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 84 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 Ὡς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
 Ἦ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὅμιλον,
 Λαοδόκῃ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 88 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 Εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 ἴσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἳ ἔποντο ἀπ' Αἰσήποιο ροάων.
 92 Ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα·
 Ἦ ρά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν·
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
 96 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 Τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρεΐος υἱὸν
 σῶ βέλεϊ δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.

impetuous movement. — 75. οἶον δ' ἀστέρα ἦκε, sqq. Ἀστήρ, not any star, but a fire-ball, or some similar fiery meteor. Cf. v. 79. — 77. τοῦ, sc. ἀστέρος—σπινθήρες, sparks. Δέ τε, App. IV. "Exprimitur autem per δέ τι, aliud accedens, vel notum aliquid apparere, quod cum *vi antea commemoratâ aut causâ aut similitudinis nexu ita coheret, ut æqualitatis notio una cum distinctione comprehendatur.*" Hand (ap. S.). — 79. κὰδ δ' ἔθορ' = κατέθορε δέ (D. 32), κατα-θρόωσκω. — 84. ταμίης πολέμοιο (dispensator =) arbiter belli, cf. 19, 224. — 86. κατεδύσεθ', D. 110. — 87. Λαοδόκῃ Ἀντηνορίδῃ, cf. 2, 822. — 88. Πάνδαρον, cf. 2, 827. — 89. εὖρε, asyndeton, cf. 2, 169. — 91. Αἰσήποιο, cf. 2, 825. — 93. ἢ ρά νύ μοι τι πίθοιο, an interrogative sentence with the optat. (which is very rare), may be considered as virtually the protasis to a conditional apodosis: *wouldst thou hearken to me, instead of: if thou wouldst hearken to me, then thou wouldst venture, &c.* So Th.; cf. Gr. 649. — 94. τλαίης κεν, sustinueris, cf. 2, 250. ἐπιπροέμεν = ἐπιπρο-εἶναι (ἔμμι). D. 97. — 95. πᾶσι Τρώεσσι, a dativus loci for ἐν πᾶσι Τρώεσσι, cf. 2, 285. — 96. βασιλῇ. So the Romans also called the sons of kings *reges*. — 97. τοῦ—παρ' = παρὰ τοῦτου πάντων πρῶτον. — 98. αἶ κεν = ἰάν, cf. 1, 128. — 99. πυρῆς ἐπιβάντα. Ἐπιβῆ-

- ἀγρίου, ὅν ῥά ποτ' αὐτὸς ὑπὸ στέρνο
πέτρης ἐκβαίνοντα δεδεγμένος ἐν προ
108 βεβλήκει πρὸς στῆθος· ὁ δ' ὕπτιος ἔ
τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα π
καὶ τὰ μὲν ἀσκήσας κεραοζόος ἤραρε
πᾶν δ' εὖ λειήνας, χρυσέην ἐπέθηκε κ
112 Καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον
μὴ πρὶν ἀναίξειαν Ἀρήϊοι νῆες Ἀχαι
πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτ
116 Αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ'

ναὶ πυρῆς, *to ascend the funeral pile, for to be laid*
— 100. *δοτεύειν τινός*, poeticè. Gr. 679. — 101.
γενεῖ, Apollo was a national deity of the Lycians,
γενής, *born in Lycia*, formed like *θηβαγενής*. —
facere) = *sacrificare*. — 103. *νοστήσας*, cf. 1, 77. Z
105—108. The shot of Pandarus is described wi
larity, because it was a point of chief moment
course of the narrative. W. *ἐσύλα*, Sch. *ἐγύμ
θήκης*, he took the bow from the case, cf. Od. 21, 54.
be fm *ἴκω*, or *αἰσσω* = *πηδητικός*, *ὄρμητικός*,
climbing. — 106. *ἀγρίου*, cf. 3, 24. *ὑπὸ στέρνο*
= *τυχών*). Pandarus, sc. shot upwards from a lo
— 107. *δεδεγμένος*, *sens. activo*; having been watch
ἑωρῶμαι (cf. *ἐν ἀνταρκτῇ*). Cf. 1: ὁ πρῶτος ὁ ἰσθμὸς

- 117 ὀβλήῃτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων
αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν ὀϊστόν,
εὐχετο δ' Ἀπόλλωνι Λυκηγενεὶ κλυτοτόξῳ
120 ἀρνῶν πρωτογόνων ῥέξιν κλειτὴν ἑκατόμβην,
οἴκαδ' εὖ νοστήσας ἱερῆς εἰς ἄστρ' Ζελεΐης.
Ἔλκε δ' ὁμοῦ γλυφίδας τε ληβῶν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
124 Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' ὀϊστός
ὄξυβελέης, καθ' ὅμιλον ἐπιπτόσθαι μενεαίνων.
Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
126 ἄθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
ἣ τοι πρόσθε στήσας βέλος ἐχεπευκὲς ἄμυνεν.
Ἢ δὲ τόσον μὲν ἔργον ἀπὸ χροός, ὥς ὅτε μήτηρ
παίδος ἑέργῃ μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ.
132 Αὐτὴ δ' αὖτ' ἴθυνεν, ὅθι ζωστήρος ὀχῆες
χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.

= *isēla*, Sch. ἀφῆροι. φαρέτρης, cf. I, 145. — 117. ὀβλήῃτα, never yet shot. πτερόεντα, feathered. On the arrows were placed the feathers of large birds of prey, in Hes. Scut. 124, ὀπισθεν καλυπτόμενον πτερέγχεσαι. ἔρμ' ὀδυνάων, App. V. — 122. γλυφίδας, plur. for sing. γλυφίς, is the notch or groove at the bottom of the arrow, νεῦρα βόεια, the string consisted of leather thongs. — 124. κυκλοτερὲς ἔτεινεν = οὕτως ἔτεινεν ὥστε κυκλοτερὲς ἐγένετο, pulled it into a circular shape. Proleptic acc. Gr. 523, cf. Virg. Æn. xi. 860. 861: *Et durit laque, donec curvata coirent Inter se capita*, &c. — 125. λίγξε—ἴαχεν. Quintil. (I, 15) cites this verse, when he laments the want of onomatopoeia (words imitative of the sounds they denote) among the Romans. Here λίζεν signifies the click, ἴαχεν the twang of the string ["whizz'd the bowstring." Cp.]. — 126. ἐπιπτόσθαι μενεαίνων, *cupiens involare*: personification. — 127. οὐδὲ σέθεν, Μενέλαε. The address (apostrophe) gives the narration a certain weight and solemnity. Similar passages are v. 146. 16, 693, and Od. 17, 272. — 128. Διὸς θυγάτηρ, sc. Athēnē. Ἀγελείη, the giver of booty (ἀγειν, λεία). — 129. πρόσθε στήσας, cf. v. 54. — 130. τόσον, just so much; so much and no more. χροός = σμάτος. ὥς ὅτε μήτηρ—ἑέργῃ. Sptzn. (after T.) has received the subjunct. from the Cod. Venet. Cf. 2, 147. — 131. ὅθ'—λέξεται = λίσσεται. Cf. ὅτε χούσεται, I, 80. Λίγεσθαι, to lay oneself down; whence λίσσασθαι, to lie asleep. W. — 132. ἴθυνεν ὅθι (ὄν), sc. thither, where, = to where, to the spot where. ζωστήρος ὀχῆες. To the cuirass (consisting of two curved plates of brass for the breast and back) there was joined, for the protection of the abdomen, the ζῶμα (a broad girth or apron), beneath which was a broad woollen bandage (αἶρη), strengthened by plates of metal. Over the ζῶμα there was also placed a broad belt (ζωστήρ), held together with clasps. — 133. σύνεχον, *constringebant*, sc. τὸν ζωστήρα, = *coibant*, intrans. διπλόος ἦντετο θώρηξ, where the plates of the cuirass met and overlay the

all the notches in which the feathers are inserted

144 κείται ὁ ἐν θαλάμῳ, πολέες τε μιν
 ἰππῆες φορέειν· βασιλῇ δὲ κεῖται
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρ
 τοῖσί τοι, Μενέλαε, μίανθην αἵματι
 εὐφύες, κνήμαί τ' ἠδὲ σφυρὰ κάλ'
 148 ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρ
 ὧς εἶδεν μέλαν αἶμα καταρρέον ἐξ
 ῥίγησεν δὲ καὶ αὐτὸς Ἀρήφιλος Μ
 Ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐ
 152 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσι
 Τοῖς δὲ βαρυστενάχων μετέφη κρεί
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχε
 Φίλε κασίγνητε, θάνατόν νύ τοι

ζῶμα. Bothe says: "ubi alteram ejus γάλον
 erat; in commissurâ eorum sub brachiis." (So S
 εὐ ἡρμοσμένῳ, Sch.), sc. τῷ σώματι, closely fit
 Virg. Æn. xii. 273: *Teritur qua utilis alveo Balteu*
turas fibula mordet.—135. ἐλήλατο (ἐλαύνω).—1
 358. The belt must therefore have covered a p
 137. ἔρυσμα χροός = σώματος, v. 130. ἔρκος
 against spears (objective gen.).—138. εἴσατο (fin εἰ
 penetrated.—139. ἐπέγραψε, scratched: the ori
 γράφειν, cf. 13, 553. ["And the hero's skin insc
 ὅτε μίην, cf. 2, 147. Μιαίνειν, prop. to stain
 colour, as in Lat. *corrumpere* (Db.), cf. Virg. Æn
 νίς, i. e. a Lydian female, cf. 2, 861. Κάειρα, a
 tracted Κάρ. παρήϊον: sc. ἄγαλμα, an ornat
 head-trappings of ivory for the bridle.—144. ἄ

- 156 οἷον προστήσας πρὸ Ἀχαιῶν Τρῳσὶ μάχεσθαι.
 "Ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 Οὐ μὲν πως ἄλιον πέλει ὄρκιον, αἵμά τε ἄρνῶν,
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
- 160 Εἴπερ γὰρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
 ἔκ τε καὶ ὅψ' ἐτελεί· σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι, γυναιξὶ τε καὶ τεκέεσσιν.
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
- 164 ἔσσιται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Προῖαμος καὶ λαὸς εὐμμελίῳ Προῖαμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσείησιν ἐρεμνὴν αἰγίδα πᾶσιν,
- 168 τῆςδ' ἀπάτης κοτέων· τὰ μὲν ἔσσειται οὐκ ἀτέλεστα.
 Ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνῃς καὶ μοῖραν ἀναπλήσῃς βιότοιο·
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἀργὸς ἰκοίμην.
- 172 Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·
 καὶ δέ κεν εὐχολὴν Προῖαμ' καὶ Τρῳσὶ λίποιμεν
 Ἀργείην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα,
 κειμένου ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ.
- 176 Καὶ κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων,
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 Αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει Ἀγαμέμνων,

exegetical accus., cf. 3, 50. — 156. οἷον = μόνον. — 157. ὥς, *quandammodo*, cf. 1, 277. 10, 116. κατὰ—πάτησαν, as we also say, to tread under foot, i. e. to disregard. — 159. Cf. 2, 341. — 160. εἴπερ, cf. 1, 82, i. e. if he does not take full vengeance at once, while the deed is fresh. — 161. ἐκ-τελεί (= ἐκτελέσει). σὺν—μεγάλῳ: sc. κακῷ, *cum magno tuo malo*. ἀπέτισαν, *luerunt* for *lucet*: Ag., looking upon it as indubitable, describes it as having already taken place: "heavily have they rued it." — 164. ὅτ' ἂν. *Sed conjunctivus saepe habet fortisorem quandam vim ac futurum, ita ut etiam a futuro distinguatur, et plerumque mollitur hæc significatio, ut dubitanter loquendo affirmes*. Heron. Cf. Virg. *Æn.* ii. 324: *tenet summa dies et ineluctabile Fatum*. — 166. ὑψίζυγος ["high-throned." Cp.], that has a seat on high, prop. one who sits high on the rowing-bench. — 167. ἐπισσείησιν depends on ὅταν. αἰγίδα, cf. 1, 202. 2, 448. When Zeus himself shakes his terrible *megis* against them all, i. e. when he himself comes to battle. — 168. τῆςδ' ἀπάτης, gen. *causæ*. — 169. ἄχος σέθεν, for *thee* (objective gen.). — 170. αἶ κε, cf. 1, 90. μοῖραν βιότοιο, the term of life which is fixed by destiny [Bekk., al. πότμον β.]. — 171. ἐλέγχιστος (152), cf. 3, 234. πολυδίψιον, *ἄπ. ἰρ.*, very thirsty = *ill-watered*. The epith. relates to the myth, that Poseidón once took all the water from this place, cf. Apollod. ii. 1. ἰκοίμην, Gr. 943. — 173. Cf. 2, 160. 176. — 174. πύσει, *patrefaciet* (*πύθω*). — 176. καὶ κε—ἐρέει, cf. 1, 175. — 177.

188 Τὸν δ' ἀπαμείβομενος πρὸς
μέμνων·

Αἶ γάρ δ' ἡ οὕτως εἶη, φίλος ὦ Μι
ἔλκος δ' ἰητὴρ ἐπιμάσσεται ἡδ' ἐπ
φάρμαχ', ἃ κεν παύσῃσι μελαινάω

192 Ἴη, καὶ Ταλθύβιον, θεῖον κήρυ
Ταλθύβι', ὅττι τάχιστα Μαχάονα
φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν

196 ὃν τις οὔστεύσας ἔβαλεν, τόξων
Τρώων ἢ Λυκίων· τῷ μὲν κλέος,

ᾧ Ως ἔφατ'· οὐδ' ἄρα οἱ κῆρυξ ἄ
βῃ δ' ἵεναι κατὰ λαὸν Ἀχαιῶν χε

200 παπταίνων ἥρωα Μαχάονα· τὸν
ἔσταότ'· ἀμφὶ δέ μιν κρατεραί στί
λαῶν, οἳ οἱ ἔποντο Τρόικης ἐξ ἱππ
'Αγχοῦ δ' ἰστάμενος ἔπεα πτερόεν

ἐπιθρώσκων, leaping on his grave in contem
tate. S.] — 181. σὺν κεινῇσιν (= κεινῇσιν, κει
ships, sc. without Helen and her goods. — 182. τ
iv. 24 : *Sed mihi vel tellus optem prius ima deh*
taken with the verb : *terra lata dehiscat mihi* =
184. δειδίσσεο [D. 92], δειδίσσεισθαι, here tra
— 185. ἐν—πάγῃ = ἐν ἐπάγῃ (πήγνυμι). ἐν
τὸ καίριον is the dangerous place, where wou
part. Cf. 8, 84. — 186. ζωστήρ, cf. v. 132. παν

- 204 "Ορσ', Ἀσκληπιάδῃ, καλεῖ κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἴστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἅμμι δὲ πένθος·
- 208 "Ως φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
 βᾶν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 Ἄλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι ξανθὸς Μενέλαος
 βλήμενος ἦν (περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι,
 212 κυκλός, ὃ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς),
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἴστον·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὕγκοι.
 Λῦσε δέ οἱ ζωστήρα παναίολον ἠδ' ὑπένερθεν
 216 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 Αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἴστος,
 αἶμ' ἐκμυζήσας, ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τὰ οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

The Trojans advance against the Greeks, who prepare for battle. Agamemnon passes through the ranks to excite the ardour of his troops and allies. The speeches of the kings of Argos and Pylos.

- 220 "Οφρα τοὶ ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρις.
 "Ενθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα διον,
 224 οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.

as the metre requires. — 204. ὄρσ' = ὄρσο, rise quickly: haste. D. 125. — 209. βᾶν = ἰβησαν (Machaon with the herald). — 210. ὅθι = ὅθι, where he was. The ἦν does not belong to βλήμενος (wounded, cf. v. 115). W. — 211. ἀγηγέραθ' (plupf. fm ἀγείρω), congregati erant. Cf. Virg. *Æn.* x. 837: *Stant lecti circum juvenes: ipse æger.* — 214. τοῦ -ὕγκοι. Jx. πάλιν ἐξελκομένοιο (*Bth., C., Db.*), τοῦ δέ (sc. οἴστοῦ), as the arrow was drawn back, the barbs were broken off. ἄγεν = ἀγέσαν (ἐκλάσθησαν. *Sch.*). Al. πάλιν ἄγιν, were bent back (*ἰς τοῦ πύσσου ἀνεγνάμθησαν. Sch.*). — 218. ἐκμυζήσας (ἐκμυζᾶν, to suck out), a practice among all people in rude times. — 219. οἱ — πατρὶ = τῷ αὐτοῦ πατρὶ. Χείρων, Chiron, son of Cronus and the nymph Philyra, is styled the most just of the Centaurs. Achilles was another of his pupils in the art of medicine, cf. 11, 882. — 222. αἱ 84, the Achæans: κατὰ-ἔδυν, they had laid aside their weapons during the single combat. — 223. ἐνθ' οὐκ ἂν — ἴδοις, non videris, Gr. 515, c. The second person, as thus used, is equiv. to any one; one. βρίζοντα, sleepy, sluggish, cf. *Od.* 9, 151. βρίζειν, poet. (related to βριθαίν), to feel heavy; gener. to be drowsy, to slumber, to be inactive, *Il.* 4, 223. — 224. καταπτώσσειν (πτώσσω) = κατα-

236 ἀλλ' οἵπερ πρότεροι ὑπὲρ ὄρκια δὶ
 τῶν ἥτοι αὐτῶν τέρενα χροά γυπε
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ ἰ
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρο
 240 Οὔρτινας αὖ μεθιέντας ἴδοι στν
 τοὺς μάλα νεικεῖσκε χολωτοῖσιν ἐ
 Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὐ
 τίφθ' οὕτως ἔστητε τεθηπότες ἤντε

πτήσσειν, only pres. to crouch or cower down
 340. 5, 254; metaph. to be terrified, to be dismayed
 κυδιάνειραν, cf. 1, 490.—227. ἀπάνευθ', far off,
 non. φυσιόωντας, snorting, because they had to
 —228. Πειραῖδαο, fm Πείραιος; Eurymedon was
 grandson of Peiræus. A servant of Nestor of the
 tioned at 8, 114. 11, 613.—229, 230. παρὶσχεῖν
 keep it close by him." W. ὁππότε κεν—λάβῃ.
 thinks the subjunct. incorrect, because it is in
 pendent on ἐπέτελλε: he would read λάβοι (v
 eter fatigue might seize him. Sptzn. defends the
 lowing grounds: "nam primum ὁππότε αὖ
 Homerum nunquam deprehenduntur cum opta
 memno aurigæ imperat, ut si forte exercitum
 currum et equos paratos sisteret. Denique loc
 verborum ordine discrepantes, præbet Od. 10,
 Apoll. Rhod. iv. 1355."—232. οὐς—ἴδοι, cf. 1
 elsewhere μήπως, not at all. μεθίεναι (remitt
 struction in v. 233, μεθίεναι τι τινος, to remit
 with gen. only (which is the regular constructi
 remiss in any thing; to neglect, desist from, &c.)

244 αἶψ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἰστάσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
 ὥς ὑμεῖς ἕστητε τεθηπότες οὐδὲ μάχεσθε.

Ἦ μίνετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 248 εἰρύατ' εὐπρυμνοί, πολίης ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἶ κ' ὑμῖν ὑπέρσχυ χεῖρα Κρονίων;
 Ὡς ὅγε κοιρανέων ἐπιπωλεῖτο στίχας ἀνδρῶν
 ἦλθε δ' ἐπὶ Κρήτεσσι, κίων ἀνὰ οὐλαμόν ἀνδρῶν.

252 Οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συὶ εἵκελος ἀλκὴν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.

Τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 256 αὐτίκα δ' Ἰδομενῆα προσήυδα μελιχίοισιν·

Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπύλων,
 ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ,
 ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον

260 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι κέρωνται.

Εἴπερ γάρ τ' ἄλλοι γε καρηκομούωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ

tively little repute. σίβεσθαι, *recereri* = αἰδῆσθαι, ἐντρέπασθαι. *Id.* — 243. τίφθ', τίποτε—ἕστητε, *al.* ἕστητε, a supposed Hom. pf. (which Krüg. rejects). τεθηπότες, *stupefied, amazed*, like one who has lost the use of his senses (τίθηπα, plur. ἐτεθήπεια, aor. 2 part. τὰρών), fm a root θαπ- or ταφ-. . . νεβροί, *jauns*, a standing image of timidity, cf. 21. 29. — 244. πολέος (= εὐρέος) πεδίοιο (*per campum*), cf. 2, 801. — 247. ἦ μίνετε; Μίνειν c. accus. and infin.: "Are you waiting for the Trojans to come near?" &c. ἔνθα τε, *where* (Hest is mistaken when he asserts that ἔνθα τε is always demonstrative). — 248. εἰρύατ' = εἰρυντο (fm εἰρύω). — 249. αἶ κε, *whether*, cf. 1, 66. ὑπέρσχειν χεῖρά τινι, *to hold the hand over one; = to defend him*, cf. 5, 455. — 251. Κρήτεσσι, cf. 2, 645. ἀνὰ οὐλαμόν, *through the band, the ranks; οὐλαμός = τάξις στρατιωτικῇ* (Hesych.). — 252. Ἰδομενῆα, cf. 1, 145. — 253. Ἰδομενεὺς, sc. ἐθωρήσειτο. συὶ εἵκελος. Thus H. compares Ajax also to a boar, 17, 281, and Idomeneus again, 13, 471. — 254. Μηριόνης, the charioteer of Idomeneus, cf. 2, 651. πυμάτας ὥτρυνε φάλαγγας, *he was exhorting the troops in the rear, = he was οὐραγός*. Xen. *Cyrop.* iii. 3, 40. K. — 256. μελιχίοισιν, sc. πίσιουσιν, cf. 1, 539. — 257. περὶ—Δαναῶν (Sptzn.), *pre-existent among the Danaï*. W. accentuates πέρ: as adv. — 259. ἡδ' ἐν δαίθ' = δαίρι. Distinguished men were honoured at the banquet by a larger portion of meat and wine, cf. 12, 311; for the rule (to which this was an authorized exception) was, that all partakers had equal portions (δαῖς ἕση). ὅτε περ with subjunct. poet. In prose, δταν, cf. 1, 519. γερούσιον—οἶνον, *not old wine, but wine of honour* (a larger portion, &c.) for the seniors. Cf. *Od.* 13, 6—8. — 261. εἴπερ, cf. 1, 81. — 262. δαιτρὸν: μέρος understood, the assigned portion of meat or wine: ὁ δαιτρός is the slave who carved the meat into portions,

272 Ὡς ἔφατ'· Ἀτρεΐδης δὲ παρὰ
 ἦλθε δ' ἐπ' Αἰάντεσσι, κιῶν ἀν
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφ
 Ὡς δ' οὔτ' ἀπὸ σκοπιῆς εἶδεν νέ
 276 ἐρχόμενον κατὰ πόντον ὑπὸ Ζε
 τῷ δέ τ' ἄνευθεν ἰόντι μελάντερ
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δὲ
 ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἰ
 280 τοῖαι ἅμ' Αἰάντεσσι Διοτρεφέω
 δῆϊον ἐς πόλεμον πυκινὰ κίνυν
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι π
 Καὶ τοὺς μὲν γήθησεν ἰδὼν κρε
 284 καὶ σφεας φωνήσας ἔπεα πτερόε
 Αἴαντ', Ἀργείων ἡγήτορε χα
 σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμι

Od. 17, 331. — 263. ὅτε—ἀνώγοι, cf. 1, 614
 ὄρσο, ὄρσο (ὄρνυμι). Cf. v. 204. — 267. ὑπέσ
 2, 45. — 269. σύν γ' ὄρκι' ἔχευαν = συνέχευαν
 Συγχίω, confundo. — 271. ἐπεὶ—δηλήσαντο
 —πεζῶν. This metaphorical expression is u
 of birds, which, like a black cloud, stretch a
 ψαρῶν νέφος; then of a band of warriors, w
 cloud, stand or march, cf. 16, 66. K. — 274
 west-wind is in H. a violent wind, cf. 2, 2
 ἥντε πίσσα. Sptzn. gives the right explan
 Damm had already done. ἥντ' implies li
 the compar. is used elliptically ("καὶ ὡς ἡ

- 287 αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 288 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 292 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ'
 ἄλλους·
 ἔνθ' ὄγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,
 οὗς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα, Ἀλάστορά τε Χρομίον τε,
 296 Αἴμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν.
 Ἴππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἶρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασ-
 σεν,
 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.
 Ἴππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὺς ἵππους ἐχέμεν, μηδὲ κλονέεσθαι ὀμίλῳ·
 Μηδέ τις, ἵπποσύνῃ τε καὶ ἡνορέηφι πεποιθώς,
 304 οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
 Ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω· ἐπειὴ πολὺ φέρτερον οὕτως.
 308 Ὡδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθουν,

[hortari milites non jubeo]. — 287. αὐτῶ, *sponte*, 290, 291. Cf. 2, 173, 374. — 293. λιγὺν—ἀγορητὴν. cf. 1, 248. — 294. οὗς, *suos*. στέλλοντα, Sch. διατάσσοντα (*marshalling*). Heyne remarks here, that the poet, by the enumeration of these elsewhere unnoticed men, makes his tale credible, by showing himself able to introduce the particular persons. — 297—300. These verses are celebrated as containing the first elements of tactics. Other passages where mention is made of putting in order particular bodies of men, are 2, 362, sqq. 13, 126. 16, 213. 9, 65. This battle array of Nestor, so celebrated in antiquity, was followed also by other ancient nations, e. g. the Assyrians. Cf. Xenoph. Cyrop. iii. 3, 60. — 299. ἔμεν, inf. of *purpos*. Gr. 809 : = ὥστε εἶναι. κακοὺς, of warriors, *enemies*. — 302. σφοδρὺς, *suos*. ἐχέμεν = κατέχειν. Nestor requires that they should hold their horses in, and not at once, in a disorderly way, bear down upon the enemy : no one, moreover, was to rush before the rest ; no one to keep behind, and no one to leap from his chariot. Κ. κλονέεσθαι, to drive confusedly among one another. Cf. 11, 148. — 306, 307. These two verses are amongst the most difficult in H., and were variously explained by the ancients. K., with whom W. agrees, gives the best and simplest explanation :

- Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοι
 ὥς ἔμεν, ὥς ὅτε ὄϊον Ἑρενθαλίῳνα
 320 Ἀλλ' οὐπῶς ἅμα πάντα θεοὶ δόσαν
 εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆραι
 Ἀλλὰ καὶ ὥς ἰππεῦσι μετέσσομαι, ἢ
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐσ
 324 Αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἱ
 ὀπλότεροι γεγάασι, πεποίθασίν τε β

"He who from his own chariot (i. e. without leaping out) can reach (ἵκηται) another (i. e. an enemy) with his spear (against the enemy). This is more than to leap down from the chariot, which in battle might easily bring the warrior into danger, according to the following verse, was not the case in H., however, there are many instances of it. — but (utinam), always with opt., as after αἰ γάρ. — ἔπειτο, the languor and weakness of old age shown in the knees (Hor. Ep. 13, 4 : dum tirent genua) or attend upon = obey; here fig. of the bodily powers that thy firm heart were but supported by as firm as steel, but as it is, but now. W. ὁμοῖον γῆρας, common (to all). Ὅμοιος is Ion. = ὁμοῖος, as some rightly explain it. H. gives this epith. in this which all alike must feel the power, as death, old age, these are usually evils, some grammarians said it = pernicious. ὥς ὅφελεν, cf. 1, 415.—316. ἔχε ὥς ἔμεν = τοιοῦτος εἶναι. Ἑρενθαλίῳνα. Erechon of the Arcadians, whom Nestor slew in a war of

Agamemnon rebukes the inaction of Menestheus and Ulysses. The speech of Ulysses. Agamemnon appeases him, and then proceeds towards Diomedes, whom he reproaches with being inferior to his father Tydeus in valour. Sthenelus replies; but Diomedes silences him and marches against the enemy.

326 ὦς ἔφατ' Ἀτρεΐδης δὲ παρήχετο γηθόσυνος κῆρ'
εὐρὺ νῖδον Πετewο, Μενεσθηα πλήξιππον,

328 ἑσταότ' ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς
αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς
παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
ἑστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,

332 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
ἑστασαν, ὅπποτε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὀρμήσειε, καὶ ἄρξειαν πολέμοιο.

336 Τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ νῖε Πετewο, Διοτρεφέος βασιλῆος,
καὶ σύ, κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,

340 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἑόντας
ἑστάμεν ἥδὲ μάχης καυστειρῆς ἀντιβολῆσαι.

Πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,

344 ὅπποτε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί.

Ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἥδὲ κύπελλα

οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·

νῦν δὲ φίλως χ' ὀρύπτει καὶ εἰ δέκα πύργοι Ἀχαιῶν

328. μήστωρες, fm μήδεσθαι, prop. the counsellors, advisers; then directors = leaders, as here in battle: al. (with Sch.) = ἐπιστήμονες, useful. — 330. παρ, adv. near, by. Κεφαλλήνων, cf. 2, 631. — 331. ἀκούετο = ἤκουε. The mid. ἀκούεσθαι as dep., like ἀκουάζεσθαι, v. 345. Though the battle was already beginning again, yet no sound of it had reached them; for they stood at a distance from the centre. — 332. νέον, just now, cf. Od. 17, 2. κίνυντο = ἐκινούντο. — 333. μένοντες—ὅπποτε, expectantes donec, &c. Τρώων, gen. of object aimed at, Gr. 679. So in Mid. ὀρμήθη δ' Ἀκάμαντος, 14, 488. — 334. πύργος, in H., a mass, a squadron; later, of troops drawn up in a regular square. — 339. κακοῖσι δόλ. κεκασμένη. Tricks are generally mischievous; therefore κακός is an epitheton perpetuum. κερδαλεόφρον = crafty, not covetous. W. He is addressing Ulysses. — 341. μὲν τε. App. IV. — 342. ἀντιβολῆσαι, like ἀντιᾶν τινος, to take part in a thing, cf. 1, 66. — 343. πρώτῳ—δαιτὸς ἀκουάζεσθον ἐμείο (= ἐμοῦ), you are the first to hear from me about a banquet, = you are first invited, cf. 2, 466. — 345. φίλ' instead of φίλα, sc. ἑστίν = φίλον ἑστίν, cf. 1, 107 (where, however, the interpreters differ). ἔδμεναι, for ἰδμεναι = ἰδμεν, fr. old r. of ἰσθίω, edo. —

356 Τὸν δ' ἐπιμειδήσας προσεφη κρ
 ὥς γνῶ χωμένοιο· πάλιν δ' ὄγε
 Διογενὲς Λαερτιάδῃ, πολυμήχο
 οὔτε σε νεικείω περιώσιον οὔτε κε
 360 Οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθε
 ἥπια δήνεα οἶδε· τὰ γὰρ φρονέεις
 Ἄλλ' ἴθι, ταῦτα δ' ὀπισθεν ἄρεσσ
 νῦν
 εἶρηται· τὰ δὲ πάντα θεοὶ μεταμώ
 364 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτ
 λους.
 Εὖρε δὲ Τυδέος υἱόν, ὑπέρθυμον
 ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κ
 παρ δέ οἱ ἐστήκει Σθέnelος, Καπ

347. νῦν—φίλως χ' (κε) ὁρόφτε (= ὁράοιτε),
 pleasure. καὶ εἰ, even if. It is no hyperba
 —349. ὑπόδρα, App. IV.—350. ἔρκος ὀδόντων
 the row of the teeth, which form, as it were, a
 H., W., and Nitzsch., on Od. 1, 64, rightly ex
 positors understood this expression of the lips
 gone out of his mouth or lips [Ps. xvii. 1: "M
 out of feigned lips"]. — 351. μεθιέμεν, sc. ἐμ
 ρομεν = ἐγείρωμεν. Ἄρῃα = μάχην, cf. 2, 3
 The gen. after γινώσκειν is a rare constru
 found in Od. 21, 36. 23, 109. λάζετο: λάζεσθαι
 λάζεσθαι, to take back, retract, like Palino
 Sch. περισσὸν κατὰ τὸ προσῆκον. It is t

- 368 Καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "Ωμοι, Τυδείος υἱὲ δαΐφρονος, ἵπποδάμοιο,
 τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;
372 οὐ μὲν Τυδεΐ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺν πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι
 ὥς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.
376 Ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 Ξεῖνος ἄμ' ἀντιθέῳ Πολυνείκῃ, λαὸν ἀγέρον,
 οἳ ῥα τότε ἑστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτούς ἐπικούρους.
380 Οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον·
 ἀλλὰ Ζεὺς ἔτρεψε, παραΐσια σήματα φαίνων.
 Οἱ δ' ἐπεὶ οὖν ὥχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἀσωπὸν δ' ἴκοντο βαθύσχοινον, λεχεποῖον·
384 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
 Αὐτὰρ ὁ βῆ, πολέας τε κιχήσατο Καδμείωνας
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκλήϊης.
 "Ενθ' οὐδέ, ξεῖνός περ ἑών, ἵππηλάτα Τυδεὺς
388 τάρβει, μῶννος ἐὼν πολέσιν μετὰ Καδμείοισιν·
 ἀλλ' ὄγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα

v. 226.—371. *ὀπιπτεύειν* (*ὀπτω*), to look about oneself at any thing, to stare at it; [*"why peering at the lines?"* Cp.] *πολέμοιο γεφύρας*, the *bridges of war*, = (according to the ancients) the spaces between the *paiks*, *ἱεδοί*, by which one may best flee away [so still *C. Bth.*]; but according to *H., S., Db.* = τὸ μεταίχμιον, the space between the two armies. *Bth.* asks, how can gazing at the very space where the *πρόμαχοι* were to show their prowess, indicate cowardice? Surely because the *πρόμαχος* should take his stand there; not gaze idly at it.—376. *Tydeus*, son of *Æneus*, having slain his uncle *Alcathous* or the sons of *Melas*, fled to *Adrastus* at *Argos* (cf. 14, 119). With him and *Polynicēs* he visited *Mycenæ*, in order to obtain aid against *Eteoclēs*. This first Theban war took place a generation before the siege of *Troy*, cf. *Apollod.* i. 8, 3.—378. οἳ ῥα, sc. *Polynicēs* and *Tydeus*.—380. οἱ δέ, sc. the inhabitants of *Mycenæ*.—381. *ἔτρεψε*, *Sch.* *ἐκόλυσε*, sc. αὐτοῦς. *παραΐσια σήματα*, unfavorable omens. The poet probably points here to certain prodigies mentioned in more ancient poems.—382. οἱ δέ, *Polynicēs* and *Tydeus*. πρὸ ὁδοῦ, forth on their way.—384. ἀγγελίην ἐπὶ, not = ἐπὶ ἀγγελίην, with a message; but ἀγγελίην ἐπὶ Τυδῇ στείλαν = ἐπέστευλαν Τυδῇ ἀγγελίην, sent *Tydeus* on an embassy, the accus. pointing out the purpose (*adverbially*). So *W., Buttm.*, *Lexil.* p. 14, and *Th.*, § 268, 2, α. Τυδῇ, a rare accus., like *Μηκιστῇ*, 15, 339.—385. *Καδμείωνας* and *Καδμείοισιν*, v. 388, i. e. the *Thebans*, a name of honour from *Cadmus*, the founder of the *Cadmæa*.—386. βίης Ἑτεο-

Τοῖος ἐην Τυδεὺς Αἰτωλῖος· ἀλλὰ
 400 γείνατο εἰς χέρη μάχῃ, ἀγορῇ δὲ
 ὧς φάτο· τὸν δ' οὐ τι προσέφη κ
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίον
 Τὸν δ' υἱὸς Καπανῆος ἀμείψατο κ
 404 Ἀτρεΐδῃ, μὴ ψεύδε', ἐπιστάμενο
 Ἥμεῖς τοι πατέρων μέγ' ἀμείνονες
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἐπὶ
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τ
 408 πειθόμενοι τεράεσσι θεῶν καὶ Ζην
 κείμενοι δὲ σφετέρησιν ἀτασθαλίησιν
 Τῷ μὴ μοι πατέρασ ποθ' ὁμοίῃ ἐν
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κ
 412 Τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθε

κληείης, cf. 2, 666. *Eteoclés*, son of *Oedipus*,
 had unjustly kept possession of the sovereign
 προκαλίζετο. After the banquet they commo
 with sportive combats, and to such Tydeus ch
 so the Phæacians in *Od.* 8, 97. πάντα, sc. ἱ
 ἵππων = ἵππεῖς, they used, instead of a whip,
 goad, cf. 23, 337.—398. θεῶν τεράεσσι πιθήσας
 signs from the gods were is unknown.—400.
 αὐτοῦ, 155.—402. ἐνιπή(ι), ἢ (ἐνίπτω), a ha
 bad signification, *blame, reproof*, *Il.* 4, 402 ; *thr*
 266 ; often strengthened by an adj., *Il.* 5, 492
 μὴ ψεύδε' (= ψεύδου), *ne mentiare*, was not a
 sion in antiquity. W.—407. τεῖχος Ἀρείων,

- 413 Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιοὺς.
 Τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ
 416 Τρῶας δρώσωσιν ἔλωσί τε Ἴλιον ἱρήν·
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
 Ἦ ρά, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε·
 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσιν ἄνακτος
 ὀρρυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

The battle begins. Arès stirs up the Trojans, Athênè the Greeks. After a bloody conflict, the Trojans fall back, and the Greeks press upon them.

- Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
 ὀρρυτ' ἐπασσύτερον, Ζεφύρου ὑπο κινήσαντος·
 424 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
 κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἄλως ἄχνην·
 ὥς τὸτ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 428 νωλεμέως πόλεμόνδε. Κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν (οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν),
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 432 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥστ' ὅτις πολυπάμονος ἀνδρὸς ἐν αὐλῇ

ἄλλα, which young persons use to their elders.—421. ὑπὸ κεν—εἶλεν. The conditional clause is virtually contained in the adjective. ταλασίφρονά περ, were he ever so stout-hearted, cf. 9, 157. Od. 3, 231.

422. With this noble simile the poet introduces the description of the first battle. Macrobius cites it as one of the passages in *quibus Virgiliana Homerici carminis majestatem non aequaverit*, cf. Virg. *Æn.* vii. 528. Georg. iii. 257. κῦμα θαλάσσης. Such a towering wave always begins to form itself at some distance from the land. It increases (κορύσσεται, as it were), the nearer it comes to the shore, rising, perhaps, to the height of fifteen or twenty feet. Then it hangs with curling head (κορυφοῦται, crests itself; forms a crested head) over the peaks of the rocks, and tumbles crashing down like a waterfall. The noise which this fall makes is so loud, that in a still night it may be heard at the distance of many miles. K.—423. ἐπασσύτερον: πνερόν, Sch.; one upon another; here, wave upon wave. Ζεφύρου ὑπο κινήσαντος. So Bekk. with Sptzn. after the Cod. Venet. for Ζεφύρου ὑποκινήσαντος. The former is more in accordance with the language of H. Cf. 2, 147. 4, 276.—426. κυρτός, curved, arched. κορυφοῦται, fin κορυφή, raises itself up to a point, towers aloft. ἀποπτύειν, propr. expuere. ἄχνην, the sea-foam; prop. the spray, scattered by the wave as it falls and breaks.—432. τὰ

444 Ἡ σφιν καὶ τότε νεῖκος ὁμοίον ἔμ-
 ἔρχομένη καθ' ὅμιλον, ὀφέλλουσα σ-
 Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυν-
 σύν ῥ' ἔβαλον ρίνους, σύν δ' ἔγχεα
 448 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὁμῶς
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὄρυμα-
 Ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ
 ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ'
 452 Ὡς δ' ὅτε χεῖμαρροι ποταμοί, κατ'
 ἐς μισγάγκειαν συμβάλλετον ὄβρι-
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσ-

(= α) εἰμένοι, *quibus induti*, cf. 3, 57. — 433. Τρώων, an *anacoluthon*, cf. 3, 211. 2, 353. πονος (πᾶμα), *possessing much, wealthy, rich*. — 434. ἄλκον, *white milk*. Such epithets merely paint the thing. — 435. ἀζηχῆς, ἐς, gen. ἑος, *continual, unceasing*. ὀδύνῃ, ὄρυμαγδός. The neut. ἀζηχίς as ad. 18, 3. (The Gramm. derive it from ἀ and δύναι, = ἀδυσχῆς by a change of δ into ζ; according to Hard, fr. ἀζα.) — 437. θρόος, *cry, uproar*: γῆρην γλῶσσο' ἐμέμικτο, cf. 2, 804, 805. πολύκλητοι, *many lands, belongs to* ἐπικούροι. — 443. ἐστήρην, *sheer* her head up into the clouds. Aor. for pres., cf. 1, 113. This proceeded from the idea, that from little quarters. Afterwards, however, this notion was, as it were, no longer allegorical. All the gods who were objected as of vast size." W. Cf. Callim., h. i. 152. 444. *Excessum* of 435. 445. 1

455 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·

456 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν,
ἑσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,

460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω

αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν·

ἤριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.

Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφίνωρ

464 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·

ἔλκε δ' ὑπ' ἐκ βελέων, λελημένος ὄφρα τάχιστα

τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή.

Νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,

468 πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,

οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.

Ὡς τὸν μὲν λίπε θυμός· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη

ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δέ, λύκοι ὥς,

472 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,

ἠΐθεον θαλερόν, Σιμοείσιον· ὃν ποτε μήτηρ,

Ἰδθηθεν κατιοῦσα, παρ' ὄχθησιν Σιμόεντος

with its mood-vowel shortened. *T.* Verbs of the dual form are connected with substantives in the plur., as often as two objects are spoken of, which unite the one with the other. Some expositors assume incorrectly that the dual stands here for the plur. The dual is quite suited to the context; for the poet compares the two armies to two streams running down from opposite sides. — 458. *Θαλυσιάδην* = son of Thalysius. — 462. *ἤριπε*, *cecidit* (fm *ἐρείπειν*), always intransit. in the aor. 2. *ὥς ὅτε πύργος*, sc. *ἤριπε*, cf. 2, 394. — 463. *ποδῶν*, *by the feet*, cf. 1, 197. Friends held it as a sacred duty, to drag over to their own side the body of one slain, in order to bury it. *Ἐλεφίνωρ*, cf. 2, 540. — 465. *λελημένος*, App. V. *ὄφρα* — *συλήσειε*. *Συλᾶν* is the *verbum proprium* to denote the despoiling a fallen foe of his armour, which the conqueror stript off, to preserve it as a trophy of victory. Cf. 6, 28, 71. — 467. *νεκρὸν γάρ ῥ' ἐρύοντα* *ἰδὼν*. Construe *ἰδὼν ἐρύοντα* (*Ἐλεφίνωρα*) *νεκρὸν*. Ἀγήνωρ, son of Anténor, one of the bravest heroes, cf. 11, 59. 12, 93. 21, 570. — 468. *παρ' ἀσπίδος*, *near the shield*, not *below the shield*; this would be *παρὸ*. *W.* Cf. Virg. *Æn.* x. 424. *ἐξεφαάνθη* = *ἐξεφάνθη* (*ἐκφαίνω*). — 469. *ξυστόν*, *τό* (*ξύω*), prop. a smoothed stake; a spear-shaft, a spear. *λῦσε γυῖα*: *λύειν γυῖα*, to loosen the limbs, is used prop. of whatever enfeebles them, cf. 13, 85, then especially of death, cf. 5, 269. — 470. *ἐπ' αὐτῷ* (lit. *over him*), in a local sense = about him, near him. *ἔργον = μάχη*. — 472. *ἀνὴρ — ἰδνοπάλιζεν*, cf. Virg. *Æn.* x. 631, *legitimus virum vir.* *Δννοπάλιζεν*, to shake violently, cf. Od. 14, 512; then to throw down (*καταβάλλειν*, Sch.). — 473. *υἱὸν*.

τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθ
 ἐξέταμ', ὄφρα ἵππον κάμψῃ περικαλ.
 ἢ μὲν τ' ἀζομένη κεῖται ποταμοῖο ;
 488 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐ
 Αἴας Διογενῆς. Τοῦ δ' Ἀντιφός
 Πριαμίδης, καθ' ὅμιλον ἀκόντισεν
 Τοῦ μὲν ἄμαρθ' ὁ δὲ Λεῦκον, ἴ
 ἐταῖρον,
 492 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ
 ἤριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔ
 Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκ
 βῆ δὲ διὰ προμάχων, κεκορυθμένο
 496 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντι
 ἀμφὶ ἔπαπτήνας. Ὑπὸ δὲ Τρῶες
 ἀνδρὸς ἀκοντίσαντος ὁ δ' οὐχ ὀ

Here *vi* is short, as 6, 130. — 478. *θρέπτρον*
 (like *λύτρα* = *λυτήρια*), later in Hesych. *θρέ*
 nurture or care of one's infancy (*τὰ ὑπὲρ τῆς ἀ*
Sch.). "*His days were few; Too few to recompense*
His comely growth." Cp. According to Greek *ν*
 pay (*ἀποδιδόναι*) this by care and maintainan
 17, 302. Cf. Hes. Op. et D. v. 186. — 479. *ἐπ*
ἐν εἰαμενῇ ἔλεος, "on the pasture ground of a s
 cording to the Sch., *εἰαμενή* signifies a meado
 moist grass-land, such as is generally seen rou
ἔρω τόπων, Sch. Ven.). The derivation and acco

- 499 ἀλλ' εἶδ' ὃν Πριάμοιο νόθον βάλε, Δημοκόωντα,
 500 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἱππων ὤκειάων.
 Τὸν ῥ' Ὀδυσσεύς, ἐτάριοιο χολωσάμενος, βάλε δουρὶ
 κόρσῃ· ἢ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.
 504 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ·
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς·
 ἔθυσαν δὲ πολὺ προτέρω.

Apollo re-animates the courage of the Trojans, Athênê that of the Greeks. Pirðus the Thracian kills Dioreus, but is himself killed by Thoas; his body is disputed by the Thracians. The strife is bloody, and many warriors fall.

- Νεμέσῃσε δ' Ἀπόλλων,
 508 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·
 Ὅρνυσθ', ἱππύδαμοι Τρῶες, μῆδ' εἴκετε χάρμησ'
 Ἀργεῖοις· ἐπεὶ οὐ σφι λίθος χρώς οὐδὲ σίδηρος
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 512 Οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠὲ κόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.
 Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὥρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,
 516 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἵδοιτο.
 Ἐνθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.
 Χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίοντι,
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 520 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει.

renewant, Ep. aor. fm *χάζομαι* (on redupl. D. 82). — 501. τὸν—*κόρσῃ*, him—on the temple, double accus., cf. v. 459. — 504. *δούπησεν*—αὐτῷ. "This is a fine picture. We must think of Democoön as a charioteer." W. Cf. Virg. *Æn.* x. 488.

508. *Περγάμου ἐκκατιδών*. Pergamos (in H. ἡ Πέργαμος, later τὸ Πέργαμον) was the citadel or acropolis of Troy. Here Apollo, the staunch tutelary deity of the Trojans, had a temple, cf. 5, 446. — 509. *χάρμης* = μάχης. — 511. *χαλκὸν*—*βαλλομένοισιν* = ὥστε ἀνασχέσθαι. *ταμεσίχρως*, οὐς, ὁ, ἡ (χρώς), cutting or wounding the skin, lacerating the body. — 513. *πέσσει*, cf. 1, 81. — 517. *Διώρεα*, cf. 2, 622, with i, cf. 1, 205. *μοῖρ' ἐπέδησεν* = then his inevitable destiny befel him, lit. chained or fettered him. *Πεδάω*, cf. Od. 3, 269. Cf. 2, 111. — 518. *χερμαδίον* (χείρ), a stone, prop. as large as can be grasped in the hand, Il. 4, 518. 5, 302. Od. 10, 121. *βλήτο*, cf. v. 115. *ὀκρίοντι*, rough and sharp at the corners, jagged; from *ὀκρίς* = ἄκη, an old word which onomatopoeically imitates sharpness. W. — 520. *Πείροος*, cf. 2, 844. *Αἰνόθεν*, fm

ἄγχι μολὼν οὐδεὶς ἦκουσεν ὅτι
 ἐσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος
 τῷ ὄγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνι
 532 Τεύχεα δ' οὐκ ἀπέδυσε· περίσθησαν γὰρ
 Θρηϊκὲς ἀκρόκομοι, δολίχ' ἔγχεα χερσὶ
 οἳ ἐ, μέγαν περ ἔοντα καὶ ἴφθιμον καὶ
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος τῷ
 536 ὦς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τῶν
 ἦτοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκῷ
 ἠγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ
 "Ενθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσει
 540 ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὁξείῃ
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι
 Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματα
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέ

Ænos, a place in Thessaly, on the Hebrus. — 522. not the odious, audacious stone, that spares nothing, mighty stone, as in Lat. *improbus*, that which is a nary measure, cf. 13, 139. 5, 593. W. — 522. ἄχρη the utmost, wholly = διαπρό. ἀπαλοιῶ (ἀλοῶω) λοιῆσα, prop. to thresh out, then to beat in pieces, to πεσεν = κατέπεσεν. — 525. οὔτα, syncop. aor. fm οὔτα θάσ, cf. 2, 638. — 531. ἐκ δ' αἶνιτο = ἀφρηίτο. — 532. εἶρ., with hairy crowns. Like the Germans of old, Tatars, they had the hair on the top bound together. — 535. ἄβλητος. ἄβλ. = σείων. σείων. πελευφύθη in

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΠΑΨΩΔΙΑ Ε.

Diomédès rushes upon the Trojans. Athênè withdraws Arès from the field of battle, and the Greeks drive back the Trojans. Diomédès, wounded by Pandarus, hastens in pursuit of him, clearing himself a passage through the midst of the enemy.

- Ἐνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἵν' ἐκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 4 Δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
 λαμπρὸν παμφαίνῃσι, λελουμένος Ὠκεανοῖο·
 τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων·
 8 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.
 Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,
 ἱρεὺς Ἠφαίστοιο· δῶν δέ οἱ νιῆες ἦσθην,
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης·
 12 τῷ οἱ, ἀποκρινθέντε, ἐναντίω ὁρμηθήτην·

4. ἔδαεν αὐτῷ. Athênè kindled for him a brilliant [lit. *unwearied, incessant*] fire (coming forth) from his helmet; i. e. caused a brilliant flame to issue from it. Virg., who has imitated this passage (*Æn.* x. 270) in adding to it other traits, has neglected this. He says simply, "*Ardet apex capiti,*" &c. — 5. ἀστὲρι ὀπωρινῷ, [*'the autumnal star.'* Cp. ; but more exactly], the star at the end of summer, ὀπώρα, the latter part of the summer, the season in which the fruits ripen. It is the dogstar of which H. here speaks (*Sirius ardor*, Virg. in the passage quoted). This star, which appears in the middle of July, is the precursor of the ὀπώρα. — 6. λαμπρῶς παντοῦ φαίνῃ, Sch. *Shines in Ocean laved* [Cp.], for the prosaic notion: "appears on the horizon." On the Ocean, see note 1, 423. We shall there see, that what we call the horizon was, with H., the Ocean. Hence, as a natural consequence, the notion that the stars bathe themselves in Ocean, when they disappear: an idea which again rested, among the ancients, on one of their physical axioms, that fire was nourished by water. — 8. ἐν ὀρνυμι. Κατὰ μέσον τῆς μάχης, Sch. — 10. D. 121. — 12. For ἀποκρινθέντε, κρα-

(οὐδὲ γὰρ οὐδέ κεν αὐτὸς υπεκφυγε
 ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυ
 24 ὥς δὴ οἱ μὴ πάγχυ γέρον ἀκαχήμε
 Ἴππους δ' ἐξελάσας μεγαθύμου Τυ
 δῶκεν ἑταίροισιν κατὰγειν κοίλας ἐ
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε
 28 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον
 πᾶσιν ὀρίνθη θυμός. Ἀτὰρ γλανκο
 χειρὸς ἐλοῦσ', ἐπέεσσι προσηύδα θε
 Ἄρες, Ἄρες, βροτολογιγέ, μαιφύ
 32 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ
 μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμε
 ὦς εἰποῦσα, μάχης ἐξήγαγε θεῶ
 36 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόεντι
 Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄ
 ἡγεμόνων. Πρῶτος δὲ ἄναξ ἀνδρῶ

ratī [sc. *a suis*]. — 13. ἀφ' ἵπποιον = ἀπὸ τοῦ ἵππου (note on book 2) : in like manner at v. 19, and
 21. περιβαίνειν ἀδελφοῦ, see 1, 37, note. = ὑ
 χῆσαι. Hesych. Ἐκτάμην, 2 aor. mid. fm κτείν
 nification. D. 123. κταμένοιο, occisi. — 23. For
 Dares, his priest. ἀκαχήμενος, afflicted : an
 pass. form (but without the distinctive accent of
 ἀκαχίω, a collateral form of ἀκαχίζω, ἄχομαι,
 31. μαιφόμεναι, stained, defiled with blood

- 39 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου.
 40 Πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν,
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήνονος υἱόν,
 44 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
 Τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχρ' μακρῷ
 νόξ', ἱππῶν ἐπιβησόμενον, κατὰ δεξιὸν ὦμον
 ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.
 48 Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες.
 Υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρείδης Μενέλαος ἔλ' ἔγχρ' ὀξυόεντι,
 ἰσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 52 βάλλειν ἄγρια πάντα, τάτε τρέφει οὖρεσιν ὕλη.
 Ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολίαί, ἣσιν τὸ πρὶν γ' ἐκέκαστο
 ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος,
 56 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὐτασε δουρί,
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν
 ἤριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱόν,
 60 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
 τεύχειν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη.
 Ὅς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἰσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγονον,
 64 οἳ τ' αὐτῷ· ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ᾔδῃ.
 Τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
 βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ

taken from the language of the chase. — 39. 2, 856. — 40. For *πρώτῳ γὰρ πρώτῳ στρεφθέντι*, *huic qui primus se converterat (in faginem)*. — 41. For *στηθέντι*. — 44. Tarnē, a city of Lydia, believed (probably without reason) to be the same as Sardis. — 46. For *ἐνυξέ*, *fin νύσσω*. — 47. *Fin ἱρείπω*. — 48. *ἐσύλευον*, *spoliabant*. — 49. *αἴμων* is explained by *ἐπιστήμων*, *ἐμπειρος*: origin uncertain. — 50. *ὀξυόεντι* = *ὀξεῖ*, *fin ὀξυόεις* = *ὀξύς*. This is the received explanation at present; but on considering that Archilochus and Euripides name the lance simply *ὀξύη* (a species of beech), as we have seen *μελίη* and *φραγίνης*, we should be inclined to prefer the explanation received among the ancients, *ὀξύη*, *fagineo*. — 52. For *(ἐν) ὄρεσι*. — 53. For *ἰοχραῖσμι*. *Ἐβοήθησε*. *ιοχέαιρα*: ἡ ἰοῖς καὶ βέλεσι χαίρουσα, *τοξότις*. *Sch.* — 54. *ἐκέκαστο*, 2, 530. — 56. For *οὐ* or *ἐαυτοῦ*. — 61. *ἐφίλαμην*, and at 117, *φίλοι*, formed *fin φίλω* = *φιλίω*. — 62. See I, 306, note. — 64. For *ἔξῳδον*, knew sufficiently. Helēnus and Cassandra, inspired by Apollo, had predicted the calamities which the

76 Εὐρύπυλος δ' Εὐαιμονίῃς ἱφί-
 νιον ὑπερθύμου Δολοπίονος, ὃς ῥά
 ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὧς τίετο δι-
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος
 80 πρόσθεν ἔθεν φεύγοντα, μεταδρομαί-
 φασγάνῳ αἵξας, ἀπὸ δ' ἔξεσε χεῖρα
 Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖ-
 84 ῶς οἱ μὲν πονέοντο κατὰ κρατερ-
 Τυδείδην δ' οὐκ ἂν γνδίης, ποτέρου
 ἢ μετὰ Τρώεσσιν ὁμιλέοι, ἢ μετ' Ἀ-
 Θύνῃ γὰρ ἅμ πεδίον, ποταμῶν πλήθη
 88 χειμάρρῳ, ὅς τ' ὥκα ῥέων ἐκέδασσε γ-
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι
 οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθη-
 ἔλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς
 92 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε

voyage of Paris must cause.—69. ἔπεφνε, see 6,
 ἐπιμελῶς. Sch. — 71. For ἐφ, πο. — 74. For ὑ-
 by the teeth, through the teeth. — 78. See 1, 1
 this verse that the god of the Scamander had
 81. βαρεῖα χεῖρ, heavy hand = an armed hand.
 κατέλαβε. πορφύρεος θάνατος, is a death caused
 blood, ὁ δὲ αἵματος, as the grammarians explain
 Cp.].—85. A syntax common to all the good Gre-
 καίης. Τυδείδης ποτέρους μετεῖη.—87. For ἀνὰ

- 93 ὥς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μένον, πολέες περ ἰόντες.
 Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός,
 96 θύνοντ' ἄμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαίσσοντα, τυχὼν κατὰ δεξιὸν ὤμον,
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,
 100 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
 Τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
 Ὀρυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βίβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ ἔφημι
 104 δῆθ' ἀνσχίσεσθαι κρατερὸν βέλος, εἰ ἐτεὸν με
 ὤρσεν ἄναξ Διὸς υἱὸς ἀπορνούμενον Λυκίηθεν.
 Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιϊν καὶ ὄχεσφιν
 108 ἔστη, καὶ Σθέnelον προσέφη, Καπανηΐιον υἱόν·
 Ὅρσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν.
 Ὡς ἄρ' ἔφη· Σθέnelος δὲ καθ' ἵππων ἄλτο χαμαῖζε,
 112 παρ δὲ στὰς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὤμου·
 αἶμα δ' ἀνγκόντιζε διὰ στρεπτοῖο χιτῶνος.
 Δὴ τότ' ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·
 Κλυθί μοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη·
 116 εἵποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δῆϊώ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλείν, καὶ ἐς ὄρμην ἐγχεος ἐλθεῖν,

φῆτα, εἴποιαι. ἀρουραι. Sch.—91. [ὄτ' ἐπιβρίση, cf. 2, 147.]—92. ἔργα : τὰ γέωργια, Sch. ; so Virg. : "Sternit agros, sternit sata laeta boumque labores.—94. μένω or μίνω τινά, maneo, sustineo aliquem. πολέες = πολλοί.—99. γύαλον, a convex metal plate, which covers either the breast or the back. Two of these plates, γύαλα, joined by clasps or small chains, formed the θώραξ, or cuirass. Fm διήπταμαι.—100. διέσχειν [to hold on through =], to penetrate : from the signification of ἔχειν, with the name of a place : to take the direction of [e. g. Πύλονδ' ἔχειν].—101 = ἐπὶ τούτῳ, neut.—104. Fm ἀνίχομαι.—106. [δάμασσεν, domuit, occidit.]—107. = ὀχέων. See 4, 452.—108, sqq. Καπανηΐος and Καπανηϊάδης, formed fm Καπανεύς, as Πηληΐος, Πηληϊάδης, fm Πηλεΐς.—109. ὄρσο, see 3, 250. πέπον, see 2, 235.—113. ἀνακόντιζεν is here intrans. : ejaculari se, to spout up. στρεπτός χιτών, according to Aristarchus, a coat of chain-mail (distinguished fm ring-mail by having angular wires or meshes ; fm στρίψω, inverte). Others understand, on account of γύαλον, mentioned at v. 99, the place where the two plates of the cuirass are attached by a little chain, or by rings.—117. φίλαι, see 61.—118.

Τῷ νῦν, αἱ κε θεὸς πειρώμενος ἐνθ
 μήτι σύγ' ἀθανάτοισι θεοῖς ἀντικρί
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγά
 132 ἔλθῃς' ἐς πόλεμον, τήνγ' οὐτάμεν
 'Η μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλ
 Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοις
 καὶ πρίν περ θυμῷ μεμαῶς Τρῶεσσιν
 136 δὴ τότε μιν τρίς τόσσον ἔλεν μένο
 ὦν ῥά τε ποιμὴν ἀγρῶ ἐπ' εἰροπόκῃ
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον
 τοῦ μὲν τε σθένος ὥρσεν· ἔπειτα δέ
 140 ἀλλὰ κατὰ σταθμοὺς δύνεται, τὰ δ'
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησιν
 αὐτὰρ ὁ ἐμμεμαῶς βαθείης ἐξ ἄλλῃ

εἰλῆν, see 37.—ἐς ὁρμὴν ἔγχους, within reach of
 authors do not always follow what may be called the
 order of the circumstances of an action. Sometimes they state the
 important fact first, and then state the *earlier* circumstances.
 order.—Here Diomédès says: Vouchsafe that you will fight
 the Trojan, and (in order to this) that he may be the conqueror
 of my lance. — 119. In prose, φθάσας. — 120. Imperat., as at v. 130. — 125. Constr. ἐν
 ἐνέημι. — 127. Imitated by Virg. *Æn.* xi. 604. *ut*
 understand σοῦ, (*te*) *tentans* (*certamine*), wishing to contend
 with thee. Also at v. 220, 279. — 132. ἔλθῃς
 infin. (see I, 525) for imperat. — 136. μιν
 suddenly changes: we should have expected

- 143 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.
 144 Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν.
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί,
 τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὤμον
 πλῆξ· ἀπὸ δ' αὐχένος ὤμον ἔεργαθεν ἡδ' ἀπὸ
 νώτου.
 148 Τοὺς μὲν ἔασ', ὃ δ' Ἀβαντα μετῴχετο καὶ Πολύιδον,
 νείας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 τοῖς οὐκ ἐρχομένοις ὃ γέρων ἐκρίνατ' ὀνείρους,
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
 152 Βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱέ,
 ἄμφω τηλυγέτω. ὃ δὲ τείρετο γῆραϊ λυγρῷ,
 υἷον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 Ἐνθ' ὄγε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν
 156 ἀμφοτέρω, πατέρι δὲ γόνυ καὶ κῆδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
 Ἐνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο,
 160 εἰν ἐνὶ δίσφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε.
 Ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξυ
 πόρτιος ἢ βούς, ξύλοχον κάτα βοσκομενάων·
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἷος
 164 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

more frequent in H.'s comparisons than descriptive traits, which are quite foreign to the strict object of the comparison. We have here an example of this: the lion has cleared the enclosed fold (αἰλῆς ἐπιράλμενον, v. 138). His fury is heightened by a slight wound. It is needless to say that he kills a great number of sheep. After which, vigorously springing up (ἑμμεμαῶς ["with a bound," Cp.]), he departs from the deep enclosure, βαθείας αἰλῆς, so called from the height of the wall which surrounds it. Thus we have here, as in other Homeric comparisons, the complete picture of an action, of which only the principal part is in exact relation to the subject of the recital. Every other interpretation is contrary to the genius of the language and poetry of H.—146. κληῖς = κλείς, the clavicle, shoulder-blade. — 147. ἔεργαθεν: ἀπέκοψε, Sch. Formed fm ἔργω = ἀργω, to separate.—150. ἔρχασθαι, proficisci, to set out. εὐκ belongs to ἐκρίνατο. — 153. τηλυγέτω, see 3, 175. — 154. ἐπὶ κτεάτεσσι λιπέσθαι (αὐτόν), to leave behind him (inf. of purpose), for his wealth, to possess or inherit it. Ἐπὶ, with the dat., marks the end, destination. — 157. ἐκ μάχης. — 158. = διεδάτειοντο, partitū sunt: διμερίζοντο, Sch. χηρωσταί, his collateral relations; found only in this line. — 161. ἐν βουσὶ θορῶν (fm θρωίσκω), a union of two moments of the action: εἰς βούς θορῶν καὶ ἐν οὐ μετ' αὐταῖς ὦν.

οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶ
 Ἄλλ' ἄγε, τῷδ' ἔφες ἀνδρὶ βέλος,
 σχῶν,
 ὅστις ὕδὲ κρατέει, καὶ δὴ κακὰ πολὺ
 176 Τρώας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν
 εἰ μὴ τις θεός ἐστι, κοτεσσάμενος Τ
 ῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι
 Τὸν δ' αὖτε προσέειπε Λυκάονος
 180 Αἰνεία, Τρώων βουλευφόρε χαλκοχ
 Τυδείδῃ μιν ἔγωγε δαίφρωνι πάντα
 ἀσπίδι γιγνώσκων ἀνλώπιδί τε τρυ
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ ο
 184 Εἰ δ' ὅγ' ἀνὴρ, ὅν φημι, δαίφρων
 οὐχ ὅγ' ἀνέυθε θεοῦ τάδε μαίνεται,
 ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος
 ὅς τούτου βέλος ὠκὺ κιχήμενον ἔτ
 188 Ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν
 δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλα
 καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προ

= *ἔξῃ*, fm *ἔξῃνυμι*, *diffingo*. — 164. *ἔβησα*
 active sense: to cause to descend (*ἔξ*) or mou
them down from their chariots.]

167. *ἔβη δ' ἵεναι*, *set himself to go*. *ἄν* =
certat, amulatur. — 174. Fm *ἐφίημι*. *ἀνασχῶ*
 Fm *ἵργω* = *ἵρῶ* — 178. *ἱερῶν*, gen. indicat

- 191 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 192 Ἴπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ πού ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοί, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες Ἴπποι
 195 ἐστᾶσι, κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 Ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 Ἴπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 200 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμῖνας·
 ἀλλ' ἐγὼ οὐ πιθόμην (ἦ τ' ἂν πολὺ κέρδιον ἦεν),
 Ἴππων φειδόμενος, μή μοι δευόιατο φορβῆς,
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 204 Ὡς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν.
 Ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ· ἐκ δ' ἀμφοτέροιν
 208 ἀτρεκές αἶμ' ἔσσευα βαλὼν· ἤγειρα δὲ μᾶλλον.
 Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίῳ.
 212 Εἰ δέ κε νοστήσω, καὶ ἐσόφμαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην,
 216 χερσὶ διακλάσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.
 Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἤδα·
 Μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν Ἴπποισιν καὶ ὄχεσφιν

corület's scallop." Cp. Cf. v. 99.] — 191. νύ, or νύν (enclitic), in prose, οὐν. — 192. = ἀρείσι. ὧν is governed by ἐπὶ in ἐπιβαίην. — 194. πέπλοι here: carpets [circumque tela expansa sunt. Bth.]. — 195. Fm πῆλιν. — 196. κρῖ, App. II. ὀλύρα, triticum spelta; a sort of wheat. — 198. ποιητός (as sometimes in Lat. factus, and in French travaillé), cunningly wrought. — 201. κέρδιον ἦν (sc. παθεῖσθαι): it would have been more advantageous, better, to obey; formed as if fm κέρδος. — 203. εἴλω, εἰλέω, constipo; εἰλσθαι, to be crowded together (in the besieged city). = ἄδην, App. V. — 204. οὕτως ἔλιπον (τοὺς Ἴππους). — 208. σείω, cito, to put in motion; cause to flow, to draw (blood). [ἀτρεκές as adv.] ἠγείρειν, to animate (sc. αὐτοῦς). — 211. = χαριζόμενος. — 212. [ἐσόφμαι, subj. D. 96.] — 214. = ἀποτάμοι. — 216. [διακλάσας = διακλάσας (κλάω), confrigens]. — 219. πάρος—πρίν γε. Elsewhere H. uses πρίν—πρίν.

228 ἤε σὺ τόνδε δεῖξο, μελήσουσιν ο
 Τὸν δ' αὖτε προσέειπε Λυκάονος
 Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἥνία καὶ τ
 μάλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλ
 232 οἴσετον, εἶπερ ἂν αὖτε φεβώμεθα
 Μὴ τὼ μὲν δείσαντε ματήσετον, οὐ
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον
 νῶϊ δ' ἐπαίξας μεγαθύμου Τυδέος
 236 αὐτῷ τε κτείνῃ, καὶ ἐλάσῃ μώνυχ
 Ἀλλὰ σύγ' αὐτὸς ἔλαννε τέ' ἄρμα
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι οἷ
 Ὡς ἄρα φωνήσαντες, ἐς ἄρματα
 240 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκείας
 Τοὺς δὲ ἶδε Σθένελος, Καπανήϊος
 αἵψα δὲ Τυδείδην ἔπεα πτερόεντα
 Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισ
 244 ἄνδρ' ὀρώω κρατερῶ ἐπὶ σοὶ μεμα
 ἶν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξ
 , Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγ
 248 εὔχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐσ
 Ἀλλ' ἄγε δὴ, χαζώμεθ' ἐφ' ἱππῶ
 θῦνε διὰ προμάχων, μήπως φίλοι

See 1, 97. ἐπί to be joined to the partep. : νῶ ἐπ

- 251 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 252 Μῆτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισμένον οἶω.
 Οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἐμπεδὸν ἔστιν·
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς
 256 ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔα Παλλὰς Ἀθήνη.
 Τούτῳ δ' οὐ πάλιν αὐτὶς ἀποΐσεται ὠκείας ἵπποι
 ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 Ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 260 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
 ἀμφοτέρω κτεῖναι, σὺ δὲ τοὺςδε μὲν ὠκείας ἵππους
 αὐτοῦ ἐρυκακείν, ἐξ ἄντυγος ἡνία τέινας·
 Αἰνεῖας δ' ἐπαΐξαι μεμνημένος ἵππων,
 264 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 Τῆς γάρ τοι γενεῆς ἥς Τρωῖ περ εὐρύοπα Ζεὺς
 δῶχ', υἱὸς ποινὴν Γανυμήδεος· οὐνεκ' ἄριστοι
 ἵππων ὄσσοι ἔασιν ὑπ' ἠῶ τ' ἡέλιόν τε.
 268 Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,
 272 τῷ δὲ δῦ' Αἰνεΐα δῶκεν, μῆστωρε φόβοιο.
 Εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκείας ἵππους.
 276 Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Καρτερόθυμε, daίφρον, ἀγαυοῦ Τυδέος υἱέ,
 ἧ μάλα σ' οὐ βέλως ὠκὺ δαμάσσατο, πικρὸς οἷστός·
 νῦν αὖτ' ἐγχείρῃ πειρήσομαι, αἶ κε τύχωμι.

see by vv. 255 and 4, 419. — 252. φόβονδε (= εἰς φόβον) ἀγορεύειν, to speak words which tend to flight, to speak of flight. σέ represents the subject. — 255. [ἀλλὰ καὶ αὐτῶς, even thus, i. e. on fact.] — 256. ἔα, as one syllable by synizēsis. — 258. [εἴ γ' οὖν, even though, possibly.] — 259. See 1, 297. — 262. ἐρυκακείν and the following infin., are (virtually) imperatives. ἄντυξ, the rim or rail of the chariot between the horses and the body, from the central button of which the reins were hung. — 263. ἐπαΐσσω, c. gen. [irruē in *Æneid*.] — 265. Ταύτης γάρ (οὔτοι οἱ ἵπποι εἰσὶ) γενεᾶς, ἥς, by attraction for ἦν. — 266. ποινή, compensation. — 268. τῆς γενεᾶς, partitive gen., [some] of this race, or breed. — 269. *Clam* Laomedonte. ὑπέχων, *submittere* (*maribus* *fæminas*). — 270. τούτων (fem.) dpt. on γενέθλη, *propago*. — 272. See 4, 328. So in other passages, H. gives

αἵματος ἄσαι Ἀρηα, ταλαυρινόν
 Ὡς φάμενος, προέηκε βέλος
 ῥίνα παρ' ὀφθαλμόν, λευκοῦς δ'
 292 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμ
 ἀτειρής.
 αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀ
 Ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τ
 αἶολα, παμφανόωντα· παρέτρεσσ
 296 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχ
 Αἰνείας δ' ἀπόρουσε σὺν ἀσπί
 δείσας μήπως οἱ ἐρυσαιάτο νεκρὸ
 Ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὦ
 300 Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀστ
 τὸν κτάμεναι μεμαῶς ὅστις τοῦ γ'
 σμερδαλέα ἰάχων. Ὁ δὲ χερμάδι
 Τυδείδης, μέγα ἔργον, ὃ οὐ δύο
 304 οἶοι νῦν βροτοὶ εἰς· ὃ δέ μιν ῥέα

to war-horses various attributes of the hero
 with the Ep. redupl.—283. See v. 101.—284.
 [κενεῶν, the flank.]—285. See 104.—287. ἦμ
 τον (ἡματον, with β introduced, as in μεσι
 —289. ἄσαι, aor. of ἄω, to satisfy. ταλαύρι
 ing to Aristarchus, a peculiar form (σχηματι
 audeo. According to others fm τλῆμι and ῥ
 Line 239 of book 7 makes in favour of Α
 ῥίνα. —295. παρατρέω, to start aside throu
 παύω. —299. ἀμφιβαίνειν. see l. 37. ἄλ

- 305 Τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς
 ἰσχύϊ ἐνστρέφεται· κοτύλην δέ τέ μιν καλέουσι·
 θλάσσει δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 308 ὥσε δ' ἀπὸ ρινὸν τρηχὺς λίθος. Αὐτὰρ ὃγ' ἥρως
 ἔστη γυνὺξ ἐριπῶν, καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε.
 Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 312 εἰ μὴ αἶρ' ὤξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἢ μιν ὑπ' Ἀγκίστῃ τέκε βουκολέοντι.
 Ἀμφὶ δὲ ὃν φίλον υἱὸν ἐχεύατο πῆχες λευκῷ
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
 316 ἔρκος ἔμεν βελέων, μὴ τις Δαναῶν ταχυπώλων,
 χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἔλοιτο.
 Ἡ μὲν ἰὼν φίλον υἱὸν ὑπέξεφερεν πολέμοιο·
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάν·
 320 τᾶων ἅς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης.
 Ἄλλ' ὅγε τοὺς μὲν ἰοὺς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας·
 Αἰνείας δ' ἐπαΐζας καλλίτριχας ἵππους
 324 ἐξέλασε Τρώων μετ' ἑυκνήμιδας Ἀχαιοὺς·
 δῶκε δὲ Δηϊπύλῳ (ἑτάρῳ φίλῳ, ὃν περὶ πάσης
 τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾗδῃ)
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. Αὐτὰρ ὃγ' ἥρως,

thou dost not inquire wisely concerning this —"] — 306. = στρέφεται ἐν ἰσχύϊ, where the thigh turns into the os ischion. κοτύλη is the general name of every round [cup-like] cavity.—307. πρὸς, adv. *insuper*, moreover. — 308. = ὥπως δέ. — 309. ἐρείσασθαι γαίης [*to lean on the earth*: gen. as with other verbs of *holding, clinging to*, e. g.], ἔχασθαι τινος. — 310. ἀμφὶ δὲ ὅσσε, κ.τ.λ. This expression, which ordinarily indicates death, means here, and at 11, 356, only a fainting fit. — 311. [The usual form for *would have perished* is κεν ἀπώλετο. The optative occurs again, v. 388; and opt. of *pres.* 17, 70.] — 314. She *shed* (= threw) her arms round her son; to express the tenderness and graceful movement of her arms. All the Greek authors say *ἐγὰρ μέλη*, to designate very flexible limbs; supple, the movements of which are easy.—315. See 300. ἐκάλυψεν = ἔθηκεν ὡς κάλυμμα. — 316. ἔρκος = εἶναι [*inf. of purpose*, Gr. 809]. — 317. See 161. = ἐξέλοιτο. — 321. [ἠρύκακε, *inhibuit, ἐρύκω*. C.] — 325. περί, above. — 326. It is usual to explain here, and Od. 18, 248, οἱ ἄρτια by *ἡμοσμίνα, sibi congruentia*, because conformity of views and character is the principal cause of friendship. [I prefer this with S. C. Bö.] Db. had rather take *ἄρτια* in the sense it bears in all the other passages of H., and in the adj. ἀρτίφρων, *sana*, sensible, and αἱ φρεσὶν = φρεσὶν ἐγῆς, *mente sua*; because he was of a sensible mind. On εἰδέναι, see 2, 213, note.—327. = ἐπὶ νῆας ἐλαύνειν [*inf.*

ἀβληχρὸν εἶναι, ὅς τις ἄνθρωπος
ἀμβροσίον διὰ πέπλον, ὃν οἱ Χά
προυνδὸν ὑπερ θέναντος. ῥέε
θεοῖο,

310 ἰχώρ, οἷός περ τε ῥέει μακάρεσσιν
οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ'
τοῦνεκ' ἀναίμονες εἰσι, καὶ ἀθάν
ῥ' ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάβη

344 Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσον
λων

κυνανὴν νεφέλῃ, μή τις Δαναῶν
χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ
τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγ

348 Εἶκε, Διὸς θύγατερ, πολέμου
ἣ οὐχ ἄλκις ὅτι γυναῖκας ἀνάλ

of purpose, Gr. 809], the dat. *ναυσίν* adds to
to be, to remain, there.—328. *ὃν* = *ἐὼν*.—329.
médēs; accus. of the object, towards which
—333. [οὐτ' ἄρα, neither, as he feared :
tion of a past mistake. Hartung.] ῥ' *Ενύω*,
tion, the mother, or nurse, or sister of
Latins. — 334. *ὀπάζων* : *διώκων*, Sch. [a
ἐπορεξάμενος, *contra tendens*, reaching, di
(Aphroditē). — 336. *H.* does not aspire to
—337. *ἀβληχρός*, or *βληχρός*, synom. of
= *εὐθείως*. *ἀντιτορέω*, to pierce [c. acc.; he
—339. ῥ' *ὑπερ τὸ ἴσχατον τοῦ κοίλου τῆς*

350 εἰ δὲ σύγ' ἐς πόλεμον πωλήσεται, ἢ τέ σ' οἴω
 ῥιγῇσειν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθεται."

Aphroditē, conducted by Iris, regains Olympus, where her mother Dionē consoles her, and cures her wound. Athēnē rallies the goddess. Zeus gently reproaches her.

352 "Ὡς ἔφαθ'· ἢ δ' ἀλόουσ' ἀπεβήσεται, τείρετο δ'
 αἰνῶς.

Τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴννεμος ἔξαγ' ὀμίλου,
 ἀχθομένην ὀδύνησι· μελαίνετο δὲ χροά καλόν.

Εὖρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα
 356 ἡμενον· ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.

Ἡ δὲ γυνὴ ἐριποῦσα, κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·

Φίλε κασιγνήτε, κόμισαί τέ με, δός τέ μοι ἵππους,
 360 ὅφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί.

Λίην ἀχθομαι ἔλκος, ὃ με βροτὸς οὐτασεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.

Ὡς φάτο· τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·
 364 ἢ δ' ἐς δίφρον ἔβαινε, ἀκηχεμένη φίλον ἦτορ.

Πὰρ δέ οἱ Ἴρις ἔβαινε, καὶ ἡνία λάζετο χερσί,
 μαστιζεν δ' ἐλάαν· τῷ δ' οὐκ ἄκοντε πετέσθην.

Αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 368 ἐνθ' ἵππους ἔστησε ποδὴννεμος ὠκία Ἴρις,

λύσας· ἐξ ὀχέων· παρὰ δ' ἀμβροσίον βάλεν εἶδαρ.
 Ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη,

μητρὸς ἐῆς· ἢ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 372 χεῖρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε·

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραυνῶντων
 μαψιδίως, ὥσεί τι κακὸν ῥέζουσιν ἐνωπῇ;

Τὴν δ' ἡμείβετ' ἔπειτα φιλομειδὴς Ἀφροδίτη·
 376 Οὐτά με Τυδεὸς υἱός, ὑπέρθυμος Διομήδης,

properly, to deal unhandsoemly. D8d.]—351. ἐτέρωθι, elsewhere (than in battle). The very name only of war would make thee shudder.

354. μελαίνετο (Aphroditē).—355. ἐπ' ἄρ., to the left of the field of battle, on the bank of the Scamander. See v. 36. Her spear and her chariot were resting upon a cloud, ἥερι ἐκέκλιτο. See 3, 381.—361. ἔλκος οὐτὰν τινα is an extension of the well-known Greek constr. μάχην μάχισθαι. They say βαρῖαν (πληγὴν) ἐπληξί με [Gr. 755].—364. ἀκαχημένη fm the absol. pres. ἀχομαι, fm ἄχος, dolor.—365. λάζετο: ἔλαβε. Sch.—366. ἐλαύνειν, infin. of purgare [Gr. 809]. τῷ, the two coursers.—369. εἶδαρ, fm εἶδω (ἰσθίω) = ἰδεσθαι.—371. ἀγκὰς, adv., in her arms. ἦν = ἐῆν.—372. See 1, 361.—374. ἐνωπῇ, adv.: ἐν ὤφει, φανερῶς, Sch.—376. See n. on 4,

χαλκῷ δ' ἐν κεράμῳ δέδετο τρις
 388 Καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης
 εἰ μὴ μητρυνή, περικαλλῆς Ἥρι
 Ἑρμείη ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν
 ἥδη τειρόμενον· χαλεπὸς δέ ἐστι
 392 Τλῆ δ' Ἄρη, ὅτε μιν κρατερὸς π
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τρι
 βεβλήκει· τότε καί μιν ἀνήκεστο
 Τλῆ δ' Αἰδῆς ἐν τοῖσι πελώριοις
 396 εὔτε μιν ὠτὸς ἀνὴρ, υἱὸς Διὸς
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν, ὃδ
 Αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς κα

525.—379. αἰνή (or δεινή) ἔστιν.—382. ἀνά
 ὑπόμενον, Sch., endure this.—383. = ἔτλη
 384. ἐξ, from: on the part of. What follow
 of the highest antiquity, ἱεροὶ λόγοι, arrang
 gencies of poetry, and treated by poets anterior
 means in an [earthen] cask or jar. Some co
 offence at this, and translated the word a pr
 a prison at Cyprus was so called. In our
 which forms the foundation of this tale, it
 any thing; but he who knows the charac
 will not hesitate to hold to the literal
 ἄτος, see 6, 203. — 389. Eeribœa, or E
 Aloëus, daughter of Eurymachus, son of
 tryoniades, Heraclēs.—394. μιν = αὐτήν.—
 τοῖς, inter hos, or inter hæc; in the same wa

- 399 κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος (αὐτὰρ οὔιστος
 400 ὦμῳ ἐνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν).
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσων,
 ἠκέσας· οὐ μὲν γάρ τι καταθνητός γ' ἐτέυκτο.
 Σχέτλιος, αἰσυλοεργός, ὃς οὐτ' ὄθετ' αἴσυλα ῥέζων,
 404 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.
 Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη·
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδείδης υἱός,
 ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχεται,
 408 οὐδὲ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν,
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.
 Τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι,
 φραζέσθω, μή τις οἱ ἀμείνων σῆιο μάχεται·
 412 μὴ δὲν Αἰγιάλεια, περίφρων Ἀδρηστήνη,
 ἐξ ὕπνου γόωσα φίλους οἰκῆας ἐγείρη,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο.
 416 Ἡ ρά, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιώωντο βαρεῖαι.
 Αἰ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη,
 κερτομοίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 420 Τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·
 Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται ὅττι κεν εἴπω;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνείεσα
 Τρωσὶν ἄμ' ἐσπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
 424 τῶν τινὰ καρρῆζουσα Ἀχαιϊάδων εὐπέπλων,
 πρὸς χρυσῇ περόνῃ καταμύζατο χεῖρα ἀραιήν.
 Ὡς φάτο· μεῖδησεν δὲ πατήρ, ἀνδρῶν τε θεῶν τε,
 καὶ ρά καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην·

home, not to Tartarus, but to Olympus; a circumstance borrowed from an older mythology than that of which H. makes use in his two poems.—399. *Ἐνι πείρω*, to pierce. — 400. = *ἠλήλατο*, *ἐν ἱλαύνῳ*. *ἔκηδε*: *ἐλάπει*, *ἡνία* (*ἐν ἀνίσῳ*), *Sch.* — 401. *τῷ* (*ὦμῳ*) *ἐπιτάσων*. *Παιήων*, *Πρεῖόν*, or *Πρεῖαν*, the physician of the gods. — 403. *ὄθετο*. See n. on I, 181.—405. = *ἐπὶ σοί*, against thee. *Ἐν ἀνίημι*, immitto, incito.—412. [*Ἰήν*, *App.* IV.] *Ἀγιάλεια*, the youngest of the daughters of Adrastus.—414. *κουρ.* See I, 114.—416. *ἀμφοτέραις* (*χεῖρσί*). *ἰχῶ* = *ἰχώρα*, see 340 and App. II. = *ἀπωμόργυν*.—417. In prose *ἀλθαίνεσθαι*, *canor.* *κατηπιώω*, lit. to mollify; to assuage, *ἐν ἥπιος*.—422. See 405.—423. [*ἐσπέσθαι*, a form of aor. inf. rejected by *Th.*, but defended by *Sptz.*].—424. *καρρῆζουσα*, see I, 361. *τῶν τινὰ*, a resumption of the *τινα* in v. 422. — 425. [*ἀραιός*, slender, delicate; afterwards spongy, porous.]

ΑΛΛ' ΟΥ ΑΡ' ΟΥΤΕ ΔΕΙΝ' ΜΕΓΑΛΑ
 ΑΙΝΕΪΑΝ ΚΤΕΪΝΑΙ, ΚΑΙ ΑΠΟ ΚΛΥΤΑ Τ
 436 ΤΡΙΣ ΜΕΝ ἔπειτ' ἐπόρουσε, κατακ
 τρις δέ οἱ ἐστυφέλιξε φαινήν ἄσ
 Ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυ
 δεινὰ δ' ὁμοκλήσας προσέφη ἑκά
 440 Φράζεο, Τυδεΐδῃ, καὶ χάζεο,
 ἴσ' ἔθελε φρονέειν· ἐπεὶ οὐποτε
 ἀθανάτων τε θεῶν, χαμαὶ ἐρχομέ
 Ὡς φάτο· Τυδεΐδης δ' ἀνεχάζ
 444 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀ
 Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆ
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ
 ἦτοι τὸν Διτῷ τε καὶ Ἀρτεμίδι
 448 ἐν μεγάλῳ ἁδύτῳ ἀκέοντό τε κύδ
 Αὐτὰρ ὁ εἰδῶλον τεῦξ' ἀργυρότε
 αὐτῷ τ' Αἰνεία ἵκελον καὶ τεύχεα
 ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖ
 452 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι
 ἀσπίδας εὐκύκλους λαισῆιά τε π
 Δὴ τότε θεῶν ἄρ' Ἀρηα προσήνδα
 Ἄρες, Ἄρες, βροτολοιγέ, μισ
 456 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐ

457 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Δὴ πατρὶ μάχοιτο ;
Κύπριδά μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
αὐτὰρ ἔπιτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος.

Arès (under the form of Acamas, the leader of the Thracians on the Hellespont) excites the Trojans. Sarpédôn reproaches Hector with his inaction. The son of Priam brings back his men to the fight. Arès favours the Trojans. Apollo brings back Æneas. The Greeks being hardly pressed, Diomédès orders his men to retire fighting.

460 Ὡς εἰπὼν, αὐτὸς μὲν ἐφέζετο Περγὰμῃ ἄκρῃ.

Τρῳᾶς δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθῶν,
εἰδόμενος Ἀκάμαντι θοῶ ἡγήτορι Θρηκῶν·
νιάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·

464 Ὡς εἰπὼν Πριάμοιο, Διοτρεφέος βασιλῆος,

ἰς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ;
ἢ εἰσόκεν ἀμφὶ πύλῃς εὐποιοιτῆσι μάχωνται ;
κεῖται ἀνὴρ, οὐτ' ἴσον ἐτίομεν Ἔκτορι δῖῳ,

468 Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαιο.

Ἄλλ' ἄγετ', ἐκ φλοίσβοιο σώσομεν ἐσθλὸν ἑταῖρον.

Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

Ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἔκτορα δῖον·

472 Ἔκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢδ' ἐπικούρω
οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.

Τῶν νῦν οὐτιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι,

476 ἀλλὰ καταπτύσσουσι, κύνες ὥς ἀμφὶ λείοντα.

Ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἐνεῖμεν.

Καὶ γὰρ ἐγών, ἐπίκουρος ἐών, μάλα τηλόθεν ἤκω·
τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινῇεντι·

480 ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,

καὶ δὲ κτήματα πολλά, τάτ' ἔλδεται ὅς κ' ἐπιδενῆς.

certum ; pro λάσιος, ut Sch. opinatur, non dictum esse, certissimum est. Lob.] — 458. σχεδόν, cominus. καρπός, the wrist.

461. Τρῳᾶς (with this accent), adject. οὖλος = ὁλόος (fin ὁλλοῖα) ὁλοῖος. — 465. ἰς τί, quousque ? — 469. = σώσομεν. —

473. ἴφης που, you said the other day ; or, you said, if I mistake not. This last meaning of που, opinor, is met with especially in Att. writers. ἔξιν, that you would hold, guard, defend. —

474. γαμβροί here, brothers-in-law, sisters' husbands. — 477. = ἐνεῖμεν (τῇ πόλει). — 479. A different river from the Trojan Xanthos. See 2, 877. — 481. καὶ δὲ = κατὰ δὲ supposes κατὰ μὲν, which, to make the full opposition, ought to have been joined to the verb in the preceding line : κατέλιπον μὲν ἄλοχον, κατέλιπον δὲ κτήματα. δε ἂν ἐπιδενῆς (ῆ), quicunque est indigena (iis). This means : goods or possessions that must excite the envy of those who

ἀρχοὺς λισσομένῳ τηλεκλειτῶν ε
 492 νωλεμέως ἔχέμεν, κρατερὴν δ' ἀπ
 ὧς φάτο Σαρπηδῶν· δάκε δ
 μῦθος.
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν
 πάλλων δ' ὀξέα δοῦρα, κατὰ στρ
 496 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φ
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔ
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οἱ
 ὧς δ' ἄνεμος ἄχνας φορέει ἱερὰ
 500 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ
 κρίνη, ἐπειγομένων ἀνέμων, καρπ
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί·

have them not. — 482. μέμονα and μέμαα (π
 in use (as γέγονα and γέγαα): *cupidus sum*.
 warrior (indefinite): not against Diomêdês.
est tale quale . . . I have nothing here of su
 verbs ἄγειν καὶ φέρειν are generally coup
 the carrying off of booty: ἄγειν is to drive
 carry off inanimate objects.—485. τόνη = σί
 fm ὄαρ, conjux (root ἄρω, jungo). — 487. μ
 v. 233. ἄψις: ἄμμα, Sch.: a lace, string
 ἀλόντε presents two licenses: the lengthen
 and the termination of the dual instead of t
 νωλεμέως [= *indēsinenter*] ἔχειν, as in Eng
 firm; to continue their exertions. ἐνιπήν: ἐπὶ
 Sarpêdôn advises him to lay aside his inve
 and not to carry his censures up to the point

- 503 λευκοὶ ὑπερθε γέγοντο κονισάλῃ, ὃν ῥα δι' αὐτῶν
 504 οὐρανὸν ἐς πολὺχαλκον ἐπέπληγον πόδες ἵππων,
 ἅψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆς.
 Οἱ δὲ μένος χειρῶν ἰθὺς φέρον. Ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ, Τρώεσσιν ἀρήγων,
 508 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκράλαινεν ἐφετμὰς
 Φοῖβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἴδε Παλλὰδ' Ἀθηνῆν
 οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.
 512 Αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα
 516 καὶ μένος ἐσθλὸν ἔχοντα· μετὰλλησάν γε μὲν οὔτι.
 Οὐ γὰρ ἓα πόνος ἄλλος, ὃν Ἀργυρότοξος ἔγειρεν,
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμανία.
 Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 520 ὠτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
 οὔτε βίας Τρώων ὑπεδείδισαν, οὔτε ἰωκάς·
 ἀλλ' ἔμενον, νεφέλῃσιν ἰοικότες, ἄστε Κρονίων
 νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 524 ἀτρέμας, ὄφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἵτε νέφεα σκιόεντα
 πνοιῇσιν λιγυρῇσι διασκιδῶσιν ἀέντες·
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον, οὐδ' ἐφέβοντο.
 528 Ἀτρείδης δ' ἄν' ὕμιλον ἐφοίτα, πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἔστε, καὶ ἄλκιμον ἦτορ ἔλεσθε,

in heaps.—503. δι' αὐτῶν in opp. to ἵπποι, *ipsis auctoribus*, by themselves (who urged on the steeds). — 504. πολὺχαλκον, the ancients believed the vault of heaven to be brass. We have elsewhere *στεν χάλκεος οὐρανός, χάλκεος οὐδὸς (οὐρανοῦ)*. ἐπέπληγον, fm πλήσσω, an Ep. 2 aor. with redupl., *pulcerem quatiunt = quatiendo (collo) excitant*; as we say "to strike a light," for to produce a light (= flame) by striking the steel. — 505. ἅψ': ἐξ ὑποστροφῆς, Sch., after turning to the right about. ὑπέστρεφον, turned their chariots (to face the enemy). — 506. οἱ δέ, the ἐπιβάται (the combatants), in opp. to the ἡνιοχῆς. ἰθὺς: ἐναντίον, Sch. — 507. ἀμφεκάλυψε, in the sense and with the construction of the Lat. *obdixit*. — 509. χρυσαόρου: χρυσοφασγάνου, Sch. — 512. ἀδύτου, see 448. — 517. = εἶα, *sinebat*. — 521 ἰωκάς: τὰς ἐν πολέμῳ διώξεις, Sch. — 523. νηνεμίης [in calm weather; when no wind is stirring], gen. of time. — 524. ὄφρα, *dum*. [In prose *ἄν* would be required.] — 525. [ζαχρηῆς (= ζαχραῆς), fm ζα, *chráo*, *irruo* (l. *rado*; *laedo*), stormy, boisterous, C.] — 526. ἀέντες (ἀήμι): πνέοντες, Sch. — 530. ἀλλήλους αἰδεῖσθε,

Τὸν ῥα κατ' ἀσπίδα δονρὶ βάλε κρε
 ῆ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἰ
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος
 540 Δούπησεν δὲ πεσών, ἀράβησε δὲ τ
 "Ενθ' αὐτ' Αἰνείας Δαναῶν ἔλεν
 υῖε Διοκλῆος, Κρήθωνά τε Ὀρσίλ
 τῶν ῥα πατὴρ μὲν ἔναιεν ἐυκτιμένη
 544 ἀφνειὸς βιότοιο· γένος δ' ἦν ἐκ π
 Ἀλφειοῦ, ὅς τ' εὐρὺν ῥέει Πυλίων δ
 ὅς τέκετ' Ὀρσίλοχον, πολέεσσ' αὖ
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα
 548 ἐκ δὲ Διοκλῆος διδυμάσωνε παῖδε γ
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ
 Τῷ μὲν ἄρ' ἠβήσαντε μελαινάων
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισι
 552 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ
 ἀρνυμένῳ· τῷ δ' αὖθι τέλος θανά
 Οἷω τώγε λέοντε δύω ὄρεος κορυ
 ἐτραφέτην ὑπὸ μητρί, βαθείης τὰ
 556 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵ
 σταθμοὺς ἀνθρώπων κεραΐζετον,
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν
 τοίῳ τῷ χεῖρεσσιν ὑπ' Αἰνείας δα

560 καππεσέτην, ἐλάτρησιν ἐοικότες ὑψηλῇσι.

- Τῷ δὲ πεσόντ' ἐλέησεν Ἀρηΐφιλος Μενέλαος·
βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ,
σείων ἔγχειν· τοῦ δ' ὠτρυνεν μένος Ἄρης,
564 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
Τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός·
βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
μήτι πάθῃ, μέγα δὲ σφας ἀποσφῆλει πόνοιο.
568 Τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι·
Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν·
Αἰνείας δ' οὐ μείνε, θοός περ ἰὼν πολεμιστής,
572 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
Οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἑταίρων,
αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην.
576 Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηι,
ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστῶν.
Τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
ἔσταότ' ἔγχει νύξε, κατὰ κληῖδα τυχήσας·
580 Ἀντίλοχος δὲ Μύδωνα βάλλ', ἡνίοχον θεράποντα,
ἑσθλὸν Ἀτμυνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,
χερμαδίῳ ἀγκῶνα τοχῶν μέσον· ἐκ δ' ἄρα χειρῶν
ἡνία λευκὰ ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
584 Ἀντίλοχος δ' ἄρ' ἐπαίξας ξίφει ἤλασε κόρσην·
αὐτὰρ ὃγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου
κύμβαχος ἐν κονίησιν ἐπὶ βρεχμὸν τε καὶ ὤμους·
δηθὰ μάλ' ἐστήκει (τύχε γὰρ ῥ' ἀμάθοιο βαθείης),

fm καταπίπτω.—564. τὰ φρονέων, *eo animo ut* . . . , intending to. —
566. εἶδε, fm διω, primitive of δεῖδω. So in Lat. *timere alicui*.—567.
[μήτι πάθῃ, = 'lest any thing should happen to him' (ne quid ei acci-
deret) : a euphemism for *should die*. σφας, enclit. = σφίας, αὐτοῖς.
So here only.] ἀποσφῆλει πόνοιο : ἀποσφαλῆναι καὶ ἀποτυχεῖν
ποιήσκει τοῦ ἔργου, Sch. : should cause them signally to fail in (should
disappoint them of the fruit of) their labour; i. e. lest the death of
Menelaus should frustrate the very purpose of the expedition un-
dertaken to avenge his wrongs. — 568. See the note on v. 50. —
571. θοός, *acer*; like θωός, v. 533, *acriter*. — 574. τῷ δειλῷ, the two
unfortunates (the sons of Diocles). — 579. See v. 146.—583. λευκὰ
ἐλέφαντι, brilliant with ivory. See 4, 141, sqq. — 586. κύμβαχος,
rimosus. βρεχμός = βρέγμα, *inciput* [Gr. Syn. 286].—587. Arena,
in Greek ἀμαθος, ψάμαθος : ἄμμος, ψάμμος. The head, carrying the
whole weight of the warrior, had buried itself so deep in the sand as

Ἄρης δ' ἐν παλαμῇσι πεκρωμένον ἐπὶ
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορα
 596 Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὴν
 ὦς δ' οὗτος ἀνὴρ ἀπάλαμνος, ἰὼν πρὸς
 στήν ἐπ' ὠκυρόῳ ποταμῷ ἄλαδ' ἐπὶ
 ἀφρώ μορμύροντα ἰδὼν, ἀνά τ' ἔδρε
 600 ὥς τότε Τυδείδης ἀνεχάζετο, εἰπέ
 ὦ φίλοι, οἷον δὴ θαυμάζομεν
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον
 τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λείπει
 604 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῶν
 Ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰεὶ
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι

The Trojans rush upon the Greeks, who rush
 and cut down by Arès and Hector.

ὦς ἄρ' ἔφη Τρῶες δὲ μάλα
 αὐτῶν.
 608 Ἐνθ' Ἕκτωρ δύο φῶτε κατέκτανε
 εἰν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀλκίον
 Τὼ δὲ πεσόντ' ἐλέησε μέγας Τυδείδης
 612 καὶ βάλεν Ἀμφιον, Σελάγου νιόβου
 ναιε πολυκτῆμων, πολυλήϊος ἀνδρῶν
 ἧγ' ἐπικουρήσοντα μετὰ Πριάμῳ

- 615 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,
 616 νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος.
 Δούπησεν δὲ πεσών· ὁ δ' ἐπιδράμε φαίδιμος Αἴας,
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν
 ὀξεία, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 620 Αὐτὰρ ὁ λάξ προσβάς, ἐκ νεκροῦ χάλκεον ἔγχος
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὦμοιιν ἀφελῆσθαι· ἐπείγετο γὰρ βελέεσσι.
 Δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 624 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἔ, μέγαν περ ἰόντα καὶ ἴφθιμον καὶ ἀγαυόν,
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίην.
 628 Τληπόλεμον δ' Ἡρακλείδην, ἥν τε μέγαν τε,
 ὠρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταίῃ·
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέτασ,
 632 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·
 Σαρπηδὸν, Λυκίων βουλευφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἰόντι, μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σε φασὶ Διὸς γόνον αἰγιόχοιο
 636 εἶναι· ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
 Ἄλλ' οἷόν τινα φασὶ βίην Ἡρακλεΐην
 εἶναι, ἐμὸν πατέρα θρασυμέμοννα, θυμολέοντα,
 640 ὅς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἱππῶν Λαομέδοντος,
 ἔξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
 Σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί·
 644 οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσεσθαι,

— 616. See 539.—618. = ἐπέχεναν (-χίω), *contra effuderunt*. — 622. ἐπείγετο, *premebatur*. — 623. τὴν ὑπερμάχῃσιν, *Sch.*: the protection, defence, according to the sense explained at 1, 37. — 631. Sarpédôn was the son, Tlepolemus, grandson of Zeus.—633. τοι = σοι. The Dream names king Agamemnon also βουλευφόρον ἄνδρα, 2, 24.—636. ἐκείνων ἐπιδεύεαι or ἐπιδεῖς εἰ, *illis inferior es*. — 637. ἐπὶ with the gen.: in the time of; as in the historians, ἐπὶ Κύρου βασιλεύοντος, &c.—638. ἄλλ' οἷον, *sed qualem*, requires its correlative *talis*, which has been very well pointed out by Sptzn.: ἄλλ' οἱ Διὸς υἱοὶ (the true sons of Zeus) τοιοῦτοί εἰσιν, οἷόν τινα Ἡρακλῆα εἶναι φασίν. Βίη Ἡρακλεΐη is put here as Ἡρακλῆς would have been.—639. θρασυμέμων, derived fm μένω, *sustineo*, whence also μένος. — 640, sqq. See 20, 145—148.—642. ἐχήρωσε, *viduavit, orbat* (*civibus*).

ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δού-
εὔχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι
Ὡς φάτο Σαρπηδῶν· ὁ δ' ἄ-
εγχος

656 Τληπόλεμος, καὶ τῶν μὲν ἁμαρτῇ
ἐκ χειρῶν ἦξαν· ὁ μὲν βάλεν αὐχ
Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλ-
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύ

660 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερῷ
βεβλήκειν· αἰχμὴ δὲ διέσσυτο μαί-
ῳστέψῃ ἐγχαρμφθεῖσα, πατὴρ δ' ἔτι

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα

664 ἐξέφερον πολέμοιο· βάρυνε δέ μιν
ἐλκόμενον· τὸ μὲν οὐτις ἐπεφράσα-
μηροῦ ἐξερύσαι δόρυ μέλινον, ὅφρ' ἔ-
σπευδόντων· τοῖον γὰρ ἔχον πόνος

668 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμη
ἐξέφερον πολέμοιο· νόησε δὲ Δῖος
τλήμονα θυμὸν ἔχων, μαίμησε δὲ
μερμήριξε δ' ἔπειτα κατὰ φρένα κα

672 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο
ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ

—650. ἠνίπαπε, fm ἐνίπτω, whence ἐνίπη, v
[τεύξεσθαι, paratum iri.]—654. εὔχος : δόξαι

- 674 Οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ.
676 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
Ἐνθ' ὅγ' Κοίρανον εἶλεν, Ἀλάστορά τε Χρομίον τε,
Ἀλκανδρόν θ' Ἀλιόν τε, Νοήμονά τε Πρύτανίν τε
καὶ νύ κ' ἔτι πλείονας Λυκίων κτάνε διος Ὀδυσσεύς,
680 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἐκτωρ.
Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιώντι
Σαρπηδῶν, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·
684 Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσῃς
κεῖσθαι, ἀλλ' ἐπάμυνον, ἔπειτά με καὶ λίποι αἰὼν
ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
νοστήσας οἰκόνδε, φίλῃν ἐς πατρίδα γαῖαν,
688 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.
Ὡς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος
Ἐκτωρ,
ἀλλὰ παρήϊzen, λελιημένος, ὄφρα τάχιστα
ᾧσαιτ' Ἀργεῖους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
692 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδὸνά διοι ἑταῖροι
εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ.
Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ᾧσε θύραζε
ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος.
696 Τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
αὐτίς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας
ζῳγρεῖ ἐπιπνέουσα κακῶς κεκαφηότα θυμόν.
Ἀργεῖοι δ' ὑπ' Ἀρῇ καὶ Ἐκτορι χαλκοκορυστῇ
700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν,
οὔτε ποτ' ἀντεφέροντο μάχη, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.
Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν

—685. αἰὼν, life. See 4 478. — 690. Fm παραίσσω. λελιημένος, see 4 464. — 691. = πολλῶν ἀφίλοιτο. — 693. εἶσαν, collocarunt, 1, 311; 6, 189. — 694. θύραζε: ἀντὶ τοῦ ἔξω, Sch. — 696. οὗτος δὲ ἀποψύχῃσιν, Sch. Deliquium animæ rapit est. Elsewhere this phrase indicates death. — 697. = ἀνιπνύθη, fm ἀναπνέω, recovered. — 698. ζῳγρεῖ: ἀνιζωπύρει, εἰς τὸ ζῆν ἡγεῖν, Sch., as if fm ζῳὴν ἀγείρειν, (to collect life, i. e. the vital powers, to recite); it is elsewhere equivalent to ζῶν ἀγρίειν, to take alive. These examples are very instructive for any one who desires to have a notion of what a language is, before it is fixed by usage. κεκαφηώς, def. perf. Ep. of [rather, related to] κάπτω, to gasp, to try to take breath [cf. καπνῶ, to breathe]. — 700. προτρέποντο: προτροπάδην ἴφευγον, Sch. —

Here and here
Hêrê, under the form of Mentor, excites the
reproaches, animates Diomêdês, who recognizes

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκ
712 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ἰ
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα π
ᾠ πόποι! αἰγιόχοιο Διὸς τέκοι
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Δ
716 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέ
εἰ οὕτω μαίνεσθαι ἔασομεν οὐλον
Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θ
ᾠς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλ
720 Ἡ μὲν ἐποιχομένη χρυσάμπυκας
Ἡρην, πρέσβα θεά, θυγάτηρ μεγάλ
Ἡβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε
χάλκεα, ὀκτάκνημα, σιδηρέῃ ἄξου
724 Τῶν ἦτοι χρυσέη ἵτις ἄφθιτος, α
χάλκε' ἐπίσσωτρα, προσαρηρότα,
πλῆμναι δ' ἀργύρου εἰσὶ περίδρο
Δίφρος δὲ χρυσέοισι καὶ ἀργυρέο
728 ἐντέταται· δοιαὶ δὲ περίδρομοι αἱ

703. Imitated by Virg. *Æn.* xi. 664. — 70
belt *ever in motion* (see 4, 132), i. e. a brisk
εὐκίνητος, πολεμιστής. — 708, sqq. Hylê, a
the Cephisian lake, into which falls the river
of lake Cephissus now the lake of

729 Τοῦ δ' ἐξ ἀργύρεος ῥυμός πελέεν· αὐτὰρ ἐπ' ἄκρῳ
 ὤησε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 κάλ' ἐβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 732 ἵππους ὠκύποδας, μεμανί' ἐριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κόυρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 736 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο,
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 Ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἑστεφάνωται·
 740 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκῇ·
 ἐν δέ τε Γοργεῖη κεφαλῇ, δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον,
 744 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 Ἔς δ' ὄχρα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος
 βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν

ἐντείνω, *intendere*, to fasten (upon the axle) by extended straps, strongly tightened. *δοιαὶ ἄντυγες*, the borders of the two semi-circles, which formed or encircled the seat. — 729. *ἐκ τοῦτου* (τοῦ διόφρου) *ἐπέλεεν*, *ex hoc eminebat, prominēbat*. *ῥυμός*, the pole. *ἄκρῳ* (τῷ ῥυμῷ). — 730. *λέπαδνα*, a broad strap which fastened the neck of the horse to the yoke. — 731. *ὑπὸ ζυγόν*, *sub jugum*; for the yoke formed a kind of semi-circle above the head of the horses, and rested on their neck, whilst the *λέπαδνα*, passing underneath, held them to it. — 734. *κατέχευεν*: *καταχυθῆναι* (*desuere*) *ἐποίησε*, *τὰς περόνας λυσαμένη*, *Sch.*, let it float, drop down. *ἑανόν*: *τροφερόν*, *Sch.* See 3, 385. *πατρὸς ἐπ' οὔδει*, on the ground, floor; for, in her father's palace. — 736. *χιτῶνα*, here the *χιτῶν χαλκίος* (2, 416, and elsewhere), coat of mail. — 739. *ἑστεφάνωται*, was placed or stretched as a border (*στεφάνη*), bordered. — 740. *Ἴωκῇ*, see 521. — 741. *Γοργεῖη*, equivalent to *τῆς Γοργούς*, hence the apposition to the gen. — 743. *ἀμφίφαλον*, *τετραφάλῃρον*, according to Buttmann's researches, a helmet with a ridge rising from both sides of the tuft, and with four plumes. — 744. *πρυλέες*, *fin* *πρύλις*, *præsul*, *qui præsulat*, he who leads the Pyrrhic dance, an armed dance, and hence *πρόμαχος*, *ἀρστεύς*, a chief, *chieftain*, *champion*. The hundred cities recall the island of Crete, which was *ἑκατόμπολις* (2, 649). *ἀραρώς* has two meanings: *aptus alicui rei*, and *is cui aliquid adaptatum, affixum est*. Thus the best grammarians explain *ἀραρυῖαν* by *κεκοσμημένην*, *ἔχουσιν ἐντετυπωμένους πρυλίας*. The helmet was adorned with (reliefs representing) a hundred military chieftains of the cities, or the military chieftains of the hundred cities of Crete. See, on this line, Hermann's brilliant discussion (*Opuscula*, vol. iv., p. 287, sqq.). The ordinary interpretation: "accommodated to the foot soldiers of one hundred cities, i. e. large enough to be able to cover them," rests on a purely conjec-

- 756 Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ
 Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τὰ
 ὀσάτιόν τε καὶ οἶον ἀπώλεσε λαοὶ
 μάψ, ἀτὰρ οὐ κατὰ κόσμον; ἐμοὶ
 ἔκηλοι
- 760 τέρπονται Κύπρις τε καὶ ἀργυρότο
 ἄφρονα τοῦτον ἀνέντες, ὅς οὔτινα
 Ζεῦ πάτερ, ἢ ῥά τί μοι κεχολώσεται
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀπο
- 764 Τὴν δ' ἀπαμειβόμενος προσέφη ν
 Ἄρει μάν οἱ ἔπορσον Ἀθηναίην
 ἢ ἐ μάλιστ' εἴωθε κακῆς ὀδύνῃσι π
 ὦς ἔφατ'· οὐδ' ἀπίθῃσι θεὰ λευ
 768 μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἄκο
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀσ
 Ὅσσον δ' ἡρωειδὲς ἀνὴρ ἶδεν ὀφθ

tural explanation of the word *πρυλίες* by π
 another form of *δαμάω*. — 747. = οἴστε κο
 ἔάν τισι. In Greek as in Lat. the mood of
 ther the relative is *hypothetical*; i. e. to be resc
 924]. *δβριμοπάτρη*, *patre potente prognata*.—
 primitive of *μυχάομαι*): *ἤχησαν, ἀνιψύχθησαν*,
 τος. Sch. In Lat., *antecedens pro consequenti*. It
 rians destroy the nature of poetry. The gates
implies their being opened, but not by the figu
 It is a circumstance inseparable from

771 ἡμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,

772 τόσσον ἐπιθρώσκουσι θεῶν ὑψηλές ἵπποι.

Ἄλλ' ὅτε δὴ Τροίην Ἴξον ποταμῷ τε ρέοντε,
ἦχι ροῦς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη,

776 λύσας' ἐξ ὀχέων· περὶ δ' ἠέρα πουλὺν ἔχευε·
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.

780 Ἄλλ' ὅτε δὴ ῥ' ἴκανον ὕθι πλείστοι καὶ ἄριστοι
ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν,
ἦ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν,

784 ἔνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη,

Στέντορι εἰσαμένη μεγάλητορι, χαλκεοφώνῃ,
ὅς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα·

Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί!

788 ὄφρα μὲν ἐς πόλεμον πωλίσκετο δῖος Ἀχιλλεύς,
οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μύχονται.

792 Ὡς εἰποῦσ' ὥτρυνε μένος καὶ θυμὸν ἑκάστου.
Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
εὖρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ.

796 Ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα·
ἂν δ' ἴσχων τελαμῶνα, κελαινεφές αἴμ' ἀπομόργνυ.
Ἴππείου δὲ θεὰ ζυγοῦ ἤψατο, φώνησέν τε·

800 Ἡ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς·

aux rivages des mers Voit d'un roc élevé d'espace dans les airs,
Autant des immortels les coursiers intrépides En franchissant d'un
saut."—776. *ἀέρα*, see 3, 381, and below, v. 864. — 778. *τρήρων* is
derived fm *τρέω*, to tremble; *timidæ columbæ*. But this epith. of the
dove speedily became its name. See 2, 502, *πολυτρήρωνα*. — 782.
See 203. = *Μίονσι*. — 785. Stentor, whom H. mentions nowhere else,
was, say the scholiasts, a Thracian according to some; according to
others, an Arcadian, and he yielded in a trial with *Hermès* as to
which could call the loudest, *περὶ μεγαλοφωνίας ἐριδι*. — 787. *αἰδώς*
(*isari*). See 2, 235; 3, 39. — 789. *Δαρδάνια*, so named from Dar-
danus. It is the Sæmian gate.—795. *ἔλκος βάλλειν*, *feriendo facere*;
see the note on v. 504. — 798. *ἀνίσχων*, raising, lifting.—803. *ἐκται-*

καί σε προφρονέως κέλομαι Τρώεσσι μ
'Αλλά σευ ἡ κάματος πολυαῖξ γυνίᾳ δέ
812 ἢ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σ
Τυδέος ἐκγόνός ἐσσι δαίφρονος Οἰνεί
Τὴν δ' ἀπαμειβόμενος προσέφη κ
μήδης·
Γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγυ
816 τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπ
Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τι
ἀλλ' ἔτι σῶν μέμνημαι ἐφετμέων, ἅς ἐ
Οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μ
820 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ
ἔλθῃς ἐς πόλεμον, τήνγ' οὐτάμεν ὀξέ
Τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἡδ
'Αργείους ἐκέλευσα ἀλήμεναι ἐνθάδε π
824 γιγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοῖ
Τὸν δ' ἡμεῖβετ' ἔπειτα θεὰ γλαυκῶ
Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε
μήτε σύγ' Ἄρῃα τόγε δείδιθι, μήτε τι
828 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθό
'Αλλ' ἄγ', ἐπ' Ἄρῃι πρώτῃ ἔχε μῶνυ
τύψον δὲ σχεδίην, μηδ' ἄζεο θοῶρον
τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλ

- 832 ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν·
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λίλασται.
 *Ὡς φαμένη, Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,
 836 χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμπαπείως ἀπόρουσεν.
 Ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα διὸν
 ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 840 Λάξετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
 αὐτίκ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
 *Ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίῳ ἀγλαὸν υἱόν·
 844 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δῦν' Αἴδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης.

Athênê and Diomédês dash on, upon the same chariot, to face Arês, who is wounded, and complains to Zeus, who chides him and heals his wound. The goddesses quit the fight.

- *Ὡς δὲ ἴδε βροτολοιγὸς Ἀρης Διομήδεα διὸν,
 ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 848 κείσθαι ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
 αὐτὰρ ὁ βῆ ρ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων,
 852 ἔγχρ' χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τόγχε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὥσεν ὑπὲρ δίφροιο ἐτώσιον αἰχθῆναι.
 Δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης
 856 ἔγχρ' χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νεῖατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρον·
 τῇ ρά μιν οὔτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν·
 ἐκ δὲ δόρυ σπάσεν αὐτίς. Ὁ δ' ἔβραχε χάλκεος
 *Ἀρης,
 860 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι

φίλον (see 839) : (cf. Hor., of Fortune, *Nunc mihi, nunc alii benigna*), an epith. indicating the inconstancy and uncertainty of success in war. — 832. See 2, 597. — 834. = λίλησται, fm λανθάνεισθαι, to forget. — 836. πάλιν, retro. — 845. *Αἴδος κυνέη, Pluto's helmet, *Αἴς, or Αἰδώς, i. e. invisible. It rendered the wearer invisible ; see Hes., *Shield of Hercules*, v. 226, sqq. — 847. αὐτόθι, ibi. — 854. (ὥστε αὐτὸ) ἐτώσιον αἰχθῆναι, ut tantum avolare. — 857. See 4, 137, note. — 858.

- οείζεν ὁ ἀμύρροτον αἶμα, καταρρεῖον
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα
 872 Ζεῦ πάτερ, οὐ νεμεσίζῃ ὄρων τάδε
 αἰεὶ τοι ρίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέ
 Σοὶ πάντες μαχόμεσθα· σὺ γὰρ
 κούρην,
 876 οὐλομένην, ἣτ' αἰὲν ἀήσυλα ἔργα μέμ
 Ὑλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς
 σοὶ τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἐκ
 ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι, οὐτ
 880 ἀλλ' ἀνιῆς, ἐπεὶ αὐτὸς ἐγείναο παῖδ'
 ἦ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομή
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θε
 Κύπριδα μὲν πρῶτον σχεδὸν οὐτ
 καρπῷ·
 884 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμ
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἦ τε
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκ
 ἦ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσ
 888 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη
 Ζεύς·
 Μή τί μοι, ἀλλοπρόσαλλε, παρεζόμε

[οὔτα, D. 123]. διδάσκειν : διέκοψεν, ἔτεμεν, Sch.

- 890 ἔχθιστος δὲ μοί ἐσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν.
 Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε μάχαι τε·
 892 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπεικτόν,
 Ἥρης, τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι.
 Τῷ σ' οὔω κείνης τάδε πάσχειν ἐννεσίησιν.
 Ἄλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα.
 896 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
 Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευεν ὧδ' αἰδηλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.
 Ὡς φάτο, καὶ Παιήον' ἀνώγει ἰήσασθαι.
 900 Τῷ δ' ἐπὶ Παιήων ὀδυνήματα φάρμακα πάσσω
 ἠκέσας· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 Ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέ-
 πηξεν,
 ὑγρόν ἐόν· μάλα δ' ὦκα περιστρέφεται κυκώοντι·
 904 ὥς ἄρα καρπαλίμως ἰήσατο θούρον Ἄρηα.
 Τὸν δ' Ἡβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσε.
 Πὰρ δὲ Διὶ Κρονίῳ καθέζετο, κύδεϊ γαίῳν.
 Αἰ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 908 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενῆς Ἀθήνη,
 παύσασαι βροτολογιὸν Ἄρην ἀνδροκτασιάων.

App. IV.—892. = ἄσχετον, fm ἄ and ἔχω, *quod sustineri non potest*. οὐκ ἐπεικτόν, *cedere necium* (Hor.).—893. σπουδῇ: μόλις καὶ δυσέργως, Sch., with difficulty.—897. τευ (του) = τινός. γένευ = ἐγένου.—898. ἐνέρτερος: κατώτερος, Sch. Οὐρανίῳνες is the epith. of the celestial gods in general, of the *dii superi* (I, 576); but this epith., as well as Οὐρανίδαι, has the form of a patronymic, sons of Uranus, of *Caelus*: these are the *Titans*, and in the present instance the word *Οὐρανίῳνες* has this signification. After having vanquished and precipitated them into the bowels of the earth, the gods inherited this denomination.—901. There is here a slight irony: Pæon cured him: to be sure, he ran no risk of his life.—902. ὀπὸς, the sap of plants. It is supposed that H. means to speak of the sap of the fig-tree, which was generally used to curdle milk with (*σμπηγνύειν*). On the aor. Gr. 604. ἐπειγόμενος, pushed on, urged, is better explained by *beaten, stirred up* (in the milk, *ταρασσόμενος*, Sch.), than by *quickly* [*σπιυόμενος*, Sch. I prefer this with C. S.]. See the following line.—903. (καίπερ) ὃν ὑγρόν. What follows appears to be the development of the word ἐπειγόμενος, “and he who mixes (these liquids) stirs them rapidly around.” [Cp.] κυκώοντι = ὑπὸ τοῦ κυκώοντος. Herodian read *περιτρέφεται* (*coalescit*), a reading very well discussed and refuted by Sptzn., p. 204.—906. See I, 405.

The Greeks scatter death in the Trojan army. Helenus, the soothsayer, exhorts his men, and to go back to their women to make an offering and vows to Athena.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φ
 Πολλὰ δ' ἄρ' ἐνθα καὶ ἐνθ' ἵθυσσε
 ἀλλήλων ἰθυνομένων χαλκήρεα δ
 4 μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο
 Αἴας δὲ πρῶτος Τελαμώνιος, εἰ
 Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτ
 ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρῆ
 8 υἱὸν Ἑὺσσώρου, Ἀκάμαντ' ἦν τ
 Τὸν ῥ' ἐβαλε πρῶτος κόρυθος φά
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ'
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσ
 12 Ἀξυλὸν δ' ἄρ' ἐπέφνε βοὴν ἀγ

1. οἰώθη : ἐμονώθη τῆς τῶν θεῶν συμμαχίας
 a poetic verb, to dart, precipitate oneself.
 rushed this way and that through the plain.
 cates here and at v. 38 the place within the
 action was accomplished. It is for this reason
 ἀλλαχοῦ, πανταχοῦ, &c., have the form of the
 direct. In the middle, ἀλλήλων ἰθυνομένων,
 against each other.—4. The Simoïs, and the Xanthos,
 thus "in the language of the gods" (20. 73).

- 13 Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένην ἐν Ἀρίσβῃ,
ἀφνειὸς βιότοις, φίλος δ' ἦν ἀνθρώποισι·
πάντας γὰρ φιλέεσκεν, ὕδῳ ἐπὶ οἰκία ναίων.
- 16 Ἀλλὰ οἱ οὐτίς τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον,
πρόσθεν ὑπαντιάσας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτόν, καὶ θεράποντα Καλήσιον, ὅς ῥα τότε ἱππῶν
ἔσκεν ὑψηλὸς· τὼ δ' ἄμφω γαῖαν ἐδύτην.
- 20 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξεν·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε Νύμφη
νῆς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι,
Βουκολίῳν δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος,
- 24 πρεσβύτατος γενεῇ, σκότιον δὲ ἐγείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ·
ἣ δ' ὑποκυσάμενη διδυμάονε γείνατο παῖδε.
Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
- 28 Μηκιστηϊάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.
Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυ-
ποίτης·
Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκίῳ· Τεῦκρος δ' Ἀρετάονα δῖον.
- 32 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης· Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δέ, Σατνιόεντος ἐϋρρέϊται παρ' ὄχθας,
Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως
- 36 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

from the obsolete verb *φένω*, to kill, the root of the subst. *φόνος*.—

13. *Τευθρανίδης* = *Τευθραντίδης*, which the metre would not have admitted; patronym. of *Τεύθρας*, -αντος. *Ἀρίσβη*, a town of the Troad, not far from Abydos. — 14. *ἀφνειὸς βιότοις*, *dices opum*. *φιλέεσκε*, frequentative imperf. as the grammarians call it. This form, which has no augment, marks a repetition, habit. *φιλεῖν*, to welcome in a friendly manner. — 17. *πρόσθεν ὑπαντιάσας* indicates the means by which one of his ancient guests would have been able to remove (*ἀρεῖν*) death from him; by placing himself furtively (*ὀρέ*) before him (to protect him with his body). *ἀπηύρα* (App. V.), to carry off, has two accus., one of the person, the other of the thing. — 19. *ἔσκε* = *ἦν*. *γαῖαν ἐδύτην*, *terram subierunt*. — 22. *Νῆς*, a *Ναΐαδ*, a fresh-water nymph. Those of the springs or fountains were more particularly named *Κρηναῖαι*, *Πηγαῖαι*; those of lakes, ponds, &c., *Λιμνάδες*. — 24. *σκότιον*, *clandestinum* (fm *σκότος*, *tenebræ*), according to the expression of Apion, *ἐξ ἀδαδούχων γάμων*. — 25. *ὅεσσι* = *οἷσι*, fm *οἷς*. — 28. *Μηκιστηϊάδης*, *Euryalus*, son of *Mekisteus*. — 30. *Περκώσιον*, of *Percoté*, a town on the Hellespont, between Abydos and *Lampsacus*. — 34. *Σατνιόεις*, a torrent of

59 κοῦρον ἰόντα φέροι, μηδ' ὃς φύγοι· ἀλλ' ἅμα πάντες

60 Ἰλίου ἑξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.

Ὡς εἰπὼν ἔτρεψεν ἀδελφείου φρένας ἥρωες,
αἵσιμα παρειπών. Ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
ἥρῳ· Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων

64 οὕτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'. Ἀτρείδης δὲ
λάξ ἐν στήθεσι βάς, ἐξέσπασε μέιλινον ἔγχος.

Νέστωρ δ' Ἀργείοισιν ἐκέλετο, μακρὸν αὖσας·

ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρης,
66 μή τις νῦν, ἐνάρων ἐπιβαλλόμενος, μετόπισθε
μιμνέτω, ὥς κεν πλείστα φέριον ἐπὶ νῆας ἵκηται·
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
νεκρούς ἅμ πεδίου συλήσετε τεθνηῶτας.

72 Ὡς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

Ἐνθα κεν αὖτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν

Ἰλίου εἰσανέβησαν, ἀναλκείησι δαμέντες,

εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς

76 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος·

Αἰνεία τε καὶ Ἑκτορ' ἐπεὶ πόνος ὕμμι μάλιστα

Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι

πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε·

in the following line, to give more force. — 59. ὃς = οὗτος. — 60. Ἰλίου ἑξαπολοίατο (= ἑξαπόλουντο, be exterminated in such sort as to disappear from Ilium. Od. 20, 356: ἡἷλιος δὲ οὐρανοῦ ἑξαπόλωε, the sun has [perished =] disappeared from the sky. ἀκήδεστοι, without sepulture. In prose, ἀκήδευτος. — 61. = ἀδελφοῦ. — 62. παρειπών (the ρ doubled in pronunciation) with the accens. of the person, to exhort; with that of the thing, to counsel. ἀπὸ ἔθεν (= ἀπὸ αὐτοῦ) without elision, on account of the digamma. — 64. οὕτα, D. 123. ἀνετράπετο, fell backward. — 66. ἐκέλετο, 2 aor. with redupl. fm εἰλομαι. μακρόν, so as to be heard from a distance. — 68. ἐπιβάλλεσθαι, like ἰφίσθαι, to throw oneself (one's mind) upon any thing, to desire; construed with a gen., like ἐπιθυμῆν. — 71. ἅμ = ἅν = ἅνα, on account of the π. συλᾶν has sometimes two accus., as here and at 15, 428: μὴ μιν Ἀχαιοὶ τεύχεα συλήσωσι πιόνοντα. νεκροὶ τεθνηῶτες, an Homeric pleonasm, which has been imitated by other poets. — 73, 74. Τρῶες ὑπ' Ἀχαιῶν εἰσανέβησαν ἄν, the Trojans would have returned to Ilium by [= by the instrumentality of] the Achæans; = would have been driven back into Ilium by—. Many intrans. verbs are construed as the passives would be, which correspond to their signification: θνήσκειν ὑπό τινος, occidi ab aliquo. — 77. ὕμμι, Æolic = ὑμῖν. — 78. ὑμῖν ἐγκέκλιται, inclinata est in vos, incumbit vobis, rests on you. The Lycians were the most numerous and most powerful of the Trojan allies; and therefore they are often named alone, when all are intended. — 79. ἰθὺς is very nearly

πέπλον, ὅς οἱ δοκεῖ χαριέστατος ἢ
 εἶναι ἐνὶ μεγάρῳ, καὶ οἱ πολὺ φίλτε
 92 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἤκε
 καὶ οἱ ὑποσχέσθαι δνοκαῖδεκα βοῦς
 ἥνις, ἡκέστας, ἱερευσέμεν, αἶ κ' ἐλεῖ
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νῆ
 96 αἶ κεν Τυδέος νῖον ἀπόσχερ Ἰλίου
 ἄγριον αἰχμητήν, κρατερὸν μήστωρ
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημί
 Οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδείδιμεν,
 100 ὄνπερ φασὶ θεῶς ἔξ ἔμμεναι· ἀλλ'
 μαίνεται, οὐδέ τίς οἱ δύναται μένος

Hector following the advice of Helenus, re-
 turns to the city.

ὦς ἔφαθ'· Ἐκτωρ δ' οὔτι κασιγ

synonymous with ὁρμή, *impetus*, attack, expedition.
 We can say in Greek ἐν χειρὶ πεσεῖν = *in* χεῖρ
remaining there is implied in the expression [G
 and the old men were on the walls, anxious at
 combat. The poet then could not better depi
 the words ἐν χειρὶ γυναικῶν πεσεῖν.—85. ἀνα
 Ἀθηναίη = Ἀθήνη.—86. πόλινδε = εἰς πόλιν
 later ἀκροπόλει. θεῖναι, for imperat. θέτω.
 many of the ancient wooden statues (ξόανα) w
 seated; at Phocæa, Marseilles, Chios, &c. — 9
 ἥνις, *anniculas*, of one year (from the old w

- 103 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 104 πᾶλλων δ' ὀξία δοῦρα, κατὰ στρατὸν ὥχετο πάντα,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 Οἱ δ' ἐλέλιχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 108 φάν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσονται κατελθέμεν· ὥς ἐλέλιχθεν.
 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 Τρῶες ὑπέρθυμοι, τηλεκλειτοὶ τ' ἐπίκουροι,
 112 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἠδὲ γέρουσιν
 εἰπὼ βουλευτῇσι καὶ ἡμετέρῃσι ἀλόχοισιν
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.
 116 Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 ἄμφι δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄντυξ, ἣ πυμάτῃ θέεν ἀσπίδος ὀμφαλόεσσης.

During Hector's absence, Diomédès and the Lycian chieftain Glaucus advance against each other. They address each other by name, and speak of their families; when the recollection of the hospitality which connected their ancestors, disarms them. They shake hands, and exchange arms.

Γλαῦκος δ', Ἱππολόχοιο πάϊς, καὶ Τυδείος υἱὸς
 120 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.

102. ἄλτο, see 1, 532. — 106. ἐλέλιχθησαν: συνεστράφησαν, *Sch.* ἴσταν = ἴστησαν. — 108. φάν = ἔφασαν, they said to themselves, = they thought. We still express ourselves in the same way: "On seeing this, I said to myself, no good will come of it." — 109. ἐλέλιχθεν = ἐλέλιχθησαν. — 112. ἄνδρες (ἄνδρες) is here qualificative: *be men*, i. e. quit yourselves like men. — 113. ὅφρ' ἂν, whilst. βεῖω = βίω = βῶ, 2 aor. subj. of βαίνω. προτὶ = πρὸς. — 117. ἀμφί, adv., or *twice* = ἀμφέτυπτε, with two accus. *ἐκ παραλλήλου*. The subject is *ἔρμα κελαινόν*, the black hide which formed the border of his shield (*ἀμφιβρότη*, covering the entire man, see 2, 389), which H. adds as an apposition: word for word, *the black hide* (that is to say) *the border which ran in a circle* (*ἔθιν*) as *the outermost part of the shield*, which bordered the circle of the shield. — 118. ὀμφαλόεσσα (*ἀσπ.* 'his bossy shield,' Cp.), having a boss in the centre (*ὀμφαλός*, the navel).

120. ἀμφοτέρων, of the Trojans and the Achæans. μεμαῶτε, see 1, 550. The combat remaining nearly equal, and Hector having departed, H. ceases to depict the details of the mêlée, which had little interest. He only resumes the description of the battle at the re-entrance of Hector and Paris in Book VII. But he places here the justly celebrated episode of Glaucus and Diomédès. The family of Glaucus retained the sovereignty of Lycia (see Hdt. i.

Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρ
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοι
 132 ὅς ποτε μαινομένοιο Διωνύσοιο τ
 σεῦε κατ' ἡγάθεον Νυσῆιον· αἱ δ'
 θύσθλα χαμαὶ κατέχευναν, ὑπ' ἀν
 γου
 θεινόμεναι βουπλῆγι· Διώνυσος
 136 δύσεθ' ἄλδος κατὰ κῦμα· Θέτις δ'
 δειδιότα· κρατερός γὰρ ἔχε τρόμο
 Τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πα

ch. 147), and it is not without some reason
l'Acad. des Inscript., vol. 8, p. 83) sees in this
 of the poet towards one of the family of Gl
 see 1, 169.—124. *ἔπωπα*, perf. of *ὅπτω*, obso
ὄτε, see 1, 244. — 127. *ἀντιόωσιν* = *ἀντιῶ*
 sense is well expressed by Dugas Montbel :
 whose sons expose themselves to my fury !"
 130. *υἱός* has its initial diphthong shorten
 vowel which follows. Ordinarily it is only
 words, that the vowel exercises this influence
 precedes. *Λυκόοργος* = *Λυκοῦργος*. The
 Edonians, in Thrace, is recounted by Apol
 first *οὐδέ* is for the entire sentence, the seco
δὴν, *diu*, of long duration. — 132. *μαινομέ*
 allusion to the transports with which the feast
 were celebrated. Hence the name of *Ma*
chantes. The nymphs who reared Dionysus

- 140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 Οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 Εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἴκηαι.
- 144 Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδεΐδῃ μεγάλθυμε, τίη γενεὴν ἐρεεῖνεις ;
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 Φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
- 148 τηλεθώωσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἥ μὲν φύει, ἥ δ' ἀπολήγει.
 Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῇς
 ἡμετέρεην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
- 152 ἔστι πόλις Ἐφύρη, μυχῶ Ἀργεος ἵπποβότοιο·
 ἐνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν·
 αὐτὰρ Γλαῦκος ἐτικτεν ἀμύμονα Βελλεροφόντην·
- 156 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἐρατεινὴν
 ὥπασαν. Αὐτὰρ οἱ Προΐτος κάκ' ἐμήσατο θυμῷ·

logy offers several examples of insulted divinity punished with blindness. It is also what happened to Lyeurgus, according to H. We must not take the words *τυφλὸν ἔθηκε* figuratively, to reconcile H.'s account with the legend adopted by the other poets, who relate either that Lyeurgus, struck with madness, killed his son, or cut off his own legs, taking them for vine-shoots. — 142. *ἔσσι* = *εἴ* or *ὅς*. Hor.: "*Quicumque terræ munere nascimur*." — 143. *ἄσπον*, compar. of *ἀγχι*, see l. 335. *ὀλέθρου πείρας* is an expression analogous to that of *τέλος θανάτου*, frequent in H.; the limit which death traces, the end which death brings. Hor.: "*Mors ultima linea rerum*." — 145, seq. The words of Glaucus have a tinge of melancholy distinctly marked. The genius of the poet has doubtless here concealed a wisdom which we can no longer appreciate, since we have here no historic data to build upon. The commencement has been often compared with Ecclesiasticus (xiv. 18): "As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end and another is born." — 146. [*φύλ. γενεή* = *folia uno eodemque vere prognata*. Sp.] — 147. *τὰ μὲν* ... *ἄλλα δέ* (= *τὰ δέ*) is also found in prose. — 148. The words *ἔαρος δ' ἐπιγίγνεται ὥρη* are closely connected with what precedes. The forest puts forth new leaves, and the spring comes on, are two simultaneous actions, such as we generally join by the particle, *et*. — 149. *φύει*, *grows*, an intrans. sense which belongs regularly to the 2 aor. and the perf. — 150. *δαήμεναι* = *διδῆναι*, fm *δαίω*, *to learn*. — 152. Ἐφύρη, the ancient name of Corinth. *μυχὸς Ἀργεος*, the bottom, the extremity of Argos, i. e. of the Peloponnese. — 153. *κέρδιστος*, superl. formed as if fm *κέρδος*, *a trick*. There is no positive. — 157. Proetus, son of Abas, was king of Tiryns. Bellerophon had come to him, to obtain purification for the involuntary murder

κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο
 168 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ἰ
 γράφας ἐν πίνακι πτυκτῶ θυμοφ
 δείξαι δ' ἠνώγειν ᾧ πενθερῶ, ὅφρ
 Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀ
 172 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τ
 προφρονέως μιν τῖεν ἀναξ Λυκίη
 Ἐννῆμαρ ξείνισσε καὶ ἐννέα βού
 ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥόδοδά
 176 καὶ τότε μιν ἐρέεινε, καὶ ἤτεε σῆμ

of Belleros, a noble Corinthian ; whence the
 (murderer of Belleros). His original name
 Ἰλασσειν (= ἤλασε), sc. αὐτόν. — 159. ἰδῆ
 160. ἐπιμαίνεσθαι τινι, in Lat. insanire in a
 in the Tragic poets and mythographers
 — 162. [ἀγαθὰ φρονέοντα, bona mente pra
 κτανε (κάτκτανε) = κατὰκτανε, fm κατακτε
 μοι.—166. οἶον = ὅτι τοῖον, (de eo) quale audire
 sibi religioni ducere, tereri. — 168. Λυκίηνδε
 (according to others Amphianax), father of
 σήματα λυγρά, fatal signs, a species of hi
 not think of alphabetic characters. — 169.
 German *graben*). πίναξ πτυκτός, a folded
 boards folded the one upon the other), clo
 secret and agreed upon between Proetus and
 the Od., Ulysses fastens a trunk by a c
 Circê had taught him (8, 448). — 170. ἦν

- 177 ὅτι ῥά οἱ γαμβροῖο πάρα Προίτιοι φέροιτο.
 Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥά Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 180 πεφνέμεν· ἥ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων·
 πρόσθε λέων, ὀπίθεν δὲ δράκων, μέσση δὲ χίμαιρα·
 δεινὸν ἀποπνέουσα πυρὸς μένος αἰθομένοιο·
 καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιθήσας.
 184 Δεύτερον αὖ Σολύμοισι μαχίσατο κυδαλίμοισιν·
 καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν.
 Τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 188 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοῖ δ' οὔτι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
 Ἄλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἰόντα,
 192 αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν·
 δῶκε δὲ οἱ τιμῆς βασιλίδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον, ἔξοχον ἄλλων,

to his friends before informing himself of the subject which brings them." *Dug. Month.*—177. ὅτι = ὅ, τι. φέροιτο is passive. — 179. The Chimæra was, according to the fable, the daughter of Typhōn and Echidna. Compare the somewhat different description of Hes., *Theogony*, v. 319, sqq. ἀμαιμάκετος, an old word, probably fm μάχουμαι. The grammarians cite μαίμαχος = δύσμαχος, difficult to combat. Thus it would mean irresistible, invincible. [According to Dēd., formed with a intensive, fm μαίμασσω, an intensive form of μαίμω : impetuous, fierce, raging.] — 180. πεφνέειν, see n. on v. 12. γένος, soboles. — 183. θεῶν τεράεσσι πεποιθώς, see 4, 398, where the Schol. explains it by σημείοις. Athēnē gave Bellerophōn a golden bridle, and enjoined him to make a sacrifice to Poseidōn. After the sacrifice, he took Pegasus, a winged horse, broke him in, and mounting on him in the air, killed the Chimæra with his arrows. This is the fable reported by Hes., Pindar, and other poets, and to which H. doubtless alludes ; but we cannot know what are the additions which may have been made after him.—184. Ἰαλυμοί, a warlike people, who inhabited the mountains of Lycia.—185. δύμεναι = εὑναι, subiisse. — 186. Ἀμαζόνας, see n. on 3, 189.—189. εἶσε [defect. aor. fm ἔω, obsol. to place].—191. γίγνωσκε, lobatus. θεοῦ γόνος. Bellerophōn was descended in the eighth degree from Titan.—192. θυγατέρα, Philonōē.—194. τέμενος τέμνειν, to separate a field from the common property. The ancients of the heroic age recompensed men who rendered great services, by assigning them lands detached from the common property. When the Cyrenæans changed their government, they reserved to Battus, the founder of the colony, particular fields, which Hdt. (vi. ch. 161) also calls τεμένεια. ἔξοχος is the Lat. *eximius*. In the following line the gens. φυταλιῆς καὶ ἀρούρης depend on τέμενος [*rus arborum et agri plenum*, Sp.]

- Ἴσανδρον δὲ οἱ υἱὸν Ἄρης αἰὲς ποιεῖ
 204 μαρνάμενον Σολύμοισι κατέκτανε κυδαλί-
 τήν δὲ χολώσαμένη χρυσήνιος Ἄρτεμις
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα
 ἔτελλεν,
 208 αἶν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλ-
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ'
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομα
 212 Ὡς φάτο· γήθησεν δὲ βοὴν ἀγαθὸς Διὶ
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβο-
 τὰν ἄρ' ὁ μειλιχίοισι προσηύδα ποιμένα λε-
 ῖον· Ἡ ρά νύ μοι ξείνος πατρώϊός ἐσσι πα-
 216 Οἶνεὺς γάρ ποτε διὸς ἀμύμονα Βελλερο-
 ξείνισ' ἐνὶ μεγάροισιν, εἰκόσιν ἡματ' ἐρύ-
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά
 Οἶνεὺς μὲν ζωστῆρα δίδου φοῖνικι φαειν-

— 195. φυταλίη, orchard, vineyard, plantations ;
 under tillage. — 200. καὶ κείνος, he too, i. e. he on-
 ly by the gods. — 201. κάπ = κάτ (κατά), to be able
 it with πεδίων. The Aleian plain was situated betw
 Pyramus and Sinarus in Cilicia. The name is said
 from ἄλη, wandering, palatio, error. Comp. book
 Cicero's Tusculans, who thus translates these lines
 — abbat Aleis. Inse suum cor edens

- 220 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον·
καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἑμοῖσιν.
Τυδέα δ' οὐ μέμνημαι· ἐπεὶ μ' ἔτι τυτθὸν ἰόντα
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
- 224 Τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.
Ἐγχεα δ' ἀλλήλων ἀλεούμεθα καὶ δι' ὀμίλου.
Πολλοὶ μὲν γὰρ ἑμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
- 228 κτείνειν ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω·
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνῃαι.
Τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν· ὄφρα καὶ οἶδε
γνώσιν ὅτι ξεῖνοι πατρῷοι εὐχόμεθ' εἶναι.
- 232 Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἰζάντε,
χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
Ἐνθ' αὖτε Γλαύκῃ Κρονίδῃς φρένας ἐξέλετο Ζεὺς,

ἔναια (rarely with *δῶρα*), guest-presents, gifts of hospitality. — 219. *φοῖναι φαεινόν*, brilliant with purple: *φοινικῶ ἄνθει βεβαμμένον*, *ScA*. — 220. *ἀμφικύπελλον*, see n. on l, 584. — 223. *κάλλιφ'* = *κατέλιπε*. Tydeus was one of the seven chiefs who made war against Thebes to re-establish Polynicæ on the throne. Diomédès remained with his grandfather. — 225. *τῶν δῆμον* = *τούτων (τῶν Λυκίων) εἰς δῆμον*. I may here repeat that H. often constructs verbs that mean to go, to direct one's course, to arrive, with the accus. only, without a prep. — 226. *καὶ δι' ὀμίλου*, even in the mêlée. — 227 — 229. *πολλοὶ μὲν γὰρ ἑμοί*, *sc. εἰσί*. We must not put a comma in these three verses, as we shall see by this literal translation: There are to me (I have) many Trojans to kill (to wit) him whom the god shall send to encounter me and whom I can overtake in running; there are to thee (thou hast, in like manner) Achæans to kill, (to wit) him whom thou canst. *κιχέω* = *κιχέω* = *κιχῶ*, 2 aor. subj. of *κιχάνω*. But *ὃν κε θεὸς πόρῃ* is put foremost, for H.'s heroes are penetrated with this sentiment, that the deity directs every thing. — 230. *ἐπαμείψομεν* = *ἐπαμείψωμεν*. — 232. *καθ' ἵππων*, from the chariot. See 5, 111. — 234. *φρένας ἐξέλετο*, Zeus deprived Glaucus of his reason, and caused arms of gold to be given by him for arms of brass, the value of a hundred oxen for the value of nine. This version, says Madame Dacier, would express a sentiment too base and unworthy of the poet (!). Several ancients judged in the same way, and tried to exculpate the poet by seeking another sense for the plain words: *φρένας ἐξέλετο*. Recently they have again translated them: Zeus *decalated the soul* of Glaucus, which (without speaking of the confusion of *αἶρω* and *αἰρίω*, of *ἐξήρην* and *ἐξέλετο*) contradicts the very connexion of the narrative. After *πιστώσαντο* [*πιστοῦν*, *fidem exigere*; *πιστοῦσθαι*, *fidem dare*], "they swore fidelity to one another," the poet resumes with *ἐνθ' αὖτε*, particles which mark an opposition, *tum autem*. It is as if he said: "thus far it was well; but afterwards Zeus deprived Glaucus of his reason." As we have before pointed out, this episode has

240 καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχέ-
 πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφ'
 Ἄλλ' ὅτε δὴ Πριάμοιο δόμον π-
 ξεστῆς αἰθούσῃσι τετυγμένον (αὐτ

something quite peculiar. The successors of Lycia till after the age of H., and the poet devote an episode to the Lycian prince, in one of his descendants, with whom he may have fiction. This notion receives a high degree of the minute details into which the poet enters the family of Glaucus : for none of his heroes, pe- their genealogy so far. Still, however, we may find a natural explanation of the strange expression which is clear that the poet all of a sudden speaks the men, and beneath the sentiments which anima enters, ironically, into a view of things which what reason ! This we cannot know historically expressions remain sealed books for whoever surrounds them. However, it is better to explain poet, than to pretend to judge and condemn suppose that the king of Lycia, in favour of which this episode, had done, through nobleness of action, to the injury of his own material interest been taxed with imbecility. This being granted of the episode attains the sublime of art. He detractors of the king the action of one of his at the most touching point, he says : *Then Zeus his reason, who exchanged his armour with Dionysus price of a hundred bulls for the price of nine ; and*

- 244 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 248 δώδεκ' ἴσαν τέγχει θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν),
 ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ,
 252 Λαοδίκην ἐξάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε·
 Τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας;
 ἢ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν,
 256 μαρνάμενοι περὶ ἅστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἰλθόντ', ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 Ἄλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 260 πρῶτον· ἔπειτα δὲ κ' αὐτὸς ὀνήσῃαι, αἶ κε πίησθα·
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνῃ κέκμηκας, ἀμύνων σοῖσιν ἔτρσιν.
 Τὴν δ' ἡμίβητ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 264 Μὴ μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδὲ πῃ ἔστι κελαινεφέϊ Κρονίωνι
 268 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.

of the Schol., στοαῖς καταλαμπομένας ὑπὸ τοῦ ἡλίου, than by Apollonius, ἀπὸ τοῦ καταιθισθαι ὑφ' ἡλίου. We should read with attention, and retain this description of a palace, as it will explain other passages of the Homeric poems. — 245. δεδμημένοι, fm δέμω, built. We know that Priam had fifty sons. — 247. ἐτέρωθεν, in front of the building of which he has just been speaking. — 248. τέγχει, covered, constructed under the common roof of the house. The ancient grammarians, thinking of the gynæceum, which was usually placed in the most elevated part of the Greek houses, wrongly explain this word by ὑπερώοι. — 250. αἰδοίης signifies in H. *reueratilis, reuerendus*, not *puclius*. — 253. ἐν τ' ἄρα οἱ φῦ χειρί = ἐνέφου τ' ἄρα οἱ χειρί, attached herself strongly to his hand, took and pressed his hand. See n. on l. 513. [ἐμφυμι, *inhæreo, implico me*. Bth.] — 254. τίπτε = τί ποτε. — 255. τείρουσι, press us; not press on [καταπονοῦσι, Sch.], as it has been translated. — 256. ἀνῆκε, fm ἀνίημι. — 258. ὄφρα κε, until. ἐνείκω, Ionic = ἐνέγκω. — 259. σπείσῃς, fm σπένδω. — 260. ὀνήσῃαι = ὀνήσῃαι, *juxtaris*; Sch. ὠφέληθῃς. πίησθα = πίης, 2 aor. — 261. κεκμηῶτι, fm κάμνω. ἀέξω, Att. αὐξω. — 262. τύνῃ, see 5, 485. — 264. ἄειρε, lift, mote, sc. to offer

ἄγριον αἰχμητὴν, κρατερόν μῆστω,
 Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίῃ
 280 ἔρχεν· ἐγὼ δὲ Πάριν μετελεύσομαι
 αἶ κ' ἐθέλῃς εἰπόντος ἀκουέμεν· ὦ
 γαῖα χάνοι! μέγα γάρ μιν Ὀλύμπ
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι
 284 Εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀἴ
 φαίην κε φρέν' ἀτέρπου οἷζύος ἐκλ
 ὦς ἔφαθ'· ἥ δὲ μολοῦσα ποτὶ μέγ
 κέκλετο· ταῖ δ' ἄρ' ἀόλλισσαν κατὸ
 288 Αὐτὴ δ' ἐς θάλαμον κατεβήσεται κ
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔ
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος
 ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα

it me. — 266. ἀνίπτοισι, see n. on l, 449. —
 εὐχετᾶσθαι, a lengthening of the verb εὐχομαι
 ἄγω and λεία, *qua praedam agit*, who carries
 gives victory. — 270. θυέσσιν : θυσῖαις, ἡ
 first explanation is preferable. Pliny, *Hist.*
guenta quis primus intenerit, non traditur.
erant ; nec thure supplicabatur : cedri tantum ei
in sacris fumo concolutum nidorem noverant. Co
 tence of Pliny, lines 462 and 317 of Book I.
 σασα, *Sch.*—271—278. See lines 90—97, and
 these repetitions at v. 372, Book I. — 281, 284
 χάνοι ! *utinam ei illico terra dehiscat !* In vowel

292 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 Τῶν ἐν' αἵραμένη Ἑκάβῃ φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἦν ποικίλμασιν ἠδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων.

296 Βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 Αἶ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὥϊξε Θεανῶ καλλιπάρῃος,
 Κισσηίς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·

300 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν.
 Αἶ δ' ὅλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 Ὡ δ' ἄρα πέπλον ἰλοῦσα Θεανῶ καλλιπάρῃος,
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠνκόμοιο·

304 εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλῃο·
 Πότνι' Ἀθηναίη, ἱρυσίπτολι, δία θεάων,
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·

308 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηΐ,
 ἦνις, ἠκέστας, ἱερεύσομεν, αἶ κ' ἐλεήσῃς
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.

Ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.

δος, Paris. — 291. Σιδονίῃ, the part of the sea-coast of Phœnicia where Sidon (now Saïd) was built. At that time the commerce of Tyre, then situated on the continent, was not extensive. It only became so by the foundation of New Tyre on the island, contemporaneously with the fall of Troy. See on this subject the note of Heyne. ἐπιπλῶς derived fm ἐπίπλωμι = ἐπιπλέω. The Ionians say πλώω = πλίω. — 292. τὴν ὁδόν is attached as an apposition to the words ἐπιπλῶς πόντον, which may be taken for πλεύσας. ἀνάγειν, *tehere (ex portu) in altum (mare)*; κατάγειν, *dechere (in portum)*. — 295. νεάτος: ἔσχατος, Sch. In ultimo recessu repositus. — 296. βῆ δ' ἰέναι, see 4, 199. μετασσεύεσθαι, to pursue with eagerness. It is to this passage that Virg. alludes, when he represents Æneas contemplating at Carthage the picture in which are depicted the disasters of Ilion, and saying (*Æn. i. 479*): "Interea ad templum non æquæ Pallados ibant Crinibus Iliades passis, peplumque ferebant Suppliciter tristes et tuncse pectora palmis." — 298. ὥϊξε, fm οἴγνυμι. — 299. Κισσηίς, daughter of Cisseus, a Thracian prince, father of Hecuba. Anténor was, next to Priam, the most powerful man in Troy. — 301. ὅλολυγῇ: μετ' ὅλολυγμοῦ· φωνή δὲ αὕτη γυναικῶν εὐχομένων θεοῖς, Sch. Cf. Herod. iv. ch. 189. — 305. ἱρυσίπτολις, protectress of cities. — 306. ἄξον, fm ἄγνυμι. A passage imitated by Virg.: *Frangere manu telum Phrygiæ prædonis et ipsum Pronum sternere solo, portisque effundere sub altis.* — 308, 309. See 94, 95. ἱερεύσομεν = ἱερεύσωμεν. — 311. ἀνένευω, to throw the head backward, in token of refusal; as the contrary gesture, κατανύω, was the sign of consent, and even of a solemn engagement.

ἐγγυσι τε πύρραισι καὶ ἑκτορὸς
 "Ενθ' ἑκτωρ εἰσῆλθε Διὶ φίλος· ἐ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δι
 320 αἶχμῃ χαλκείῃ, περὶ δὲ χρύσεος θ
 Τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέ
 ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τό
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῶῃσ
 324 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ
 Τὸν δ' ἑκτωρ νείκεσεν ἰδὼν αἰσ
 Δαιμόνι, οὐ μὲν καλὰ χύλον τι
 Λαοὶ μὲν φθινύθουσι, περὶ πτόλιν
 328 μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε
 ἄστν τόδ' ἀμφιδέδη· σὺ δ' ἂν μα
 εἴ τινά που μεθιέντα ἴδοις στρυγερ
 Ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δ
 332 Τὸν δ' αὖτε προσέειπεν Ἀλέξα
 "Εκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσα
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο κα

315. Τροίη, the whole territory of the ancien
 = δόρατος, gen. depending on πάροιθε. Δόρυ is
 the shaft. δουράτιος ἵππος, the wooden horse
 πόρκης, the ring (ferule) to fasten the brazen
 shaft.—321. ἵπειν τι, to take care of any thing
 any thing, Sch. εὐτρεπίζειν.—322. ἀφάω, to tot
 ἄπτεισθαι.—326. δαιμόνι, see n. on l. 561.
 fm ἐντίθημι. Eustath. draws attention to t

- 335 οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσει
 336 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.
 Νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέσσειν
 ὠρμησ' ἐς πόλεμον· δοκέει δέ μοι ὥδε καὶ αὐτῇ
 λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 340 Ἄλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω·
 ἦ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' οἴω.
 ὦς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος
 Ἐκτωρ.
 Τὸν δ' Ἐλένη μύθοισι προσηύδα μελιχίοισιν·
 344 Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυόεσσης,
 ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
 οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης·
 348 ἔνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
 Αὐτὰρ ἐπεὶ τάδε γ' ὥδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ' ὠφελλον ἀμείνωνος εἶναι ἄκοιτις,
 ὃς ἤδη νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 352 Τοῦτ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἴω.
 Ἄλλ' ἄγε νῦν εἵελθε καὶ ἕξω τῷδ' ἐπὶ δίφρῳ,

propriety.—334. τοι = σοι. σύνθεο, see n. on 1, 76.—335. After οὐ τόσσον χόλῳ οὐδὲ νιμέσσει (= νιμέσει, *spite*) ought to have come ὅσον . . . ; but H. has cut the construction, by saying with greater force : *not so much through—but I wished, &c.*, instead of *as through*.—336. *ἔχε προτραπέσθαι, cedere dolori*, to abandon myself to grief.—339. λώϊον, reputed compar. of ἀγαθός. νίκη ἐπαμείβεται ἄνδρας, lit. victory changes (her) men ; i. e. favours sometimes the one side, sometimes the other. For the same reason Arès is called in H. ἄλλοπρόσαλλος. — 341. μέτειμι (εἴμι), fut. sig. — 344. δᾶερ, voc. of δαήρ, as ἀνιρ and ἀνιρ of ἀνήρ. κυνός, see n. on 1, 159. ὀκρυόεσσα, who makes one shudder (with fright ; fm κρύος, *intense cold*), *frightful, detestable*. This speech of Helen is full of passion and worthy of Tragedy. The sentiments she here expresses have their importance in the general economy of the Iliad.—345, 346. ὥς ὄφελε, *quam debebat*, how ought . . . , how fitting would it have been that, &c. ; = would that. The subject is κακῇ ἀνέμου θύελλα. Word for word : “how ought a gale of wind to have gone by, hurrying me headlong . . .” On πρό in προφέρειν, see 1, 3.—348. ἀπόερσε = ἀπόερσιν ἄν, would have swept me away, fm ἀποιρῶ, *prop.* to separate, to carry off [App. VL]. πάρος = πάρος ἢ or πρίν ἢ. — 349. τεκμαίρεσθαι, fm τέμαρ, *define*, to determine, decree. — 350. ἔπειτα might be referred to the first ὄφελε (v. 345), and indicate a second wish of Helen ; but it is more exact to regard it as the correlative of ἐπει, at v. 349.—351. ἤδη = ἦδη, *who felt*.—353. τῷ, neut., *ad re idcirco*. ἐπαυρίσκειν, to reap the fruit of any thing (here, of

ΑΛΛΑ σὺ γ' ὄρνυσι τοῖσιν, ἐπειγέμεν
 364 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμύσει
 Καὶ γὰρ ἐγὼν οἰκόνδ' ἐξελεύσομαι,
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον
 Οὐ γάρ τ' οἶδ', εἰ ἐτι σφιν ὑπότροπον
 368 ἦ ἤδη μ' ὑπὸ χερσὶ θεοῖ δαμόωσιν

Hector returns to his palace to visit Andromachē
 have caused to leave it. He finds her at the
 son Astyanax, yet an infant. Andromachē
 family fall beneath the blows of the Greeks. She
 band, her last support, to be careful of his life.
 he says, die before his destined time, but will
 see the Greeks in Troy. He embraces his son, and
 Andromachē regains her palace, where she abode
 with her women.

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος
 Αἴψα δ' ἔπειθ' ἵκανε δόμους εὐναιέων
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον
 372 ἀλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλοισιν
 πύργῳ ἐφειστήκει γοοώσά τε μυρομένη
 Ἐκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέκε
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῶν
 376 Εἰ δ' ἄγε μοι, δμῶαί, νημερτέα
 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐμὴν
 ἢ πῇ ἐς γαλόων, ἢ εἰνατέρων εὐπαιδῶν

- 379 ἡ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 380 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;
 Τὸν δ' αὖτ' ὀτρυνὴ ταμὴν πρὸς μῦθον ἔειπεν·
 "Εκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι
 οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
 384 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται·
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἴλιου, οὐνεκ' ἀκουσεν
 ταίρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 388 Ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,
 μαινομένη εἰκυῖα· φέροι δ' ἅμα παῖδα τιθήνη.
 Ἡ ῥα γυνὴ ταμὴν· ὁ δ' ἀπέσσυτο δώματος Ἐκτωρ,
 τὴν αὐτὴν ὁδὸν αὐτίς, εὐκτιμένας κατ' ἀγνιάς.
 392 Εὐτε πύλας ἴκανε, διερχόμενος μέγα ἄστρ,
 Σκαιᾶς (τῇ γὰρ ἔμελλε διεξιμέναι πεδίονδε),
 ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα,
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος·
 396 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσσιν,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
 τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.
 Ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτως,
 Ἐκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ·

—378. ἐς γαλόων, εἰνατέρων, sc. δόμους. Εἰνατέρεις καλοῦνται αἱ τῶν ἀδελφῶν γυναῖκες πρὸς ἀλλήλας, ὅλον Ἑλὴνη πρὸς Ἀνδρομάχην. Sch. — 379. ἐς Ἀθηναίης, sc. ναόν.—381. = προσεῖπεν, which has two accus. ; see I, 201. — 390. ἡ = ἔφη. — 393. τῇ, sc. ταύτῃ (τῇ ὁδοῦ). διεξιμέναι = διεξιέναι. Pay attention, in double and treble compounds, to the signification of each preposition. — 394. πολύδωρος, otherwise πολυίδωρος, see 22, 471, 472. Read on this episode, which all ages have admired, Rollin, *Traité des études*, vol. i. p. 439, ed. Letronne. — 396, 397, must be taken as a detached piece of information, between a parenthesis. On the subject of Ἡετίων, Πλάκος or Πλάκιον, Θήβῃ Ὑποπλακίῃ, Κιλίκεις, see the n. on J, 366 — 398. ἔχεθ' Ἐκτορι : εἶχετο ὑφ' Ἐκτορος, Sch. — 400. ἀταλάφρονα, Sch. ἀπαλάφρονα, ἀπαλὰ φρονούonta, tenero animo. Ἡθίοι ἀταλὰ φρονέοντες, 18, 567. The rule for the formation of these compounds requires ἀταλόφρων, but the exceptional form ἀταλάφρων being furnished by the best MSS., we must count it among the examples of formation by juxta-position. νήπιον αὐτως does not mean, still an infant, as usually translated ; for αὐτως or οὕτως has not this augmentative force. Its meaning here as elsewhere is *sic* : but it varies in force according to the general bearing of the sentence : *sic infantem* might perhaps be rendered by "such an infant" (as to be carried in the arms) ; for it is to the word

2 σέῃ ἀφαρτούσῃ χθόνα δύνεσθαι· οὐ γὰρ ἐ-
 2 ἴσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃ,
 ἀλλ' ἄχε'· οὐδέ μοι ἐστὶ πατήρ καὶ πότνια μή-
 ἥτοι γὰρ πατέρ' ἄμὸν ἀπέκτανε διὸς Ἀχιλλεύς·
 ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν,
 16 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε· σεβάσασατο γὰρ τόγε θυμὸς
 ἀλλ' ἄρα μιν κατέκχευε σὺν ἔντεσι δαιδαλέοισιν·
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσα
 420 Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 Οἳ δέ μοι ἐπὶ τὰ κασίγνητοι ἔσαν ἐν μεγάροισιν·
 οἳ μὲν πάντες ἰὼ κίον ἡματι Ἀἴδος εἰσώ-
 πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς·
 424 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀϊέσσιν·
 Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὕληέσσιν·
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν·

ἐπὶ κόλπῳ ἔχουσα that αὐτῶς is attached. [See App. IV.]—
 403. Ἀστυνάξ, means, the city; protector of the city.—406. ἐν τ' ἄρα οἱ φῦ, see v. 2.
 ἄμμορον (= ἄμορον): δύσμορον, κακόμορον, Sch. Compare
 lines the complaints of Tecmessa in the Ajax of Sophocles,
 —409. κτανέουσι, fm κτείνω.—410. κέρδιον, see n. on v. 1.
 ἀφαρτούσῃ, Sch. ἀποτυχεύσῃ, ἀφαιρεθείσῃ. Δύνεσθαι, v.
 185.—412. πότμον ἐπίσπῃν, to attain or accomplish one
 to die. — 413. ἄχεα = ἄχη. — 414. ἄμός is the primitive
 ἄμος, as ὑμός, σφός of ὑμέτερος, σφέτερος. — 415, =

- 427 ἀψ ὅγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἀποινα
 428 πατρὸς δ' ἐν μεγάροισι βαλ' Ἀρτεμις ἰοχέαιρα.
 "Εκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πύτνια μήτηρ
 ἥδ' ἐκασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 Ἄλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 432 μὴ παῖδ' ὀρφανικὸν θήρης χήρην τε γυναῖκα
 λαὸν δὲ στήσον παρ' ἐρινεῦν, ἔνθα μάλιστα
 ἄμβατος ἔστι πόλις, καὶ ἐπιδρομον ἔπλετο τείχος.
 Τρεῖς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 436 ἄμφ' Αἴαντε δύνω καὶ ἀγακλυτὸν Ἴδομενεῖα,
 ἥδ' ἄμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 440 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 "Ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ'
 αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἵ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·

their feet, walk heavily.—426. τὴν, *hanc*, is added for greater force, *μητέρα* being, grammatically, sufficient. — 428. ἔβαλεν Ἀρτεμις, see n. on v. 205. — 429. ἀτὰρ = ἀλλά. Racine, in *Iphigenia* (act iii., sc. 5), makes Clytemnestra say, imploring Achilles for her daughter: "Elle n'a que vous seul; vous êtes en ces lieux Son père, son époux, son aïeule, ses dieux." Let us observe that H. would never have said: *Tu es pour moi mes dieux*. The French poet is plainly expressing himself in a mythology which was to him a fiction. *Dugas Montb.*—431. αὐτοῦ, adv. of place, *hic*.—432. θήρης = ὄψ. — 433. ἐρινός, *caprificus*, is here a hill to the south-east of the city, not far from the Semeian gate, so called from the wild fig-trees which grew there. See also 22, 145. Choiseul-Gouffier reports that near *Bounar-bachi*, a village believed to be built on the site of ancient Troy, there is a place called *Indjirli-dag*, sc. *mountain of the fig-trees*. — 434. ἄμβατος = ἀνάβατος, easy to scale, climb. ἔπλετο, *factum est*, = ἔστι. — 435. τῇγε, see v. 393. — 436, 437. ἄμφι τινα is in H. (who does not use the article) what οἱ περὶ τινα is in prose, such a chieftain accompanied by his satellites or soldiers. These assaults have been recounted in the Cypriac poem (*τὰ Κύπρια*), attributed to Stasinus, as is seen in the short argument of Proclus (p. 582, ed. Didot): (The Greeks) διαπρεσβεύονται πρὸς τοὺς Τρῶας τὴν Ἑλίνην καὶ τὰ κτήματα ἀπαιτοῦντες. Ὡς δὲ οὐχ ὑπήκουσαν ἐκείνοι, ἐνταῦθα δὴ ἐκείνοι τειχομαχοῦσι. — 438. ἐνίσπω, another form of ἐνέπω, like ἔχω—ίσχω. εὖ εἰδώς, as *sciens alicujus rei*, is taken substantively. — 439. ἐποτρύνει καὶ ἀνώγει. This use of the present is by no means a poetic figure, "to represent Andromache seeing, through her emotion, a thing past as though present." She fears an attack on that side of the city, and advises Hector to post his warriors there. "For," says she, "already three times have they attacked that spot, either

52 οὐτε κασιγνήτων, οἱ κεν ποσειδάωνος
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν
 ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτών
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας
 56 καί κεν ἐν Ἀργεὶ ἰούσα, πρὸς ἄλλης ἰστόν ὕψος
 καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνὰ
 καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσα
 460 Ἔκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 "Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγεα
 χήτεϊ τοιούδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.
 464 Ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει
 πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυρρῆς
 "Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἴφιτος
 ἄψ δ' ὁ πάϊς πρὸς κόλπον εὐζώνοιο τιθήνης

because some diviner has pointed it out to them, or been urged by his own spirit urges them to it (now again)."—444. ἀνωγεν, so ζειν. — 446. ἀρνύμενος, sustaining. There is mention of the exploits of Priam's warriors, in 3, 184, sqq. — 448, 449. Scipio, seeing from a hill the burning happy city, repeated these two lines, whilst musing on the fall of Carthage. — 450. ὀπίσω, in future times.—452. πολέες = πολέες. — 455. ἄγῃται, sibi abducatur. ἐλεύθερον ἡμαρ, δούλιον ἡμαρ, liberty, of slavery. ἀπούρας, see 1, 356.—456. Ἀργὸς ἡμεῖς τὸ Πελασγικόν, in Phthia, the maritime part of Thessaly. — 464. the ancient city of Hellas; not far from its ruins were the ruins of the city of Phthia.

- 468 ἐκλίνθη ἰάχων, πατὴρ φίλου ὄψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἱππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας·
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
- 472 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐνὶ χθονὶ παμφανώσαν·
 αὐτὰρ ὄγ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισίν τε θεοῖσιν·
- 476 Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπεία Τρώεσσιν,
 ὣδε βίην τ' ἀγαθὸν καὶ Ἰλίου Ἰφι ἀνάσσειν·
 καί ποτέ τις εἴπῃσι, Πατρός γ' ὅδε πολλὸν ἀμείνων,
- 480 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόντα,
 κτείνας δήϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.
 Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδε δέξατο κόλπῳ,
- 484 δακρυόεν γελάσασα· πόσις δ' ἐλήησε νοήσας,
 χειρὶ τέ μιν κατέρεξε ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 Δαμονίη, μή τοί τι λίην ἀκαχίζεο θυμῷ·
 οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἰδὶ προῖάψει·
- 488 μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 Ἄλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλενε
- 492 ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει,
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ Ἰλίῳ ἐγγεγάασιν.
 Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ

τίνα. — 466. ὀρέγεσθαι τινος, to stretch the arms towards. — 468. ἀτυχθεῖς: ἐκπλαγείς, ἢ ταραχθεῖς, Sch. The object is in the accus. after ἐκπλαγῆναι, and some other passives signifying a violent emotion. — 474. πᾶλλειν, to toss, to dandle. — 479. εἴπῃσι is here = εἰπέτω, rare in the second and third person, but very common in the first, e. g. ἴωμεν, *camus*. On εἴπῃ depends the accus. of the following line, ἀνιόντα, say of him, when he returns from the war. The regular construction would be this: εἴπῃ αὐτόν, ἐκ πολέμου ἀνιόντα, πατὴρ πολλὸν ἀμείνων. But the poet has introduced the *oratio recta*. — 480. βροτόντα, *gory*: βρότος γὰρ τὸ ἐκ φόβου αἷμα, Sch. — 484. δακρυόεν γελάσασα, smiling through her tears (*lit.* tearfully): a beautiful touch. — 485. κατέρεξε, see n. on I, 361. — 486. ἀκαχίζεο: ἄχθου, λυποῦ, Sch. — 487. ὑπὲρ αἶσαν, word for word, beyond destiny (going further than destiny), *sc.* against destiny. — 488. πεφυγμένος (*in* φεύγω) has often in H. an active signification. — 489. ἐπὴν τὰ πρῶτα, see I, 235. — 490. σ' = σά, *tua ipsius*. — 493. ἐγγεγάασι, 2 perf. of ἐγγίνομαι. —

joins his brother, who animates him to the combat.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόρ-
504 ἄλλ' ὅγ', ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποι-
σεύατ' ἐπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι
'Ως δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας
δεσμὸν ἀποῤῥήξας θείῃ πεδίῳ κροαίνα
508 εἰωθὼς λούεσθαι ἐϋρρέϊος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χα-
ῶμοις αἴσσονται· ὁ δ' ἀγλαΐῃφι πεποιθ-
ρίμφα ἔ γούνα φέρει μετὰ τ' ἤθεα καὶ νο-
512 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγᾶμο

496. ἐντροπαλιζομένη : συνεχῶς ἐπιστρεφόμενη, *See*
saw him more. — 499. ἐνώρσε, fm ἐνορίνω. — 500.
2 aor., a peculiar form of the verb γοάω. — 501. ἐξ
said to themselves ; see the observation made on v. 1

504. κατέδυν, *subiit*, literally entered into, equipped.
505. σεύατο, fm σεύομαι, 1 aor. without the σ, like
—511. This beautiful comparison has been imitated by
492. Rollin has analysed the two passages with
delicacy, in the *Traité des études*, vol. i. p. 446, ed.
shall transcribe here the more ancient imitation of
tunc sicut equus, [qui] de præsepib' fartus Vinc
animeis abrumpit, et inde Fert sese campi per cærul
Celso pectore, sæpe jubam quassat simul altam : Sp
calida spumas agit albas." στατός, verbal adj. fm
ἑστώς ἐπὶ πολὺν χρόνον, long kept up in the stabl
well fed with barley (ἀκοσταί). Æschylus in li

- 513 τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐβεβήκει
καρχαλόων, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
"Εκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
516 στρέψεσθ' ἐκ χώρας, ὅθι ἢ ὀάριζε γυναικί.
Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
Ἥθει', ἢ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω,
δηθύνων, οὐδ' ἤλθον ἐναΐσιμον, ὥς ἐκέλευες.
520 Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος
Ἔκτωρ·
Δαιμόνι, οὐκ ἄν τις τοι ἀνὴρ, ὅς ἐναΐσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
524 ἄχυνται ἐν θυμῷ ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σεῖο.
Ἄλλ' ἴομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ', αἶκε ποθὶ
Ζεὺς
δῶν, ἐπουρανίοισι θεοῖς αἰγιγενέτησιν
528 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοὺς.

vόμος, lex.—512. Πέργαμος was the acropolis, citadel of Troy, where we have seen that Paris had built himself a palace, v. 317. — 513. ἠλέκτωρ, the brilliant; properly an adj., and become a subst. like "Εκατος, Γλαυκῶπις, the sun in his splendour. — 514. καρχαλάω, to laugh for light-heartedness. — 516. ὀάριζε: ὠμίλει ὄαρος γὰρ ἢ ὀμιλία, Sch. — 518. ἡθεΐε. Apollonius: προσφώνησις φιλοφρονική νεωτέρου πρὸς πρεσβύτερον ἀδελφόν. Derived doubtless fm ἔθος, familiaria. — 519. ἐναΐσιμον, adverbially: at the appointed or proper time. In v. 521 ἐναΐσιμος is nearly = ὁ ἐν αἴσῃ ὢν, who does the part (αἴσα) of every one; who is just. — 521. [ὅς . . . εἴη, rel. used hypothetically. Gr. 924.] — 523. μεθιείς, as if fm μεθίω = μεθίημι, in its neut. signification [to be remiss], as at v. 330. — 524. ὑπὲρ σοῦ has two meanings, in place of thee, and about thee; either will do here [surely not the first]. — 526. ἴομεν = ἴωμεν. τὰ δέ = ταῦτα δέ; we shall arrange that matter between us by-and-bye. — 527. δῶν = δῶ. — 528. κρητῆρα ἐλεύθερον, the goblet of liberty ['the goblet fill'd . . . for liberty secur'd,' Cp.]; the goblet with which they made libations when they had been delivered (from their enemies). The later poets often mention Ζεὺς ἐλευθέριος, Jupiter liberator, and the sacrifices which were made to him, either to obtain liberty, or for liberty obtained. "Ceterum poetam carmini admirabili omnique elegantiae ac suavitatis pleno epilogum sublimem et magnificum imposuisse nemo facile negabit." *Sptzn.*

Hector and Paris mingle with the combatants. Athena from Olympus to the aid of the Greeks; Apollo stops her an end to the carnage, Helenus, inspired by the two deities, Hector to challenge one of the Greek chieftains to single combat.

- Ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἕκτορ
 τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἔστη
 ἀμφοτέρωθεν μέμασαν πολεμίζειν ἠδὲ μάχεσθαι
 4 Ὡς δὲ θεὸς ναύτησιν ἐλδομένοισιν ἔδωκεν
 οὖρον, ἐπὴν κεκάμωσιν ἐνζέστης ἐλάτῃσιν
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυνὴ λείπεται
 ὥς ἄρα τῷ Τρώεσσιν ἐλδομένοισι φανήτην
 8 "Εὐθ' ἐλέτην, ὃ μὲν υἱὸν Ἀρηϊθόοιο ἀνὰ
 ἄρνην ναιετάοντα Μενέσθιον, ὃν κορινήτις
 γείνατ' Ἀρηϊθός· καὶ Φυλομήδουσα βοῶπις
 "Εκτῶρ δ' Ἡϊονῆα βάλ' ἔγχρ' ὀξυμένει
 12 αὐχέν' ὑπὸ στεφάνῃς εὐχάλκου, λῦσε δὲ γυνή
 Γλαῦκος δ', Ἴππολόχοιο παῖς, Λυκίων
 δρῶν,
 Ἰφινόοιο βάλε δουρὶ κατὰ κρατερὴν ὕσμιν
 Δειλιάδην, ἵππων ἐπιάλμενον ὠκείων,
 16 ὦμον· ὃ δ' ἐξ ἵππων χαμάδις πέσσε, λύνει

- 17 Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρήνων αἶξασα
 20 Ἴλιον εἰς ἱερὴν. Τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων,
 Περγάμου ἐκ κατιδῶν, Τρώεσσι δὲ βούλετο νίκην·
 ἀλλήλοισι δὲ τῷγε συναντέσθην παρὰ φηγῶ.
 Τὴν πρότερος προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλ-
 λων·
 24 Τίπτε σὺ δ' αὖ μεμανῖα, Διὸς θύγατερ μέγαλοιο,
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ;
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκία νίκην
 δῶς ; ἐπεὶ οὐτι Τρῶας ἀπολλυμένους ἐλεαίρεις.
 28 Ἀλλ' εἴ μοι τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὅκε τέκμωρ
 Ἰλίου εὐρωσιν· ἐπεὶ ὥς φίλον ἔπλετο θυμῷ
 32 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ὦδ' ἔστω, ἑκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς.
 36 Ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν
 ἀνδρῶν ;
 Τὴν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλλων·
 ἔκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινὰ πού Δαναῶν προκαλέσσεται οἴοθεν οἶος

12. στεφάνη, the projecting edge or brim of the helmet. — 21. δὲ βούλετο = βουλόμενος, as it would probably have been expressed in the more advanced periods of literary composition. — 22. φηγῶ, see 5, 693 ; 6, 237. — 24. = τί ποτε, *cur tandem*. — 25. ἦ ἀνίημι : ἀνέπισεν, Sch. — 26. ἑτεραλκῇ is thus explained by the ancient grammarians : ἑτεροκλινῇ, ἑτεροφρέπῃ, τὴν τοῖς πρότερον νικημένοις ἀλκὴν προσποιούσαν, ὅταν οἱ πρῶην νικηθέντες νικήσωσιν : "one who gives strength, superiority to the one of two parties." This meaning applies to all the passages in H., where this word is found. It may, however, mean equally well "one who grants the superiority sometimes to one party, sometimes to the other," ἢ ἐπαμβίβεται ἄνδρας (6, 339). (Comp. Ἄρης ἄλλοπρόσαλλος.) It is in this sense that Hdt. uses it, when he says, ἑτεραλκία μάχην for *ancipitem pugnam*. — 32. ὑμῖν, to thee and Hērē. Aor. of διαπίθω. See 1, 125. — 34. ἑκάεργε, see notes on 1, 14, 237. — 36. μέμονας, see 24, 657. — 39. = προκαλίσσεται. ἦν τινὰ will find its explanation in what has been said 1, 66. Ὄφρα, ἵνα, or ὥστε would have simply expressed the *object* ; ἦν τινὰ πού indicates the uncertainty of the event. It is the same in Lat. : *Germanicus* (says Tacitus,

ἄλλους μὲν κάθισον Τρῶας καὶ πάν-
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῇ
 52 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πόντος
 ὦς γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰεὶ
 ὦς ἔφαθ'. Ἐκτωρ δ' αὖτ' ἐχάσας
 ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε
 56 μέσσου δουρὸς ἰλῶν· τοὶ δ' ἰδρύνθη
 Καδ' δ' Ἀγαμέμνων εἶσεν ἐϋκνήμιδας
 καδ' δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότομος
 ἐξέσθην, ὄρουσιν ἐοικότες αἰγυπιοῖσι
 60 φηγῶ ἔφ' ὑψηλῇ πατρὸς Διὸς αἰγίοχου
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφύκει
 Οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἔπειτα
 64 ὀρνυμένοιο νέον, μελάνει δέ τε πόντος

Annals, i. ch. 48) *dandum adhuc spatium ratus, sibi ipsi consulere*. It was quite the intention of *Ge-
 tores*) *sibi ipsi consulere*, that they should consu-
 re-entering into the order) ; and Tacitus would
 he not wished to express at the same time the re-
 result of such conduct. — *ολόθεν οἶος*, and at
 serve as substitutes for the superlatives *μονωτάτος*.
 This recalls the Hebrew language, which supplies
 which it does not possess, by the repetition of the *same*

- 65 τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε
 ἐν πεδίῳ· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
 Κέκλυτέ μεν, Τρῶες καὶ ἑκνήμειδες Ἀχαιοί,
 66 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Ὅρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν,
 εἰσόκεν ἦ ὑμεῖς Τροίην εὐπυργον ἔλθετε,
 72 ἢ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
 Ὑμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν
 τῶν νῦν ὄντινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἴτω ἐκ πάντων, πρόμος ἔμμεναι Ἐκτορι δῖῳ.
 76 Ὡς δὲ μὲν θέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναήκει χαλκῷ,
 τεύχεα συλήσας, φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρὸς με
 80 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.
 Εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων,
 τεύχεα συλήσας, οἴσω προτὶ Ἴλιον ἱρήν,
 καὶ κρεμόσω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο·
 84 τὸν δὲ νέκυν ἐπὶ νῆας εὖσσέλμους ἀποδώσω,
 ὄφρα ἐταρχύσωσι κερηκομόωντες Ἀχαιοί,
 σῆμά τέ οἱ χεύωσιν ἐπὶ πλατείᾳ Ἑλλήσποντῳ·
 καὶ ποτὲ τις εἴπῃσι καὶ ὀψιγόνων ἀνθρώπων,
 88 νῆῃ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
 ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
 ὃν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἐκτωρ.
 Ὡς ποτὲ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὐποτ' ὀλεῖται.

ground resembled the sea ruffled by the Zephyr. — 68. κελεύει (εἰπεῖν). — 70. τεκμαίρεται : τελειοῖ, ἢ ἐπὶ τέλος ἄγει, Sch. : ordains. For τέμαρ or τέμωρ (v. 30) [fixed mark or limit]. — 72. = δαμῆναι (δαμῆναι). — 75. πρόμος, see below 116 and 136. — 77. ταναήκης, fm ταναός (ταῖνω, tendo), extended, long, and ἀκή, κυρία. — 80. λάχωσι : λαχεῖν ποιήσωσι, Sch. This trans. meaning of cause to participate, is only met with in this sentence. — 83. = κρεμάσω (-άω -ῶ -όω). — 85. ταρχύω, another form of ταριχεύω, to embalm ; hence, to bury, inter ; see 16, 456. — 86. χέω, like fundo, is also said of dry things : to cast in abundance ; hence to heap up. The epith. πλατὺς Ἑλλήσποντος, applied to the Strait here and at 17, 432, has been explained by arguments foreign to the mind of the poet. It is simply, the grand, the vast, the immense Hellespont, ἀπείρων, as H. calls it 24, 545. The poet does not dream of establishing any comparison with the sea ; but simply expresses the impression which the view of the Strait makes on him who contemplates it from the shore. It is the breadth,

ἢ μὲν ὀη λῶσθαι ταῦτα γ' ἐσσεταί αἰν
 εἰ μὴ τις Δαναῶν νῦν Ἑκτορος ἀ
 Ἄλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γ
 100 ἡμενοὶ αὖθι ἐκαστοὶ ἀκήριοι, ἀκλεῖ
 τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αἰ
 νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι
 Ὡς ἄρα φωνήσας κατεδύσετο τε
 104 Ἐνθα κέ τοι, Μενέλαε, φάνη βιότο
 Ἑκτορος ἐν παλάμῃσιν· ἐπεὶ πολὺ
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀ
 αὐτός τ' Ἀτρεΐδης, εὐρυκρείων Ἀ
 108 δεξιτερῆς ἔλε χειρὸς ἔπος τ' ἔφατ'
 Ἀφραΐνεις, Μενέλαε Διοτρεφές·
 ταύτης ἀφροσύνης· ἀνὰ δ' ἴσχεο,
 μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνονι φ
 112 Ἑκτορι Πριαμίδῃ, τόντε στυγέουσιν
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐν
 ἔρριγ' ἀντιβολῆσαι, ὅπερ σέο πολὺ
 Ἄλλὰ σὺ μὲν νῦν ἵζεο, ἰὼν μετὰ ἔ
 116 τούτῳ δὲ πρόμον ἄλλον ἀναστήσο

the extent which strikes him most — 91. "The
 recollections that we expect to leave behind us
 charm ; because it is closely connected with
 our immortality. Cicero, in his treatise on Glori-
 translated these lines : ' Hic situs est, vitæ jai

- 117 Εἵπερ ἀδείης γ' ἐστί, καὶ εἰ μόθου ἔστ' ἀκόρητος,
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησιν
 δῆϊον ἐκ πολέμοιο καὶ αἰνῆς δῆϊότητος.
- 120 Ὡς εἰπὼν παρέπεισεν ἀδελφείου φρένας ἥρωες,
 αἴσιμα παρειπών· ὁ δ' ἐπείθετο· τοῦ μὲν ἔπειτα
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο.
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
- 124 ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει
 ἦ κε μέγ' οἰμῶξειε γέρων, ἱππηλάτα Πηλεΐς,
 ἔσθλος Μυρμιδόνων βουλευφόρος ἡδ' ἀγορητής,
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ὦ ἐνὶ οἴκῳ,
- 128 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 Τοὺς νῦν εἰ πτώσσοιτας ὑφ' Ἐκτορι πάντα ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰεῖραι,
 θυμὸν ἀπὸ μελέων δύναι δόμον Ἀἴδος εἴσω.
- 132 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 ἦβ' ὦμ', ὥς ὅτ' ἐπ' ὠκυρόῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσήμενοι,
 Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα.
- 136 Τοῖσι δ' Ἐρευνθαλίων πρόμος ἴστατο, ἰσότηος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηϊόδοιο ἄνακτος,
 δίου Ἀρηϊόδου, τὸν ἐπὶ κλησὶν κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
- 140 οὐνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρὶ τε μακρῷ,
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 Τὸν Λυκούργος ἐπέφνε δόλῳ, οὔτι κρατεῖ γε,
 πτεινωπῷ ἐν ὕδῳ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον

sqq. — 114. *ἔρριγε, horrore percussus est, horret.* — 117. = ἀδείης. — 118. *γόνυ κάμπτειν, genu flectere*, = to sit down, to rest oneself. — 120. Instead of *παρέπεισεν*, we find *ἐπείθετο*, in the same ver., 6, 61. Comp. the two situations. — 121. See *ibid.* 62. — 125. Hdt. has put this line (with a change required by the circumstances) into the mouth of Syagrus, who felt indignant when Gelón the Syracusan received the office of commander in-chief: *Ἦ κε μέγ' οἰμῶξειεν ὁ Πελοπίδης Ἀγαμέμνων τυθόμενος Σπαρτιήτας τὴν ἡγεμονίην ἀπαραιρῆσθαι ὑπὸ Γέλωνός τε καὶ Συρηκοσίων* (vii., ch. 159). — 127, sqq. *εἰρομαι* and *εἶρω* are synonyms; in later Greek *εἰρωτῶ*. — 131. *ἀπὸ μελέων* = *quitting the members* (the body). — 133. *Celadón* ('the brawling') a little stream which falls into the Alphēus. — 135. *Φειά*, a town the position of which is uncertain. Some place it on the limits of the Pisan territory, in Elis; others elsewhere; others even correct this name. — 136. Ereuthalió has been already mentioned, 4, 319. — 142. Lycurgus, son of Aleus, king of Arcadia, brother of the Argonaut Cepheus. — 143. *ὅθ' = ὅθεν, unde*, for *quare, quâ causâ*

152 ἀλλ' ἐπεὶ θυμὸς ἀνέκερ' ἀποστήκεται
 θάρσει ὧ· γενεῇ δὲ νεώτατος ἔσκειν ἀπ
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὐχ
 Τὸν δὴ μήκιστον καὶ κάρτιστον κτάνου
 156 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα
 Εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος ἐ
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολο
 Ὑμέων δ' οἴπερ ἔασιν ἀριστῆες Παναχ
 160 οὐδ' οἱ προφρονέως μέμαθ' Ἐκτορος ἀ
 Ὡς νείκεσσ' ὁ γέρων· οἱ δ' ἐννέα πᾶ
 Ὀρτο πολὺν πρῶτος μὲν ἀναξ ἀνδρῶν
 τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διο
 164 τοῖσι δ' ἐπ' Αἴαντες, θεοῦριν ἐπιειμένον
 Τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὁπάων Ἴδο
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρῇ
 τοῖσι δ' ἐπ' Εὐρύπυλος Εὐαίμονος ἀγ
 168 ἄν δὲ Θόας Ἀνδραϊμονίδης καὶ Δίος
 πάντες ἄρ' οἳ γ' ἔθελον πολεμίζειν Ἐκ

[Though such an adv. is given by Tzetz., here, sure
 used causally ; cf. 2, 572].—144. *χραῖσμε*, see 1, 28.—
 half of the line must be regarded as a parenthesis.—
 in Lat. *ferreus*, hard-hearted, inflexible, unpitying.—
 to the rules of construction that were afterwards es
 not put after *ἐπεὶ*, *εἰ*, and other like particles, especia
 the two members of the sentence had the same subje
 and 1, 137, the subject is changed.—152. *ἐμ' ἀνίημι*

- 170 Τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότα Νέστωρ·
 Κλήρῳ νῦν πεπάλαχθε διαμπερές, ὅς κε λάχῃσιν·
 172 οὗτος γὰρ δὴ ὀνήσει ἔϋκνήμιδας Ἀχαιοὺς·
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἶ κε φύγῃσιν
 δῆϊον ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
 Ὡς ἔφαθ'· οἱ δὲ κλῆρον ἔσημήναντο ἕκαστος,
 176 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνωνος Ἀτρεΐδαο.
 Λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὥδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδείους υἱόν,
 180 ἦ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκῆνης.
 Ὡς ἄρ' ἔφαν'· πάλLEN δὲ Γερήνιος ἱππότα Νέστωρ·
 ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί,
 Αἴαντος· κῆρυξ δὲ φέρων ἄν' ὄμιλον ἀπάντη,
 184 δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 Οἱ δ' οὐ γινώσκοντες ἀπηνῆναντο ἕκαστος.
 Ἄλλ' ὅτε δὴ τὸν ἴκανε, φέρων ἄν' ὄμιλον ἀπάντη,
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 188 ἦτοι ὑπέσχεθε χεῖρ'· ὁ δ' ἄρ' ἔμβαλεν, ἄγχι παρα-
 στάς·
 γνῶ δὲ κλῆρον σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
 Τὸν μὲν πὰρ πόδ' ἔον χαμάδις βάλε φώνησέν τε·
 Ὡ φίλοι, ἦτοι κλῆρος ἐμός· χαίρω δὲ καὶ αὐτὸς·
 192 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἐκτορα δῖον.
 Ἄλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳ ἄνακτι,
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται·
 196 ἦε καὶ ἀμφαδίην, ἐπεὶ οὐτίνα δαίδιμεν ἔμπης.

171. πεπαλάχθαι is only found twice in H. with the meaning of *πάλλεισθαι*, *jactari* (ut *sortes*, which thence are called *πάλοι*), *sortiri*, to cast lots. Everywhere else *παλάσσειν* signifies, to stain, to soil. It is only by accident, that the first paragogic formation of *πάλλομαι* coincides with *παλάσσειν*. The two verbs are evidently distinct.—175. The middle voice would be thus expressed in Lat. : *suam quisque sortem signabat*. See 24, 506. Comp. with this whole passage, 3, 316, sqq.—184. *ἐνδέξια*, see 1, 597.—185. Each of these heroes had made upon his lot (a small pebble, a die, or a piece of wood) a particular mark. "If they had known the alphabet and the art of writing (say here the ancient grammarians), they would have inscribed their names on them. This passage, therefore, proves that they had no such knowledge."—187. *ἐπιγράφειν τι*, *inscribere* (as Plautus says, *tergum tēgri inscribere*), *incidendo notare aliquid*; see n. on 6, 169.—195. In order that the Trojans may not hear their prayers; for had they

ἴσῃν ἀμφοτέροισι βίην καὶ κυδός οὔπ
᾽Ως ἄρ' ἔφαν· Αἴας δὲ κορύσσειτο

Ajax puts on his armour and engages Hector, and is
overthrown. Apollo raises him again. Herald calls on the
combatants and, night coming on, Hector consent

Αὐτὰρ ἐπειδὴ πάντα περὶ χροὸν ἔσσα
208 σεύατ' ἔπειθ', οἷός τε πελώριος ἔρχε
ὄςτ' εἴσιν πόλεμονδε μετ' ἀνέρας, οὐ
θυμοβόρου ἔριδος μένει ξυνέηκε μάχ
Τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκο
212 μειδιῶν βλοσυροῖσι προσώπασιν· νή
ῃε μακρὰ βιβὰς, κραδάων δολιχόσκι
Τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰς
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖ
216 Ἔκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι
ἀλλ' οὐπὼς ἔτι εἶχεν ὑποτρέσαι οὐδ'
ᾠψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλίσσ
Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος,

heard them, they might have offered petitions and
most just and most proper to gain the help of Zeus.—19
put to flight, chase away. ἐκὼν ἀέκοντα is a form
used by the Greeks. The first word has here, and often elsew
itself, and we might suppose it useless, did it not
the opposition it introduces, the force of the sec
derived fm νή (ne) and ἰδεῖν, ne-scius, imperitus. -
here and in some other places in H. an intrans

- 220 χάλκεον, ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων,
 σκυτοτόμων ὅχ' ἄριστος, "Υλῇ ἐνὶ οἰκίᾳ ναίων"
 ὅς οἱ ἐποίησεν σάκος αἰόλον, ἑπταβόειον,
 ταύρων ζατρεφείων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
- 224 Τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας,
 στῇ ρά μάλ' Ἐκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα·
 "Ἐκτορ, νῦν μὲν δὴ σάφα εἴσαι οἶόθεν οἶος,
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,
- 228 καὶ μετ' Ἀχιλλῆα ῥήξήνορα, θυμολέοντα.
 'Ἄλλ' ὁ μὲν ἐν νήεσσι κορωνίσινι ποντοπόροισιν
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν·
 ἡμεῖς δ' εἰμὲν τοῖοι, οἳ ἂν σίθεν ἀντιάσαιμεν,
- 232 καὶ πολέες· ἄλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.
 Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος "Ἐκτωρ·
 Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
 μήτι μεν, ἤντε παιδὸς ἀφαιροῦ, πειρήτιζε,
- 236 ἢ γυναικός, ἢ οὐκ οἶδεν πολεμῆϊα ἔργα.
 Αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·
 οἶδ' ἐπὶ δεξιά, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
 ἀζαλέην, τό μοι ἐστι ταλαύρινον πολεμίζειν·
- 240 οἶδα δ' ἐπαίξαι μόθον ἵππων ὠκείων·
 οἶδα δ' ἐνὶ σταδίῃ δηῖω μέλπεσθαι Ἀρηϊ.
 'Ἄλλ' οὐ γάρ σ' ἐθέλω βαλέειν, τοιοῦτον ἰόντα,
 λάθρῃ ὀπιπτεύσας, ἄλλ' ἀμφαδόν, αἶ κε τύχωμι.
- 244 "Ἡ ρά, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον,
 ἀκρότατον κατὰ χαλκόν, ὅς ὄγδοος ἦεν ἐπ' αὐτῷ.

218. χάρμη = εἰς χάρμην.—220. ἑπταβόειον, made of seven layers (πτύχεις, v. 247) or coats of ox-hides (*clipei dominus septemplicis Ajax*. Ovid). These hides placed one on the top of the other were covered with a plate of hammered brass, χάλκεον. ἔκαμε τ., see 2, 101.—221. *Ἥλῃ*, in Boeotia.—223. ἐλαύνω is the proper term for the working of brass, like *ducere aera*: to stretch and fashion with the hammer.—238. βῶν is read in this place alone, βούν everywhere else. Herodian wrote βῶ, contracted fm βόα. Βούς ἀζαλία (sc. ἐνθά), and sometimes βόες without adj.: the buckler.—239. ταλαύρινον, see 5, 289.—240. = αἰξαι ἐπὶ μ., *irruere in* . . .—241. σταδίῃ (elsewhere with ὑσμίνῃ). Τῷ συστάδην μάχῃ. Sch. *Stataria pugna*, a pitched battle. μέλπεσθαι est etiam tripudiare et saltare ad cantum: indeque metaphoricè *Αρηϊ μέλπεσθαι*, *ad martios sonos gressum componere, bellicae choreas desaltare*, h. e. pugnare (Sch.: *κινεῖσθαι ἐν χειρῶς καὶ ἐμπειρῶς κατὰ μάχην*), translatum a choreis. Nisi generalius malis *παίζειν, ludere*. H. Stephens (or *τέρπεσθαι*, with other

Τὼ δ' ἐκσπασσάμενῳ ὀλίχ' ἐγχεῖα χερσὶ
 256 σὺν ῥ' ἔπεσον, λείουσιν ἰοικότες ὠμοφ
 ἦ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλ
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτε
 οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ
 260 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ
 ἤλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶ
 τμήδην δ' αὐχέν' ἐπῆλθε· μέλαν δ' ἀνε
 Ἄλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαί
 264 ἄλλ' ἀναχασσάμενος λίθον εἴλετο χερσὶ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβ
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρ
 268 Δεύτερος αὐτ' Αἴας πολὺν μείζονα λαῶ
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρε
 εἴσω δ' ἀσπίδ' ἔαξε, βαλὼν μυλοειδέϊ
 βλάβῃ δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιστο
 272 ἀσπίδ' ἐνιχοιμφθείς· τὸν δ' αἰψ' ὤρθωσεν
 Καὶ νύ κε δὴ ξιφέεσσ' ἀντοσχεδὸν οὔτε
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἄ
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χα
 276 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένῳ
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον·
 κῆρυξ Ἰδαῖος, πεπνυμένα μήδεα εἰδώς

- 279 Μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχεσθον·
 280 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς·
 ἄμφω δ' αἰχμητά· τόγε δὴ καὶ ἴδμεν ἅπαντες.
 Νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.
 Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 284 Ἴδαϊ', Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάριμν προκαλέσσατο πάντας ἀρίστους·
 Ἄρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ἤπερ ἂν οὗτος·
 Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 288 Αἴαν'· ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε,
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι·
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊότητος
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
 292 ἄμμε διακρίνῃ, δῶν δ' ἐτέροισί γε νίκην·
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 ὥς σύ τ' εὐφρόνῃης πάντας παρὰ νηυσὶν Ἀχαιοὺς,
 σούς τε μαλιστα ἕτας καὶ ἐταίρους, οἳ τοι ἔασιν·
 296 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
 Τρῶας εὐφρανέω καὶ Τρωάδας ἑλκεσιπέπλους,
 αἵτε μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
 Δῶρα δ', ἅγ', ἀλλήλοισι περικλυτὰ δῶόμεν ἄμφω,
 300 ὄφρα τις ᾧδ' εἴπῃσιν Ἀχαιῶν τε Τρώων τε·
 ἧ μὲν ἑμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἧδ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.

Ajax and Hector retire after exchanging presents. The chiefs of the Greeks, assembled in the tent of Agamemnon, sacrifice to Zeus. After the repast, Nestor proposes that they should perform the obsequies of the dead, and fortify the camp. The Trojans are assembled before the palace of Priam. Antenor proposes to restore Helen and her riches to the Greeks. Paris refuses to give up Helen, and proposes to send some treasures. Priam dispatches to the Greeks what Paris offers, and demands a truce to pay the last duties to the dead.

Ὡς ἄρα φωνήσας δῶκε Ξίφος ἀργυρόηλον,
 304 σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι·

285. See v. 218.—289. *περί*, see 4, 46. *πινυτή* has become a subst. like other fem. adjectives. — 298. *ἀγών* : ὁ τόπος ἐν ᾧ συνάγονται, *Apollon*. According to 18, 376, it would appear that we may translate *θεῖον ἀγῶνα* by, "the assembly of the gods (in the temple)." Besides, nothing obliges us here to restrict the very wide use which H. makes of the adj. *θεῖος*, since *εὐχόμεναι* indicates sufficiently what "venerable assembly" we must understand.—302. See 1, 531.

303. It is this sword of Hector with which Ajax killed himself, if we may credit the poets posterior to H. Sophocles makes him utter

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδῃ
 τοῖσι δὲ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν ἅ
 ἄρσενά, πενταέτηρον, ὑπερμενεί Κρονί
 316 Τὸν δέρον, ἀμφὶ θ' ἔπον, καὶ μιν διέχε
 μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε
 Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντο
 320 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς
 νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρε
 ἥρωσ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμν
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔροι
 324 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρ
 Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνεται
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέ
 Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παν
 328 πολλοὶ γὰρ τεθνήασι κερηκομόωντες Ἀ

on that occasion the general principle, that Ἐχθρὸς
 Hector also, according to the same poets, was tied
 Achilles by the girdle which Ajax had given him
 δελπτόντες in four syllables, like δελπτεῦντες.
 reading of ancient editions, is not Greek.—313. κλισίῃ
 —314. δέ, see n. on 149. — 316. διέχευαν : διμήρη
 διῆλον, Sch. We need only see in these words a participle
 indicating that they cut the victim in pieces : μίστυλλον
 proprium') means to cut up such pieces as they
 317. 1. 165. 8. c. — 321. νώτα in the pl. like νεστώτα

- 329 τῶν νῦν αἷμα κελαινὸν ἐϋρῖστον ἀμφὶ Σκάμανδρον
 ἐσκέδασ' ὄξυς Ἄρης, ψυχὰ δ' Αἰδύςδε κατῆλθον.
 Τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοῖ παῦσαι Ἀχαιῶν,
 332 αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
 βουσί καὶ ἡμίονοισιν· ἀτὰρ κατακόμεν αὐτοὺς
 τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὅστέα παισὶν ἕκαστος
 οἴκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν·
 336 γύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
 ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὦκα
 πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν·
 ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 340 ὄφρα δὲ αὐτῶν ἱππηλασίη ὁδὸς εἴη·
 ἔκτοσθεν δὲ βαθείαν ὀρύξομεν ἐγγύθι τάφρον,
 ἥ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
 μήποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.
 344 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρῃ,
 δεινὴ, τέτρηχῦα, παρὰ Πριάμοιο θύρῃσιν.
 Τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
 348 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Δεῦτ' ἄγετ', Ἀργεῖν' Ἑλένην καὶ κτήμαθ' ἄμ' αὐτῇ
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 352 ψευδάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν
 [ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε].

his mind, or, if you will, to the very action of beginning the address : " (I speak to you) for . . ." This exposition of the motives is followed here (v. 331) by τῷ σε χρὴ, *Igitur opus est te . . .* as if he had begun without the particle γάρ: Πολλοὶ τεθνῶσιν, &c. Here there is a slight *anacoluthon*, but this use of γάρ is general even in the most rigorously exact style.—332. *κυκλεῖν*, to transport on wheels (*κύκλοι*), to carry in a cart.—333. = *κατακόμεν*, and the same in the lines following.—334. *ἀποπρὸ*, and *ἀπόπρῳθι*, at some distance in front.—336. *ἐξαγαγόντες*, *intrans.* : *ἐκπορευθέντες, προελθόντες*, *Sch. Egressi (castris)*.—337. *ἐκ πεδίου* is connected with *χεύ(σ)ωμεν*, let us heap up a tomb (*tumulus*) of the plain (of the earth of the plain). *ἄκριτος*, *indistinctus*, common to all. In later times they called the collective tombs of those who had remained upon the field of battle, *πολυάνδρα*.—338. *αὐτοί*, opposed to inanimate objects or to animals, signifies "persons, men."⁷¹ Here, however, we may explain by (*ἡμῶν*) *αὐτῶν*.—343. *ἐπιβρίθω*, *ingravesco, urgeo*.—346. *τέτρηχα* (*intrans.*) comes from *θράσσω* (*ταράσσω*), to shake, agitate; *Sch. τετραχυμένη ἐπὶ τοῦ θορύβου. θύραις*, see 2, 738.—352. *κέρδιον* (*sc. ἴσθιν*), see 3, 201. The following line was condemned by the ancient cri-

Αὐτὰρ ἐγὼ Τρῶεσσι μευ Τηλεδάμειον
ἀντικρὺν δ' ἀπόφηνι, γυναῖκα μὲν οὐκ
κτῆματα δ' ὅσσ' ἀγόμεν ἐξ Ἀργεος ἤ
364 πάντ' ἐθέλω δόμεναι καὶ ἐτ' οἴκοθεν ἄλ-
ῃ· ἦτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔξε-
ἀνέστη

Δαρδανίδης Πρίαμος, θεόφιν μήστρω
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέ-
368 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι
ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κε-
Νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν

περ,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε
372 ἥωθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας,
εἰπόμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μ-
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκο
καὶ δὲ τόδ' εἰπόμεναι πυκινὸν ἔπος, αἴ-
376 παύσασθαι πολέμοιο δυσηχίος, εἰςόκε-
κήομεν· ὅστερον αὐτε μαχησόμεθ', εἰς
ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκη

Idæus the herald goes to find the chiefs of the G
rejects the offers of Paris. Agamemnon conse
Both Greeks and Trojans bury their dead.

ὦς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν
θούτο·

- 381 ἦωθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.
 Τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς, θεράποντας Ἄρηος,
 νῆϊ πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσιν
 384 στὰς ἐν μέσσοισιν μετεφώνεεν ἠπύτα κῆρυξ·
 Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοί,
 εἰπεῖν, αἱ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,
 388 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν·
 κτήματα μὲν ὅς' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἠγάγετο Τροίηνδ' — ὥς πρὶν ὠφελλ' ἀπουλέσθαι—
 πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
 392 κουριδίῃν δ' ἄλοχον Μενελάου κυδαλίμοιο
 οὐ φῆσιν δώσειν· ἢ μὴν Τρῳῆς γε κέλονται·
 καὶ δὲ τόδ' ἠνώγειν εἰπεῖν ἔπος, αἱ κ' ἐθέλῃτε
 παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς
 396 κῆομεν· ὕστερον αὐτε μαχησόμεθ', εἰσόκε δαίμων
 ἄμμε διακρίνῃ, δῶν δ' ἐτέροισί γε νίκην.
 ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο
 σιωπῇ.
 Ὅψι δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 400 Μῆτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω,
 μήθ' Ἑλένην· γνωτὸν δέ, καὶ ὅς μάλα νήπιός ἐστιν,
 ὥς ἡδὴ Τρῳέσσιν ὀλέθρου πείρατ' ἐφῆπται.
 ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον υἱὲς Ἀχαιῶν,
 404 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 Καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων·
 Ἰδαῖ, ἦτοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως·
 408 ἀμφὶ δὲ νεκροῖσιν, κατακαίμεν οὔτι μεγαίρω·
 οὐ γάρ τις φειδῶ νεκύων κατατεθνηώτων
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὦκα·
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πύσις Ἥρης.

this line is in its place. The following lines have been imitated by Virg. *Æn.* xi. 100, &c.—384. ἠπύτης, synonym of λιγύφθογγος, 2, 50.—394. See 6, 170.—401. γνωτὸν δὲ καὶ (τούτῳ) ὅς . . ., manifestum (est) vel ei qui . . .—402. See nn. on v. 102, and 2, 15.—407. The Ionic ὑποκρίνεσθαι = the Attic ἀποκρίνεσθαι, to answer.—408. νέκυες κατατεθνηότες, φθίμενοι, *cadavera mortua*, is an amplification which the later poets adopted after H. φειδῶ νεκύων, sparing, economy, in the case of, or towards, the dead. [*As for the slain, I grudge them not the rites Funereal.* Cp.]—410. πυρὸς μειλίσσειν [*epitaphical inf.*], to appease them (in Lat. *quin placemus manes*) by fire ;

Ἡέλιος μὲν ἔπειτα νέον προσέβαλλε
 ἐξ ἀκαλαρρῆϊταο βαθυρρόου Ὀκεανοῦ
 οὐρανὸν εἰσανιών· οἳ δ' ἦντεον ἀλλή-
 424 ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα
 ἀλλ' ὕδατι νίζοντες ἀπο βρότον αἵμα
 δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάει
 Οὐδ' εἷα κλαίειν Πρίαμος μέγας· οἳ δ'
 428 νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμεν
 ἐν δὲ πυρὶ πρήσαντες, ἔβαν προτὶ Ἰλ
 ὦς δ' αὐτῶς ἐτέρωθεν εὐκνήμιδες Ἀχ
 νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμεν
 432 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπ
 Ἥμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμ
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγχετο λ
 τύμβον δ' ἀμφ' αὐτὴν ἔνα ποίεον ἔξα
 436 ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν τείχε
 πύργους θ' ὑψηλοῦς, εἴλαρ νηῶν τε κ

i. e. by the fire of the funeral pile, by giving, gra
 fire. Πυρὶ and πυρός differ but by a slight sha
 414. = ἦντο. Δαρδανίωες, is again found 8, 154
 δάνιοι and Δάρδανοι. — 415. προσδέχομαι, expecta
 here to proclaim, explain. — 417. ὄπλα is said of a
 ments, and not of arms only. — 421. προσέβαλλεν
 rays): ἀκτῖσιν ἐβαλλεν, Od. 5, 480. — 422. Ἐμ δ
 πρῶτος (same root as ἦκα and ἀκήν), and ῥέω. See
 5, 6. — 425. βρότος (thus accented), blood whic
 sucked from a wound. — 427. In order that the

438 Ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἄραρυίας,
 ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη·
 440 ἔκτοσθεν δὲ βαθείαν ἐπ' αὐτῷ τάφρον ὄρουσαν,
 εὐρείαν, μεγάλην· ἐν δὲ σκόλοπας κατέπηξαν.
 Ὡς οἱ μὲν πονέοντο κερηκομόωντες Ἀχαιοί.

In the council of the gods, Poseidón complains of the Greeks, who erect walls without consulting them. Zeus appeases him and permits him to destroy them, after the departure of the Greeks.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
 444 θηῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων·
 τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων·
 Ζεῦ πάτερ, ἦ ρά τίς ἐστι βροτῶν ἐπ' ἀπείρονα
 γαῖαν,
 ὅστις ἐτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
 448 οὐχ ὁράας, ὅτι δ' αὖτε κερηκομόωντες Ἀχαιοὶ
 τεῖχος ἐτεχίσσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ;
 τοῦ δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς·
 452 τοῦ δ' ἐπιλήσονται, ὅτ' ἐγὼ καὶ Φοῖβος Ἀπόλλων
 ἦρω λαομέδοντι πολίσσαμεν ἀθλήσαντε.
 Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 ὦ πόποι, ἔννοσίγαι' εὐρυσθενές, οἷον εἶπες.
 456 Ἄλλος κέν τις τοῦτο θεῶν δεῖσειε νόημα,
 ὅς σεο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
 σὸν δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς.
 Ἄγρει μάν, ὅτ' ἂν αὖτε κερηκομόωντες Ἀχαιοὶ

444. *θηέομαι*, an Ionic form = *θεάομαι*. This episode in Olympus was marked by the Alexandrian critics as an interpolation posterior to H. See the beginning of bk 12. — 447. *ἐνίψει*, fut. of *ἐνίπω*, formed fin the 2 aor. *ἐνισπείν*, who will go and communicate to the immortals his thought and his resolutions. Every great enterprise ought to commence with the invocation of the gods and a sacrifice. The forgetfulness of this duty brings misfortune on the Greeks. — 448. *αὖτε*, *cicissim* ; as the gods had built them round Troy. — 450. *ἐλαύνω*, as in Lat. *ducere fossam*. — 451. [*ἦτοι* has the force of *I say to you*. Nüg.] = *ἐπὶ ὅσον* (*ἐφ' ὅσην χώραν*, *Sch.*) *κίδν.* — 452. *ἐπιλανθάνομαι*, *obliviisci*. See 21, 441, sqq. where this fact is recounted somewhat differently. — 453. *πολίζειν* has two meanings : "to build a city ;" and (with the accus. of the place) "to furnish with a city." Although in the passage of bk 21, which I have cited, it is said that Poseidón built both the city and the walls, here τὸ τεῖχος ἐπολίσσαμεν can signify nothing but τὸ τεῖχος τῆς πόλεως ἐποίησαμεν. — 459. See 5, 765. —

468 Νῆες δ' ἐκ Λήμνοιο παρέστασαν, οἶνον ἄγ
 468 πολλαί, τὰς προέηκεν Ἴησονίδης Εὐνηος,
 τὸν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι, ποιμένι
 Χωρὶς δ' Ἀτρείδης, Ἀγαμέμνονι καὶ Μενε
 472 ῥων Ἴησονίδης ἀγέμεν μέθυ, χίλια μέτρα
 472 ἔνθεν ἄρ' οἰνίζοντο καρηκομόωντες Ἀχα
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ,
 ἄλλοι δὲ ῥίνοϊς, ἄλλοι δ' αὐτῇσι βόεσσιν,
 ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θ
 476 Παννύχιοι μὲν ἔπειτα καρηκομόωντες Ἀχ
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἠδ' ἐπὶ κο
 Παννύχιος δὲ σφιν κακὰ μῆδετο μητίετα Ζ
 σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος
 480 οἶνον δ' ἐκ δεπῶων χαμάδις χέον, οὐδέ τι
 πρὶν πιεῖν, πρὶν λείψαι ὑπερμενείῳ Κρονίῳ
 Κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔ

461, sqq., Infin. = imper. — 468. Jason and the Arg
 barked at Lemnos, then desolated by a revolt, in which
 had perished. Hypsipylé was the queen of the island.—
scorum. S.] — 472. In bk 9, 72, it is from Thrace th
 get their wine. As we here see, commerce took pl
 of barter. We do not find in H. any trace of the
 money. — 475. There is no other nom. than ἀνδράπ
 πόδεσσι is a heteroclite dat., formed after that of πο
 this is the only passage in H. where we meet the word

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Θ.

At daybreak Zeus assembles the gods and forbids them to aid the combatants. Athênê claims the liberty to inspire the Greeks. Zeus answers her with mildness, and, quitting Olympus, gains Ida, whence he contemplates the city and the camp.

- Ἡὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν*
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 4 Αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον*
 Κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θείαιναι,
 ὄφρ' εἴπω τὰ μέθυμὸς ἐνὶ στήθεσσι κελεύει.
 Μῆτε τις οὖν θήλεια θεὸς τόγε μῆτε τις ἄρσιν
 8 πειράτῳ διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες
 αἰνεῖτ', ὅφρα τάχιστα τελευτήσω τὰδε ἔργα.
 *Ὅν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
 12 πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε*
 ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἠερρέντα,
 τῆλε μάλ', ἢ χι βᾶθιστον ὑπὸ χθονός ἐστι βέρεθρον*
 ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς
 16 τύσσον ἐνερθ' Αἰδέω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης*

1. "Personam cum re commiscet poeta: nam personae convenit κροκόπεπλος [*saffron-texted*, Cp.], rei ἐκίδνατο ['*was diffused*,' Cp.]. Cante Virgilius, *Æn.* iv. 585, *croceum linquens Aurora cubile*; and vii. 26, *Aurora in roseis fulgebat lutea bigis*." Bth. — 2. At the opening of *Æn.* x., Virg. also makes Jupiter convoke an assembly of the gods. It will be useful to compare the two poets. — 3. See 1, 44. — 4. = σφί (αὐτοῖς). — 7. τόγε relates to what he intends to say. — 8. *Ἐμ κείρω*: διακόψαι, ἀνατρίψαι, Sch. — 12. οὐ κατὰ κόσμον, a formula frequently used by H., means: *contra atque (ipsum) decet*. — 13. In prose ἀέριος. Ἄήρ (in opposition to αἰθήρ), vaporous, nebulous, even dark air; see 3, 381; 5, 770, 804. — 16. Virg., *Æn.* vi. 577: "*Tartarus ipse Bis patet in præceptum tantum*"

28 δῆσαιμην· τὰ δὲ κ' αὐτὲ μετήορα πάν
 Τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ'
 28 ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατε
 Ὅψ' ἐ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἄ
 32 ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε
 εὔ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οἷ
 ἀλλ' ἔμπηξ Δαναῶν ὀλοφυρόμεθ' αἰγ
 οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες
 Ἀλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', ὥ
 36 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἥτ
 ὥς μὴ πάντες ὄλονται ὀδυσσαμένοιο
 Τὴν δ' ἐπιμειδίσας προσέφη νεφέλ
 Θάρσει, Τριτογένεια, φίλον τέκος· οἷ
 40 πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπι
 ὣς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χυ

tenditque sub umbras, Quantus ad æthereum coe
 lum."—18. See I, 302. = εἰδῆτε.—19. "This in
 which Zeus can suspend the whole universe, and
 spite of the efforts of all the other gods, represen
 manner, and altogether in unison with the ideas o
 the supreme power which governs the world. B
 allegory have not confined themselves to an expla
 and have seen nothing in this beautiful picture bu
 an astronomical system. Plato himself (*Theætet*
 that H.'s chain of gold is nothing but the sun." *Dug*

- 42 ὥκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε·
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ· γέντο δ' ἰμάσθλην
 44 χρυσεῖην, εὐτυκτον, ἰοῦ δ' ἐπεβήσετο δίφρου.
 Μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἄκυντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 Ἴδην δ' ἱκανεν πολυπίδακα, μητέρα θηρῶν,
 48 Γάργαρον, ἔνθα δέ οἱ τέμενος βωμός τε θυήεις·
 ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε,
 λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν.
 Αὐτὸς δ' ἐν κορυφῇσι καθέζετο, κύδει γαίῳν,
 52 εἰς ὁρόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

After the morning's meal, the combat re-commences and continues till mid-day. Then Zeus weighs the destinies of the two parties. Troy gains the day. The Greeks give way. Nestor is on the point of perishing, when Diomédès runs up and repulses the Trojans. Zeus declares himself anew against the Greeks. Diomédès retreats before Hector.

- Οἱ δ' ἄρα δεῖπνον ἔλοντο κερηκομόωντες Ἀχαιοὶ
 ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο,
 56 παυρότεροι· μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,
 χροιοὶ ἀναγκαίη, πρό τε παίδων καὶ πρὸ γυναικῶν.
 Πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πέζοι θ' ἵππηές τε· πολὺς δ' ὄρουμαγδὸς ὁρώρει.
 60 Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινούρ, σὺν δ' ἔγχεα καὶ μέν' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὄρουμαγδὸς ὁρώρει.
 64 Ἐνθα δ' ἄμ' οἰμωγή τε καὶ εὐχολὴ πέλεν ἀνδρῶν

τῶν), *sibi parare*, to prepare, put in a state to serve one's purpose; ἔπ' ὄχεσι, to harness. — 43. χρυσὸν ἔδυνε: ἀντὶ τοῦ χρυσεῖν πανοπλίαν ἐνιδύσαστο, *Sch.* Or rather, the golden *agis*, αἰγίδα χρυσεῖν, 24, 21. γέντο, "he took, seized; an old verb in H., of which we find only this form. It appears admitted, and with reason, that it is a dialectic form of ἔδωτο, as in the lyric poet Aleman is found εἶντο = εἰλωτο. In many words the rough breathing is changed into γ." *Butta.* — 44. On the golden whip, see n. on l. 37. [ἐπεβήσετο, D. 110]. — 45. [ἐλάαν, = *ad agendum*, sc. eos, inf. fm ἐλάω (= ἐλαύνω). ἐλάεν, ἐλάω, ἐλάαν. D. 101]. — 47. πολυπίδακα: πολλὰς πηγὰς ἔχουσαν, *cathuyron*, *Sch.* πίδαξ, *scaturigo*. — 48. Gargarus, one of the three peaks of Ida. — 50. See n. 13. — 51. See l. 405.

54. ἀπ' αὐτοῦ (τοῦ δεῖπνον), as in Lat. *a mensa*, on rising from table. — 56. ὑσμῖνι, see 2, 863. — 58. πᾶσαι πύλαι, both those of the city and those of the Grecian camp. We shall see another sense

ἐξέσθην, Ἰρώων δὲ πρὸς οὐρανὸν
 Αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἐκτυπε, δὲ
 76 ἤκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δ'
 θάμβησαν, καὶ πάντας ὑπὸ χλωρῶν
 ἔνθ' οὐτ' ἰδομενεὺς τλῇ μίμνειν
 οὔτε δὴ Αἴαντες μενέτην, θεράποντες
 80 Νέστωρ οἷος ἔμιμνε Γερήνιος, οὐρανὸν
 οὔτι ἐκὼν, ἀλλ' ἵππος ἐτείρετο· τὸν
 δῖος Ἀλέξανδρος, Ἑλένης πόσις καὶ
 ἄρκην κακὴν κορυφῇν, ὅθι τε πρῶται

12, 340.—60, sqq., see 4, 446, sqq.—66. ἥως is
 the whole morning.—69. τιταίνω, in prose τείνω
 adj. ταναός. τάλαντα are the *scales* of the balance.
 choice of the verb τιταίνω, he took *broad* scale.
 It is commonly explained: "extended the scale
 it aloft." But this action is related apart at
 λαβῶν.—72. The fatal day of the Greeks depre-
 cated. The two following lines reveal to us the ideas of
 subject: "The scale ascending towards heaven
 lot, whilst the other scale sunk, so to speak,
 gods." This mode of viewing it is placed before
 passage of bk 22, where Zeus weighs the fates of
 Πρίπι δ' Ἐκτορος αἵσιμον ἡμάρ, ὥχετο δ' ἐπὶ
 Φοῖβος Ἀπόλλων. In the numerous reproductions
 by the poets and artists of the middle ages and
 the idea of *weight* which has prevailed; after the
 prophet Daniel, ch. v. 27: *Appensus fuisti lancibilibus
 ponderibus*.—73, sqq. The ancient grammarians a

- 84 κρᾶνίῳ ἔμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 Ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ·
 σὺν δ' ἵππους ἐτάραξε, κυλινδόμενος περὶ χαλκῷ.
 Ὅφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνεν
 88 φασγάνῳ αἰσσων, τόφρ' Ἐκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμόν, θρασὺν ἡνίοχον φορέοντες,
 Ἐκτορα. Καί νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν
 ὄλεσσεν,
 εἰ μὴ ἄρ' ὅξυν νόησε βοῇν ἀγαθὸς Διομήδης·
 92 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 πῇ φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὥς ἐν ὀμίλῳ;
 μήτις τοι φεύγοντι μεταφρένῃ ἐν δόρῳ πῆξῃ;
 96 ἀλλὰ μὲν, ὄφρα γέροντος ἀπώσωμεν ἄγριον ἄνδρα.
 Ὡς ἔφατ'· οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσ-
 σεύς,
 ἀλλὰ παρήϊζεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδείδης δ', αὐτὸς περ ἐὼν, προμάχοισιν ἐμίχθη·
 100 στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 ὦ γέρον, ἡ μάλα δὴ σε νέοι τείρουσι μαχηταί·
 σῇ δὲ βίῃ λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει·
 104 ἡπέδανός δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 Ἀλλ' αἶψ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι,
 οἷοι Τρῳῆιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν ἠδὲ φέβεσθαι,
 108 οὐς ποτ' ἀπ' Αἰνείαν ἐλόμην, μήστῳρε φόβοιο.
 Τούτῳ μὲν θεράποντε κομείτων· τῷδε δὲ νῶϊ

83. = κατ (κατὰ) κορ. This is, says Aristotle, the least strong part of the horse's skull. — 85. Comp. lines 890, sqq. of Virg. *Æn.* x. — 86. περὶ χαλκῷ, because he was pierced with it. — 87. παρηγορίας [*the side-reins*]. Τὰς τοῦ παρηόρου ἵππου ἡνίας, τὰς παρατεύξεις, ὅ ἐστι τοῦς ἐξωθεν παρατεταμένους ἱμάντας, Sch. — 94. = μεταβαλὼν (τὰ) νῶτα, *tergum tertens*. — 95. μήτις (*timendum*) *ne quis* . . . (for fear) *lest* . . . See 1, 28. — 96. = ἀπώσωμεν. — 97, sqq. The later poets, e. g. Ovid, *Met.* xiii. 64, building upon these lines, accuse Ulysses of cowardice; but one of the Scholiasts defends him by explaining οὐδ' ἐσάκουσε, "he did not *hear* Diomédês," not "did not *listen* to him." — 99. αὐτός = *μόνος* ['by himself'], as we should say, "there being but *he*." In Aristophanes some one says: *ἔξιπε νῦν· αὐτοὶ γὰρ ἴσμεν*, "for there are only ourselves" = "we are alone." — 103. *δπάζει*: *κατόπιν ἰώκει*, Sch. See 5, 334. — 105, sqq., see 5, 221, sqq. — 108. = ἀφειλόμην, with two accus. *ποτέ* may also be said of things done a short

καὶ τοῦ μὲν ῥ' ἀφάμαρτεν· ὁ δ' ἦν
120 υἱὸν ὑπερθύμου Θηβαίου, Ἥνιοπ
ἵππων ἡνί' ἔχοντα, βάλε στῆθος
ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ
ὠκύποδες· τοῦ δ' αὖθις λύθη ψυχὴ
124 Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρ
τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενόν
κεῖσθαι· ὁ δ' ἡνίοχον μέθεπε θρασύν
ἵππῳ δευέσθην σημάντορος· αἶψα
128 Ἰφιδίδην Ἀρχεπτόλεμον θρασύν,
ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἦ
Ἐνθα κε λοιγὸς ἔην καὶ ἀμήχα
καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἡνί
132 εἰ μὴ ἄρ' ὅξυ νόησε πατὴρ ἀνδρῶν
Βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀ
κάδ δὲ πρόσθ' ἵππων Διομήδεος ἦ
δεινὴ δὲ φλόξ ὤρτο θεοῖου καιομένη
136 τῷ δ' ἵππῳ δείσαντε καταπτῆτην
Νέστορα δ' ἐκ χειρῶν φύγον ἡνία
δείσε δ' ὄγ' ἐν θυμῷ, Διομήδεα δὲ
Τυδείδῃ, ἄγε δ' αὖτε, φόβονδ' ἔχ
140 Ἥ οὐ γιγνώσκεις, ὅ τοι ἐκ Διὸς

while ago. μήστ. φ., see 5, 272.—109. Curant

- 141 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάζει,
σήμερον· ὕστερον αὐτε καὶ ἡμῖν, αἴ κ' ἐθέλῃσιν,
δώσει· ἀνὴρ δέ κεν οὔτι Διὸς νόον εἰρύσσαιτο,
144 οὐδὲ μάλ' ἴφθιμος· ἐπειὴ πολὺν φέρτερός ἐστιν.
Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης·
Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
145 Ἐκτωρ γάρ ποτε φήσει, ἐνὶ Τρώεσσ' ἀγορεύων·
Τυδεΐδης ὑπ' ἐμείο φοβεύμενος ἵκετο νῆας.
Ὡς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρῆα χθῶν.
Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
152 ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἷον ἔειπες·
εἵπερ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες,
καὶ Τρώων ἄλοχοι μεγαθύμων, ἀσπιστῶν,
156 τῶν ἐν κοινῇσι βάλες θαλεροὺς παρακοίτας.
Ὡς ἄρα φωνήσας φύγαδ' ἔτραπε μῶνυχας ἵππους
αὐτὶς ἀν' ἰωχμὸν· ἐπὶ δὲ Τρῳῆς τε καὶ Ἐκτωρ
ἦχῃ θεσπεσίῃ βέλεα στονόεντα χέοντο·
160 Τῷ δ' ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος Ἐκτωρ·
Τυδεΐδῃ, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι
ἔδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν·
νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.
164 Ἐρῶε, κακὴ γλήνη· ἐπεὶ οὐκ, εἴξαντος ἐμείο,
πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναικάς
ἄξις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.

Hector's speech. He wishes to accomplish the ruin of the Greeks.

- Ὡς φάτο· Τυδεΐδης δὲ διάνδιχα μερμήριξεν,
168 ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.

150. See 4, 182.—158. ἐπὶ (αὐτῷ) or ἐπεχέοντο αὐτῷ. The middle expresses, *sua tela in eum effuse conjiciebant*.—162. ἔδρῃ. what in Att. Greek is called προεδρία. κρέασιν. See 7, 321. πλείος, *plenus*.—163. Ἀντὶ γυναικὸς ἐγένον, Sch.—164. ἔρῶε, ἑρρίτω, "off;" "away with you" (*abi in malam rem*). ["Go, timorous girl." Cp.] At v. 239 ἑρῶν, arriving (here) to his sorrow. Hence the Lat. *errare*, and *erro* (*onis*). γλήνη is properly said of the pupil of the eye, and hence of the little image, which one sees there. Hence the word signifies, like κόρη, *pupa*, either a doll or a little girl. κακός indicates often the want of courage, fearful, timid.—166. It was useless to give an epith. to δαίμονα. The context shows sufficiently that Hector means to say κακὸν δαίμονα.

167. See 1, 189.—168. The opposite is understood: ἢ μὴ στρέψαι

ἀβλήχρ', οὐδενόςωρα· τὰ δ' οὐ
 ἵπποι δὲ ρέα τάφρον ὑπερθερέον
 180 Ἄλλ' ὅτε κεν δὴ νηυσὶν ἐπὶ γλῶ
 μνημοσύνη τις ἔπειτα πυρὸς δηῖ
 ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω
 [Ἀργείους παρὰ νηυσὶν, ἀτυζομ
 184 Ὡς εἰπὼν ἵπποισιν ἐκέκλετο
 Ξάνθε τε καὶ σύ, Πόδαργε, καὶ
 νῦν μοι τὴν κομιδὴν ἀποτίνετον
 Ἀνδρομάχη, θυγάτηρ μεγαλήτο
 188 ὑμῖν παρ' προτέροισι μελίφρονα
 [οἶνόν τ' ἐγκεράσασα πιεῖν, ὅτε
 ἦ ἐμοί, ὅς περ οἱ θαλερὸς πόσις
 Ἄλλ' ἐφομαρτεῖτον καὶ σπένδετ
 192 ἀσπίδα Νεστορέην, τῆς νῦν κλέ

καὶ μὴ μάχεσθαι.—171. See 7, 26. —178. S
 explained μηδεμιᾶς φροντίδος ἄξιος, nulla
 worth the trouble of keeping. ἄμόν, see 6,
 —182. αὐτούς, themselves; see 7, 338. T
 ing in several good MSS., and the ancients
 polation. —185. Below 19, 399, Achilles a
 his steeds, and in like manner Mezentius in
 which follows appears to arise from the c
 horses, extraordinarily employed (instead
 attack, were harnessed in pairs, two ζύγιοι

- 193 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν·
 αὐτὰρ ἂπ' ὤμοϊν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων.
 196 Εἰ τούτῳ κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
 αὐτονοῦχι νηῶν ἐπιβησέμεν ὠκείων.

Hērē, indignant at Hector's speech, proposes to Poseidōn to resist Zeus. He refuses. Agamemnon, however, inspired by the goddess, excites the Greeks by his reproaches. He supplicates Zeus, who sends him an eagle, a happy omen.

- Ὡς ἔφατ' εὐχόμενος.—Νεμέσθησε δὲ πότνια Ἥρη,
 σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον·
 200 καὶ ῥα Ποσειδάωνα, μέγαν θεόν, ἀντίον ἦ᾽δα·
 Ὡ πόποι, Ἐννοσίγαι' εὐρυσθενές, οὐδέ νυ σοὶ περ
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός;
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσιν
 204 πολλά τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 Εἶπερ γάρ κ' ἐθέλοισιν, ὅσοι Δαναοῖσιν ἄρωγοί,
 Τρῶας ἀπώσασθαι καὶ ἐρुकέμεν εὐρύοπα Ζῆν',
 αὐτοῦ κ' ἐνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ.
 208 Τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων Ἐννοσίχθων·
 Ἥρη ἀπτοεπής, ποῖον τὸν μῦθον εἶπες!
 Οὐκ ἂν ἔγωγ' ἐθέλοιμι Διὶ Κρονίῳ μάχεσθαι
 ἡμέας τοὺς ἄλλους, ἐπεὶ πολὺ φέρτερός ἐστιν.
 212 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

was made to avoid the absurdity of the literal meaning of *προτίρους ἡμῖν πυρὸν ἔθηκεν ἢ ἰμοί*, *prioribus vobis triticum apponentes quam mihi*, a construction which would seem to indicate that the same food was served to Hector and his horses. But nothing is more frequent in Greek, than to understand, in one member of a sentence, not the exact term or terms of the other member, but either a more general notion, or one more appropriate to the other terms of the second member. *Προτίρους ἡμῖν πυρὸν ἔθηκεν ἢ ἰμοί* means *ἢ ἰμοί σῖτον*: for the word *ἰμοί* prevents the supplying *πυρὸν*, and indicates that we must only take in this word the general notion of *food*, or the word *σῖτον*, a change required by *ἰμοί*.—193. *κανόνες*, two small rings or cross-bars fixed on the concave side of the shield, to hold it by. They were *ὄχανα* (fm *ἔχω*). — 197. *αὐτονοῦχι*: *αὐτῇ τῇ νευρί*, *Sch.* [as if fm *νύξ*, *νυχός*.] [*ἐπιβησέμεν* (*ἐπιβήσιν* =), *ἐπιβῆναι ποιήσιν*.]

203. Two cities of Achaia, in the Peloponnesus, celebrated as seats of an ancient worship of Poseidōn. Helicē was swallowed up by the sea two years before the battle of Leuctra, B.C. 373. Aigie has been gradually swept away by time. — 207. *αὐτοῦ*, *ibi*, i. e. in Ida. See 5, 24. — 209. *ἀπτοεπής* (according to Aristarchus), fm *ἀπτείν*. *πτοῖσθαι*, to be frightened, and *ἔπος*: *ἀπτότης*, *θρασύς ἐν τῷ*

ἢ ῥ' ἐν μεσσάτῳ ἔσκε, γεγωνόμε
 224 [ἡμὲν ἐπ' Αἴαντος κλισίης Τελα
 ἦδ' ἐπ' Ἀχιλλῆος· τοί ῥ' ἔσχατ
 εἶρυσαν, ἡνορέῃ πίσυνοι καὶ κά
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι
 228 Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχε
 πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν
 ἄς, ὀπότη' ἐν Λήμνῳ, κενεαυχέες
 ἔσθοντες κρέα πολλὰ βοῶν ὄρθ
 232 πίνοντες κρητῆρας ἐπιστεφέας
 Τρώων ἄνθ' ἑκατόν τε διηκοσίω
 στήσεσθ' ἐν πολέμῳ; νῦν δ' οὐ
 Ἔκτορος, ὅς τάχα νῆας ἐνιπρήσ
 236 Ζεῦ πάτερ, ἦ ῥά τιν' ἦδη ὑπερμ
 τῷδ' ἄτῃ ἄσας, καὶ μιν μέγα κῦ

λέγειν, intrepid in speech; 'rash in speech
 nounces the coming ἱππῶν, &c. in v. 214.
 γεν πύργον. ἐκ νηῶν [a parte navium], se
 in the direction which extends from the sh
 — 214. πλήθω, to be full, to fill itself. —
 who of himself, and before the impulsion o
 or was eager to act [rather; 'to inspirit t
 about himself.' *Buttm. Lex.* 483. Cf. 1, 600
 minds one of the *tunica purpurea* extended
 the Roman general, as a signal of battle.
 alien to this passage, and were probably tal
 ble vi. They are not found in the text of

- 238 οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμόν
 νῆϊ πολυκλήϊδι παρελθέμεν, ἐνθάδε ἑρρῶν.
 240 ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκηα,
 ἰέμενος Τροίην εὐτείχεον ἑξαλαπάξαι.
 Ἀλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἑέλδωρ·
 αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,
 244 μῆδ' οὕτω Τρώεσσιν ἑα δάμνασθαι Ἀχαιοῦς.
 Ὡς φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα·
 νεῦσε δέ οἱ λαὸν σόον ἔμμεναι, οὐδ' ἀπολέσθαι.
 Αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 248 νεβρόν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφιοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 ἐνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί.

The Greeks, at sight of the eagle, return to the charge. Teucer carries death before him. He wishes to strike Hector, who overthrows him. Ajax saves his life. Reanimated by Zeus, the Trojans drive the Greeks back to their entrenchments.

- Οἱ δ' ὥς οὖν εἶδονθ', ὅτ' ἄρ' ἐκ Διὸς ἦλυνθεν ὄρνις,
 252 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 Ἐνθ' οὐτίς πρότερος Δαναῶν, πολλῶν περ
 ἰόντων,
 εὗξατο Τυδείδαο πάρος σχέμεν ὠκείας ἵππους,
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι·
 256 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον. Ὁ μὲν φύγαδ' ἔτραπεν
 ἵππους·

6, 17.—239. See n. on 164.—240. Remark the accent, δημόν, and not δῆμον: so at 380.—246. νεῦσε = ἐπένευσε. See I, 528.—247. τελειότατος, which is found but twice (here and 24, 315) is used each time in relation to auguries. The following explanation: "the bird which gives the most definite (the most complete) auguries (ἰντελῇ σημεῖα φαίνων, ἐπιτελιστικώτατος, Sch.)," ought therefore to be preferred to the vaguer translations: "the most perfect, or largest of birds."—250. πανομφαίος: ἐπίθετον τοῦ Διός, εἰς ὃν πᾶσα ὁμῆ ἀναφίρεται, Apollon. Every presage came from Zeus; he alone granted these partial revelations of the *fatum* of his will. Apollo himself was only a prophet (προφήτης Διός), *qui profatur*, and even ὑποφήτης Διός. The words ὁμῆ and ὄσσα, which the later poets used in the sense of *voice*, have in H. no other sense than a prophetic manifestation, *omen*. ῥέζω, as in Lat., *facere* for *sacrificare*.

251. εἶδοντο, *videbant*, see 3, 154. ὅτ' = ὅτι.—252. *Fm* θρώσκω.—254. εὗξατο, could say of himself. See I, 91. We must join οὐτίς Δαναῶν and πρότερος Τυδείδαο, an idea amplified by πάρος.—

268 "Ενθ' Αἴας μὲν ὑπεξέφερεν σάκο
 παπτήνας, ἐπεὶ ἄρ' τιν' οἶστεύσας
 βεβλήκειν, ὁ μὲν αὖθι πεσῶν ἀπ
 αὐτὰρ ὁ αὖτις ἰών, πάϊς ὥς ὑπὸ
 272 εἰς Αἴανθ'· ὁ δέ μιν σάκεϊ κρύπτει
 "Ενθα τίνα πρῶτον Τρώων ἔλ
 "Ορσίλοχον μὲν πρῶτα, καὶ "Ορ
 στην,
 Δαίτορά τε Χρομίον τε καὶ ἀντίβ
 276 καὶ Πολυαιμονίδην Ἀμοπάονα κα
 πάντας ἐπασσυτέρους πέλασε χθ
 Τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρ
 τόξου ἅπο κρατεροῦ Τρώων ὀλέκ
 280 στῇ δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρ
 Τεῦκρε, φίλῃ κεφαλῇ, Τελαμῶνι
 βάλλ' οὕτως, αἶ κέν τι φύως Δαι
 πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφ
 284 καὶ σε νόθον περ ἑόντα κομίσσας
 τὸν καὶ τηλόθ' ἑόντα εὐκλείης ἐπὶ

262. See 1, 149. — 266. = ἔνατος. παλίντε
 which bends back by the tension. It is no
 this word has the later meaning : " a bow
 ways ;" *reciprocus*, as the Lat. tragedian, Acci
 268. ὑπεξέφερεν, *submovebat extrorsum*, advance
 of him, that Teneas might find room behind it.

- 286 Σοὶ δ' ἐγὼ ἐξερέω, ὥς καὶ τετελεσμενον ἔσται·
αἶ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
- 288 Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον,
πρώτῃ σοι μετ' ἐμὲ πρεσβήϊον ἐν χειρὶ θήσω,
ἢ τρίποδ', ἢ δὴ δῶω ἵππους αὐτοῖσιν ὄχεσφιν,
ἢ γυναιῖχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαῖναι.
- 292 Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύ-
μων·
Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
ὀτρύνεις; οὐ μὲν τοι, ὅση δύναμίς γε πάρεστιν,
παύομαι· ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς,
- 296 ἐκ τοῦ δὴ τόξοις δεδεγμένος ἄνδρας ἐναίρω.
Ὅκτ' ἄρ' ἐπὶ προέηκα τανυγλώχινας οὔιστους,
πάντες δ' ἐν χροῖ πῆχθεν Ἀρηϊθῶων αἰζηῶν·
τοῦτον δ' οὐ δύναμαι βαλεῖν κύνα λυσσητήρα.
- 300 Ἡ ῥά, καὶ ἄλλον οὔιστον ἀπὸ νευρῆφιν ἴαλλον
Ἐκτορος ἀντικρύ, βαλεῖν δέ ἐΐετο θυμός.
Καὶ τοῦ μὲν ῥ' ἀφάμαρθ'· ὁ δ' ἀμύμονα Γοργυθίωνα,
νῖόν ἐν Πριάμοιο, κατὰ στήθος βάλεν ἰῶ·
- 304 τὸν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ,
καλὴ Καστιάνειρα, δέμας εἰκυῖα θεῶσιν.
Μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ,
καρπῷ βοιθομένη νοτίησί τε εἰαρινῇσιν·
- 308 ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.
Τεῦκρος δ' ἄλλον οὔιστον ἀπὸ νευρῆφιν ἴαλλον
Ἐκτορος ἀντικρύ, βαλεῖν δέ ἐΐετο θυμός.
Ἀλλ' ὄγε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλ-
λων·
- 312 ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἠνιοχῆα,
ἰέμενον πόλεμόνδε, βάλε στήθος παρὰ μαζόν·
ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
- 316 Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιόχοιο·
τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταῖρον·

—285. Word for word: "cause him to mount upon glory;" i. e. "raise him to glory." We have seen a very similar phrase, 2, 234.

—296. See 4, 107. — 299. κύνα, see 1, 159. — 300. = νευρῆς. — 304. = Αἰσύμης, a town in Thrace. — 308. ἤμυσε: ἐπέκλινε, Sch. See 2, 148. Virg. has imitated this charming passage, *Æn.* ix. 435, sqq., adding a second comparison, very beautiful in itself; but, united, the comparisons spoil each other, and the passage of H. remains infinitely superior to that of the Lat. poet. — 311. Σφαλῆναι καὶ ἀπο-

τῇ ῥ' ἐπὶ οἷ μεμαῶτα βάλεν λίθῳ
 328 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χ
 στῇ δὲ γυνὴ ξριπών, τόξον δὲ οἱ
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτου
 ἀλλὰ θέων περίβη, καὶ οἱ σάκος
 332 Τὸν μὲν ἔπειθ' ὑποδύντε δύνω ἐρ
 Μηκιστύς, Ἐχίοιο παῖς, καὶ δι
 νῆας ἔπι γλαφυρὰς φερέτην βαρ
 Ἄψ δ' αὐτίς Τρώεσσιν Ὀλύμπ
 336 οἱ δ' ἰθὺς τάφροιο βαθείης ὥσαν
 Ἐκτωρ δ' ἐν πρώτοισι κίε, σθένει
 Ὡς δ' ὅτε τίς τε κύων συὸς ἀγρι
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσ
 340 ἰσχία τε γλουτούς τε, ἐλίσσόμεν
 ὥς Ἐκτωρ ὥπαζε κερηκομόωντα
 αἰὲν ἀποκτείνων τὸν ὑπίστατον·
 Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ
 344 φεύγοντες, πολλοὶ δὲ δάμεν Τρώ

τυχεῖν ἐποίησεν, Sch. — 316. See 124. — 328
 πίσω ἔλκοντα, Sch. κλείς, see 5, 146. — 328
 329. *Stetit in genu corruens* seems a contr
 expression would now be inadmissible. But
 ing is, nevertheless, founded on nature. A
 fainting, we see him at first standing (στάν
 is, so to speak the starting point of the

- 345 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισι τε κεκλόμενοι, καὶ πᾶσι θεοῖσιν
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος.
 348 Ἐκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
 Γοργοῦς ὄμματ' ἔχων ἢ βροτολογιῶν Ἄρῃος.

Hērē and Athēnē quit Olympus to help the Greeks. Zeus sends Iris to convey to them his threats. The gods being again assembled in Olympus, Zeus renews his prohibitions. Hērē claims the right to inspire the Greeks; but Zeus denounces new ills against them, until Achilles' wrath is appeased.

- Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη,
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 352 ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ
 ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;
 οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
 ἀνδρὸς ἐνὸς ῥιπῇ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς
 356 Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν.
 Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Καὶ λίην οὗτός γε μένος θυμόν τ' ὀλέσειεν,
 χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
 360 ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσιν,
 σχέλιος, αἶεν ἀλιτρός, ἐμῶν μενέων ἀπερφεύς·
 οὐδὲ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἱὸν
 τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.
 364 Ἦτοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν· αὐτὰρ ἐμὲ Ζεὺς
 τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν.
 Εἰ γὰρ ἐγὼ τάδε ἤδε' ἐνὶ φρεσὶ πευκαλίμῃσιν,
 εὐτέ μιν εἰς Αἴδαο πυλάρταο προὔπεμψεν,
 368 ἐξ Ἐρέβους ἄζοντα κύνα στυγεροῦ Αἴδαο·
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.

353. κεκαδήσομαι, Epic fut. mid., with redupl. fm κήδω, to care for (see 5, 400). — 355. ῥιπῇ, in prose φορᾷ, impetu. — 361. Τῆς ἐμῆς δυνάμειος καὶ προθυμίας ἐωλότης, Sch. The verb ἀπερφεύω, to retire, recoil, is found below, 16, 723. — 362. = τοῦτων, neut., relating to what follows, ὃ = ὅτι. In the *Heracleids* (poems celebrating the exploits of Heracles), Athēnē was represented as protecting that hero, in the same way as she assists Ulysses in H. — 366. ἦδεα = ἦδιν [οἶδα, D. 88]. πευκάλιμος was regarded by the ancients as derived fm πύκη, a point; pointed, sharp, penetrating. Buttm. considers this word as another form of πυκινός, as λευγαλέος is another form of λευγρός. — 367. πυλάρτης, fm πύλη and ἄρω (apto, junco); the gates of which shut perfectly, διὰ τὸ (adds the Schol.) μηδένα ὑποστρέφειν ἐξ ἑδον. — 368. Ἐρεβος, prop., darkness. The name of Cerberus is found

Ἡ τις καὶ Τρώων κορέει κύνας ἡδ'
380 δημῷ καὶ σάρκεσσι, πεσῶν ἐπὶ νηὶ
Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλεων
Ἡ μὲν ἐποιομένη χρυσάμπυκας ἔπειτα
Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλη
384 Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο
πέπλον μὲν κατέχευεν ἑανὸν πατρὶ
ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ
ἡ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέας
388 τεύχεσιν ἐς πόλεμον θωρήσσετο δαΐφρων
Ἔς δ' ὄχρα φλόγεα ποσὶ βήσετο·
βριθὺ, μέγα, στιβαρόν, τῷ δάμνησιν
ἥρώων, τοῖσιν τε κοτέσσεται ὀβριμώτατος
392 Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἄντομαται
δὲ πύλαι μύκον οὐρανοῦ
τῆς ἐπιτέτραπται μέγας οὐρανὸς ὅς τις
ἡμῖν ἀνακλίνει πυκινὸν νέφος ἡδ'
396 Τῇ ῥα δι' αὐτῶν κεντροηκεῖας ἔχοντες
Ζεὺς δὲ πατὴρ Ἰδθ' ἐπεὶ ἴδε, χερσὶν
Ἴριν δ' ὠτρυνε χρυσόπτερον ἄγγελον
Βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέψου
400 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα
Ὡδὲ γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον
γυιώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὥκιστα

405 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός·
 ὄφρ' εἰδῇ Γλαυκῶπις, ὅτ' ἂν ᾧ πατρὶ μάχῃται.

"Ἡρῇ δ' οὔτι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
 408 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι νοήσω.

ᾧ ἔφατ'· ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα·
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.

Πρώτῃσιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
 412 ἀντομένη κατέρυκε· Διὸς δέ σφ' ἔννεπε μῦθον·

Πῇ μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἥτορ;
 οὐκ ἔα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.

ᾧ δὲ γὰρ ἠπείλησε Κρόνου παῖς, εἰ τελέει περ·
 416 γυνώσκειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκείας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός·

420 ὄφρ' εἰδῇς, Γλαυκῶπις, ὅτ' ἂν σφῶ πατρὶ μάχῃται.
 "Ἡρῇ δ' οὔτι τόσον νεμεσίζεται οὐδὲ χολοῦται·
 αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι νοήσῃ.

Ἀλλὰ σύγ' αἰνοτάτη, κύον ἀδδῆές, εἰ ἔτεόν γε
 424 τολμήσεις Διὸς ἅντα πελώριον ἔγχος αἰεραῖ.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκεία Ἴρις·
 αὐτὰρ Ἀθηναίην "Ἡρῇ πρὸς μῦθον ἔειπεν·

ᾧ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε
 428 νῶϊ ἔω Διὸς ἅντα βροτῶν ἔνεκα πτολεμίζειν.

Τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
 ὃς κε τύχῃ· κείνος δέ, τὰ ἃ φρονέων ἐνὶ θυμῷ,
 Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.

κατάγνυμι, *confringo*.—404. δεκάτους, in this passage only, for δέκα.

—405. ἃ μάρπτῃ. *quæ corripiendo infligat or inflixerit*. See n. on 5,

504.—406. *That she may know (what she is doing), when . . .*—408.

= *εἰώθειν*. ἐγκλᾶν, *infringere*, to break, embarrass. "Nature con-

venienter dicta. Minus enim afficit animum injuria ab iis accepta,

quos semper iniquos in nos esse novimus, quam illorum a quibus

nihil tale metuebamus." *Heyne*. — 409. See 24, 77.—410. The verb

placed at the head of the line is connected with the two prepp.: *ibat*

de Idā (descendens) in Olympum, or else *καταβᾶσα τῆς Ἰδῆς ἀνέβη*

εἰς τὸν Ὀλυμπον.—411. (Ἐν) πρώταις πύλαις, for the palace of the

gods had several.—412. κατέρυκε (*τὰς θεάς*).—415. Iris doubts the

accomplishment of so cruel a threat, *εἰ τελέει (τελείσει) περ*. Aris-

tarchus however corrects, *ἢ τελείει περ*. — 423. = *ἀδείξ* (*fm δέος*,

fear). *εἰ* or *εἴς* is understood after *αἰνοτάτη*. On *κύον*, see I, 159.

This word is sometimes used in a very eulogistic sense, for instance, in

Æschylus, who calls *Clytemnestra δώματος κύνα ἰσθλὴν*.—430. τὰ

ἃ φρονέων, *quæ sua (ipseius) sunt, cogitans*, following his own judge-

440 Τῷ δὲ καὶ ἵππους μὲν λυσε κλυτὸς ἔνι
 ἄρματα δ' ἅμ' βωμοῖσι τίθει, κατὰ λῖτα·
 Αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα
 ἔζετο· τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζει·
 444 Αἶ δ' οἶαι Διὸς ἁμφὶς Ἀθηναίη τε καὶ Ἥ
 ἥσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἔρ
 αὐτὰρ ὃ ἔγνω ἧσιν ἐνὶ φρεσὶ φώνησέν τ
 Τίφθ' οὕτω τετίησθον, Ἀθηναίη τε κ
 448 οὐ μὲν θην κάμετόν γε μάχῃ ἐνὶ κυδαν
 ὀλλύσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθε
 Πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες
 οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰς ἔν' Ὀ
 452 Σφιδῶν δὲ πρὶν περ τρύμος ἔλλαβε φαί
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρ
 Ὡδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγύντε κ
 456 ἄψ' ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων
 Ὡς ἔφαθ'· αἶ δ' ἐπέμυζαν Ἀθηναίη
 πλησίαι αἶγ' ἥσθην, κακὰ δὲ Τρώεσσι μ
 Ἦτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἴπει
 460 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγ

ment.—435. ἐνώπια παμφ.: τοὺς ἐξ ἐναντίας τῶν
 διὰ τὸ φωτίζεσθαι ὑπὸ τῶν θυρῶν, Sch. We may
 sit ἐνώπῃ, face. — 436. κλισμός, a seat on which
 sit like our arm-chairs.—437. τετίησαι, w

- 461 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσήδα·
 Αἰνύτατε Κρονίδῃ, ποῖον τὸν μῦθον ἔειπες·
 εὔ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι σθένος οὐκ ἀλαπαδνόν·
 464 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 [Ἄλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺν κελεύεις·
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥτις ὀνήσει,
 468 ὥς μὴ πάντες ὄλωνται, ὀδυσσαμένοιο τεοῖο.]
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·
 Ἅϊες δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα
 ὄψαι, αἳ κ' ἐθέλῃσθα, βρωῶπις πότνια Ἥρη,
 472 ὀλλύντ' Ἀργείων πουλὸν στρατὸν αἰχμητῶν.
 Οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἔκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,
 ἥματι τῷ, ὅτ' ἂν οἳ μὲν ἐπὶ πρύμνῃσι μάχωνται,
 476 στείνειν ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο θανόντος.
 Ὡς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νεΐατα πείραθ' ἴκηαι
 γαίης καὶ πόντοιο, ἴν' Ἰαπετός τε Κρόνος τε
 480 ἡμενοι οὔτ' αὐγῆς Ὑπερίονος Ἡελίοιο

20, sqq.—466—468 are not found in the best MSS. — 470. ἡοῦς : ἔωθεν, ὄρθον, τῇ ἐπιούσῃ ἡμέρᾳ, Sch.—474. = ὄρθαι, perf. infin. of ὄρω = ὄρνυμι, excitasse. — 475, 476. These lines were cut out by the ancient critics, as not relating exactly the event which was to be accomplished : Patroclus, in fact, was not killed 'in the narrow space' (στεῖνος) of the battle fought to save the vessels. I think, however, that this circumstance is in favour of the authenticity of the passage. An interpolation would perhaps have violated the Homeric style, but it would have conformed to the fable of the *Iliad*. The words οἳ μὲν, not followed by οἳ δέ, appear to indicate that Zeus wished at first to enter more into detail, but stopped himself, adding only, beside the order of events, περὶ Πατρόκλοιο θανόντος. I have therefore removed the brackets employed in other editions.—477. See I, 160.—478, sqq. We have seen (2, 755) that the oath by the Styx was for the gods themselves a redoubtable bond. What Zeus says pertains, no doubt, to the same idea. "I care not," says he, "for thy wrath, though thou shouldst go to hell (to seek the means to make me bend)." In speaking of hell, he does not fail to remind Hérès that it is the sad abode of the Titans (Κρόνος, Saturn), and of their family; that he precipitated them thither to punish them for attempting to dethrone him.—480. Ὑπερίων, son of heaven and earth (Οὐρανοῦ καὶ Γαίης), father of Helios, who is called Ὑπεριονίδης, *Od.* 12, 176. After the Titan Hyperion had been cast into Tartarus, they gave his name to his son Helios, e. g. 19, 398. Some, however, regard in this case Ὑπερίων as a euphonic contrac-

Ἐν δ' ἔπεσ' Ὀκεανῷ λαμπρὸν φά
 ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρ
 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος
 488 ἀσπασίη, τρίλλιστος, ἐπήλυθε νύ
 Τρώων αὐτ' ἀγορὴν ποιήσατο
 νόσφι νεῶν ἀγαγὼν ποταμῷ ἔπι
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαί
 492 Ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθό
 τόν ῥ' Ἔκτωρ ἀγόρευε, Διὶ φίλος
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δ'
 αἰχιμὴ χαλκείη, περὶ δὲ χρύσεος
 496 τῷ ὄγ' ἐρείσάμενος ἔπεα Τρώεσσι
 Κέκλυτέ μεν, Τρῶες καὶ Δάρδ
 νῦν ἐφάμην, νῆας τ' ὀλέσας καὶ π
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἦν
 500 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐ
 Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θ
 Ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυ
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ κα
 504 λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισ
 ἐκ πόλιος δ' ἄξασθε βόας καὶ ἵφι
 καρπαλίμως, οἶνον δὲ μελίφρονα
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα

- 508 ὥς κεν παννύχιοι μέσφ' ἡοῦς ἡριγενείης
καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη'
μήπως καὶ διὰ νύκτα κερηκομόωντες Ἀχαιοὶ
φεύγειν ὁρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.
- 512 Μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι
ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,
βλήμενος ἢ ἰῶ, ἢ ἔγχει ὀξυόεντι,
νηὸς ἐπιθρώσκων· ἵνα τις στυγέρῃ καὶ ἄλλος,
- 516 Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
Κήρυκες δ' ἀνὰ ἄστυ Διὶ φίλοι ἀγγελλόντων,
παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
λέξασθαι περὶ ἄστυ θεοδμήτων ἐπὶ πύργων·
- 520 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη
πῦρ μέγα καίωντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
μὴ λόχος εἰσελθῇσι πόλιν, λαῶν ἀπέοντων.
ᾧ δ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·
- 524 μῦθος δ', ὃς μὲν νῦν ὑγίης, εἰρημένος ἔστω·
τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω.
Εὐχομαι ἐλπίόμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν
ἔξελαάν ἐνθὲνδε κύνας Κηρεσσιφορήτους
- 528 [οὓς Κῆρες φορέουσι μελαινάων ἐπὶ νηῶν].
Ἄλλ' ἦτοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτοὺς,
πρῶτ' δ' ὑπιοῖοι σὺν τεύχεσι θωρηχθέντες,
νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.
- 532 Εἴσομαι, εἴ κέ μ' ὁ Τυδείδης κρατερὸς Διομήδης

ἐκ μεγάρων, sc. ἄξασθαι. λέγεσθαι, to collect. — 508. μέσφα, Ionic for μέγαρα. — 509. πυρὰ, pl. of πῦρ [in the sense of *watch-fires*, and as if of 2nd decl.]. — 512. ἀσπουδί, without great trouble. — 513. βέλος, the cause for the effect: it means, the blow, the wound. πέσσειν means *fovere*, i. e. to nourish, or digest; but not *fovere* in the phrase *fovere vulnus*, to dress a wound. Such an explanation (which the Greek word does not admit) would destroy the biting sarcasm of the verb. It is nearly as if we said in English: "let each of them carry off home (οἴκοθι) a remembrance of you, to digest it there as he best can." — 517. = ἀγγελλέωσαν, *nunciantes*. Similarly καίωντων, 521. — 518. We ought probably to take πολιοκροτάφους literally, "whose temples are growing grey." θεοδμήτων, see 7, 452, sqq. — 522. λαοί, *iri*, those between the παῖδες πρωθήβας and the γέροντες πολιοκροτάφοι, those comprehended in what the Latins called *militaires ætas*. — 524. ὑγίης, like *sanus* [sound: "the advice is wholesome," *Op.*], reasonable, sensible, altogether proper to the occasion. The translation 'salutary' may lead to a false idea of the Greek word. — 527. Τοὺς ὑπὸ ἡμαρμίνης ἡγμένους, *Sch.*, or rather, *iniquo fato adfectos*. The following line owes its origin to a gloss. — 530. ὑπιοῖοι, as in Lat. *matutini*; in Virg. *Aeneas sese matulinus agebat*,

The Trojans sacrifice to the gods, who reject them then go to rest in the midst of the fires, which and the country.

ὣς ἔκτωρ ἀγόρευ· ἐπὶ δὲ Τρῶν
Οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ
544 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷ
ἐκ πόλιος δ' ἄξαντο βόας καὶ ἵφια
καρπαλίμως· οἶνον δὲ μελίφρονα ο
σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πο
548 Ἴερδον δ' ἀθανάτοισι τελέσσας ἐκ
Κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον ο
ἠδεῖαν· τῆς δ' οὔτι θεοὶ μάκαρες δα
οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθ
552 καὶ Πρίαμος καὶ λαὸς ἐϋμελίῳ Πρ
Οἱ δέ, μέγα φρονέοντες, ἐπὶ πτολ
εἶατο παννύχιοι· πυρὰ δέ σφισι καίε
ὣς δ' ὅτ' ἐν οὐρανῷ ἄστρο φαινήν
556 φαίνεται ἄριπρεπέα, ὅτε τ' ἐπλετο νῆι
[ἐκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρῶ
καὶ νάπαι· οὐρανόθεν ἄρ' ὑπερρᾶγη
πάντα δέ τ' εἶδεται ἄστρο· γέγη
ποιμήν·
560 τόσσα μεσηγνὺ νεῶν ἠδὲ Ξάνθοιο ῥο

for mane. From adverbs of time the Greeks oft
—531. = ἐγείσσωμεν. — 535. διακινύσεται. Ημεῖς

- 561 Τρώων καιοντων, πυρὰ φαίνεται Ἰλιόθι πρό.
 Χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο· παρ δὲ ἐκάστῳ
 εἶατο πεντήκοντα, σέλα πυρὸς αἰθομένοιο.
 564 Ἴπποι δὲ κριὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,
 ἑσταότες παρ' ὄχεσφιν, ἐϋθρόνον Ἡῶ μίμνον.

we shall do well to omit them in translating.—“The comparison of a calm and silent night, with those fires, which the Trojans have lighted, which are presently to spread trouble in the soul of Agamemnon, shepherd of the people, is one of these sublime beauties, which one feels even through the thick veils of our translations. This touching thought gives rise to the sweetest melancholy by the natural opposition between the peacefulness of the plains and the tumult of war.” *Dugas Month.* — 561. See the explanation of this line in the nn. on 3, 3.—564. See 5, 196.

The Greeks are in consternation. Agamemnon's assembly, and proposes to the chiefs to return to the ships. Diomédès opposes this. Nestor advises to adjourn till the end of the evening's repast. The guard is posted, and the repast prepared.

Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον·
 θεσπεσίη ἔχε φύζα, φόβου κρυνόεντο·
 πένθεϊ δ' ἀτλήτῳ βεβολήατο πάντες·
 4 Ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰ
 Βορέης καὶ Ζέφυρος, τῷτε Θρήκηθεν
 ἔλθοντ' ἐξαπίνης· ἄμυδις δέ τε κύμα
 κορθύεται· πολλὸν δὲ παρέξ ἄλα φῦ
 8 ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσι· Ἀχ
 Ἄτρεϊδης δ', ἄχεϊ μέγαλ' ἄβροχ' ἔβροχ'·
 φοῖτα κηρύκεσσι λιγυφθόγγοισι κελαι
 κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα·
 12 μὴδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι·
 Ἰζὼν δ' εἰν ἀγορῇ τετιηότες· ἂν δ' ἴ

3. βεβολήατο (βεβόληντο) is in H. always τ and torments of the mind; βεβλήατο for the τρι which assail the body. The root of this family of in βίλος. BEA, whence (βίβολα) βεβόλημαι. — measure of the verse, that the Ionian form Βορέη approached by the pronunciation Βορόης (Βορόη

- 14 ἴστατο δακρυχέων, ὥστε κρήνη μελάνυδρος,
 ἦτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ·
 16 ὥς ὁ βαρυστενάχων ἔπε' Ἀργείοισι μετηύδα·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδθησε βαρεῖν·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 20 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 Οὕτω πον Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 24 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 ἡδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθόμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 28 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγνιαν.
 ὦς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Δῆν δ' ἄνεω ἦσαν τετιηότες νῆες Ἀχαιῶν·
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 32 Ἀτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἣ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μήτι χολωθῆς.
 Ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν,
 φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα
 36 ἴσας Ἀργείων ἡμῖν νέοι ἡδὲ γέροντες.
 Σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων·
 ἀλκὴν δ' οὗτοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 40 Δαιμόνι, οὕτω πον μάλα ἔλπει νῆας Ἀχαιῶν
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις·
 εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 44 ἐστάσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.
 Ἄλλ' ἄλλοι μενέουσι κερηκομόωντες Ἀχαιοί,

13. See 8, 437.—14. μελάνυδρος, from the effect which the depth produces on the sight, for βαθύς. — 15. αἰγίλιψ πέτρα, a very high, precipitous rock, on which even the goats (which love to pasture on heights) do not mount; "abandoned by goats," = unvisited, inaccessible: hence lofty, steep. — 18, sqq., see 2, 111—118, and 139—141. — 33. See 2, 73. — 34. πρῶτον, ante. Diomédès recalls the speech of Agamemnon, 5, 370, sqq.—37. Ἐν διὰ, ἀνά, δίχα, lit. "by-in-two," "in two distinct ways." [διγρημένως τοῖν δυοῖν ἕτερον, οὐχὶ ἐκάτερον. Sch.] — 40. ἔλπομαι, has often the extended sense of "to presume, think." — 43. = πάρεστι, adest, patet tibi etc. —

οὔτις τοι τὸν μῦθον ὀνόσσειται, ὅσσοι Ἄρ
 56 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μῦθ
 Ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς
 ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βί
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔει
 60 Ἄλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὐχόμ
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μ
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνω
 Ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκεί
 64 ὃς πολέμου ἔραται ἐπιδημίον, ὀκρουέοντος
 Ἄλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελε
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος
 68 Κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύει

46. εἰ δὲ καὶ αὐτοί, sc. βούλονται. Supply after ver
 θυμὸς ἐπέσσεται. — 47. *Abeunto*. — 48. τέκμων, see
 thought, and even the movement of the sentence, has
 imitated by Racine: *Iphigénie*, act. i. sc. 2: Et qu
 enfin il faudrait l'assiéger, Patrocle et moi, seigneur, ne
 venger." *Dugas Montb.*—55. ὀνόσσ., see 4, 539.—56. ἰ
 τία σοι ἐρεῖ, *Sch.* In prose, the compound ἔμπολιν is
 58. βάζειν τι τινά, "to tell anything to any one." Th
 is that of διδάσκειν τινά τι, *docere aliquem aliquid*.—61
 ελεῦσομαι. The same 19, 186: ἐν μοίρῃ γὰρ πάντα δι
 ἔλεξας. Bth. compares to this word the German *ver
 (Anliegend to go through in the same sense) "pass in*

- 70 Δαίννυ δαῖτα γέρονσιν· ἔοικέ τοι, οὔτοι ἀεικές.
 Πλεῖαί τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν
 72 ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
 πᾶσά τοι ἐσθ' ὑποδεξίῃ· πολέεσσι δ' ἀνάσσεις.
 Πολλῶν δ' ἀγρομένων, τῷ πείσειαι ὅς κεν ἀρίστην
 βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς
 76 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν;
 νῦξ δ' ἦδ' ἡε διαρραΐσει στρατὸν ἡε σώσει.
 Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν, ἦδ'
 ἐπίθοντο.
 80 Ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἰσσεύοντο,
 ἀμφὶ τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
 ἦδ' ἀμφ' Ἀσκάλαφον, καὶ Ἰάλμενον, υἱὰς Ἀρηος,
 ἀμφὶ τε Μηριόνην, Ἀφαρῆά τε Δηίπυρόν τε,
 84 ἦδ' ἀμφὶ Κρείοντος υἱόν, Λυκομήδεα δῖον.
 Ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστω
 κούροι ἅμα στείχον, δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καὶ δὲ μέσον τάφρου καὶ τείχεος ἴξον ἰόντες·
 88 ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρυπον ἕκαστος.

After the repast, Nestor proposes to appease the wrath of Achilles. Agamemnon acknowledges his fault in offending that hero, and enumerates the presents he will offer to conciliate him. Nestor names Phoenix, Ajax, and Ulysses to be sent to him. They all offer their prayers, and the deputies depart.

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἤγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα.
 Οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.

δαίνυσθαι δαῖτα, to make a repast. — 72. ἡμάτιαι, see 8, 530. The ancient fertility of the vineyards of Thrace is attested by the fables of Dionysus, part of which have Thrace for their theatre. The Maronean wine, with which Ulysses intoxicated the Cyclops, came from Thrace. — 73. ὑποδεξίῃ (subst. fm ὑποδέχομαι), reception, the act of receiving, treating any one. *Omnis tibi est exceptio* means, "all the means of reception;" *omnis ad excipiendum apparatus*. πολέεσσι, fm πολέες. — 74. Aor. 2 of ἀγείρω. — 75. χρεὼ with the same construction as χρή, 7, 109, the *accus.* of the person, and *gen.* of the thing. H. says oftener ἰκάνει με χρεῖώ τινος, and it seems that from this construction the *accus.* has passed to this also, ἐμὲ δὲ χρεῖώ γίνεται νηός (Od. 4, 634), or, οὐδέ μιν χρεῖώ ἔσται τυμβοχοῆς, 21. 322. — 77. Terence: *hoc aliud est quod gaudeamus*. — 81, sqq. ἀμφὶ = οἱ ἀμφὶ . . ., the heroes named with their suite, the soldiers they command, ἑκατὸν κούροι, ver. 85.

89. γέροντας, see 2, 21. — 97. σύ μοι καὶ ἀρχὴ καὶ τέλος ἴση τῶν

- κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἕξεται ὅ
 Αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι
 104 Οὐ γάρ τις νόον ἄλλος ἀμείνονα
 οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἡδ' ἔτι
 ἕξετι τοῦ, ὅτε, Διογενὲς, Βρισηίδα
 χωομένου Ἀχιλῆος ἔβης κλισίῃθε
 108 οὔτι καθ' ἡμέτερόν γε νόον· Μάλλ'
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σὼ μεγα
 εἷζας, ἄνδρα φέριστον, ὃν ἀθάνατοι
 ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας.
 112 φραζώμεσθ', ὥς κέν μιν ἀρεσσάμεν
 δώροισιν τ' ἀγανοῖσιν ἔπεσσί τε με
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν
 116 ὦ γέρον, οὔτι ψεῦδος ἐμὰς ἄτας κ
 Ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι· ὁ
 λαῶν ἐστὶν ἀνὴρ, ὅντε Ζεὺς κῆρι φ
 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λ
 Ἀλλ' ἐπεὶ Ἀασάμην, φρεσὶ λευγαλ
 120 ἄψ ἐθέλω ἀρέσαι δόμεναί τ' ἀπερεί
 Ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ

λόγων, Sch. *A te principium, tibi desinet*, Virg.
 see 1, 353. — 99. *θέμιστας, jura*. We should s
 100. *πῶς, super se nos* (scilicet) *ἐπὶ τοῖς πόσιν*

- 122 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
αἰθωνας δὲ λιβητας εἰκόσι, δώδεκα δ' ἵππους
124 πηγούς, ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
Οὐ κεν ἀλήϊος εἴη ἀνὴρ, ὃ τόσσα γένοιτο,
οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
128 Δώσω δ' ἐπτα γυναῖκας, ἀμύμονα ἔργ' εἰδυίας,
Λεσβίδας, ἁς, ὅτε Λέσβου ἐνκτιμένην ἔλεν αὐτός,
ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν.
Τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἣν τότ' ἀπηύρων
132 κόρην Βρισηὸς καὶ ἐπὶ μέγαν ὕρκον ὁμοῦμαι,
μήποτε τῆς εὐνῆς ἐπιβήμεναι ἥδὲ μιγῆναι,
ἣ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἥδὲ γυναικῶν.

ἀασάμην: ἀτῆ περιέπεισον, Sch. See 2, 111. — 122, sqq. This long enumeration of the gifts which Agamemnon makes to Achilles is imitated by Virg. *Æn.* ix. 263—274, and by Ovid, *Heroides* iii. v. 35, seq. Athenæus (bk i. p. 11) gives a very precise explanation of the words ἀπύρους τρίποδας. "Anciently," says he, "there were two kinds of tripods, both of which were called cauldrons (λίβητας), the one, which were meant to be placed on the fire, were the vessels in which they heated the water for the baths. It is of this kind of tripod that Æschylus speaks in this line: *the domestic tripod always placed upon the fire received it.* The other were called bowls (κρατήρ), which are those of which H. speaks: *seven tripods not destined for the fire (ἀπύρους).* In these they mixed their wine." "Thus τρίπους ἀπυρός must not be translated by a *new tripod, which has not yet been on the fire*, but by a *tripod not destined for the fire.*" Dugas Month. We have seen τάλαντα, 7, 69, in the sense of "balance;" here, it is a certain weight, *decem pondo auri*, of which we have no datum to fix the value.—124. πηγούς: εὐπαγεῖς, εὐτραφεῖς, Sch. Firm, well-nurtured, vigorous. The end of the line has been considered to present an intolerable tautology, and Dugas Month. allowed himself to be led away by Payne Knight to condemn the whole verse. Certainly, if we translate "victors in the race, and which with their nimble feet have carried off prizes," the tautology is evident: but ἀθλοφόροι does not mean "victors in the race." It is the denomination of a species of horses, horses destined and trained to carry off prizes in the race. We must therefore translate: "twelve race-horses which have carried off prizes." The proof, that this explanation is the true one, is found in 11, 699: ἀθλοφόροι ἵπποι, ἐλθόντες μετ' αἰθλα (proceeding to the race-course). Περὶ τρίποδος γὰρ ἐμελλόν θεύσι σθαι, "they were going to run for the prize of a tripod," but they were not the less on that account ἀθλοφόροι.—125. ἀλήϊος, without goods, lackland; fm λήϊον, fruit-growing land, or fm λῆϊς, cattle (see 11, 677).—129. αὐτός, Achilles; see below, v. 328, sqq., 660, sqq. We have already seen that the commander-in-chief, even though absent, had a share in the booty of every expedition.—132. Aristarchus corrected κόρη, uselessly; for the attraction, in like

144 Τρεῖς δὲ μοί εἰσι θυγατρὲς ἐνὶ μέλει
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδά-
 τῶν ἣν κ' ἐθέλῃσι φίλην ἀνάεδνα
 πρὸς οἶκον Πηλεΐδος· ἐγὼ δ' ἐπὶ μὲν
 148 πολλὰ μάλ', ὅσσ' οὐπω τις εἴῃ ἐπέ-
 'Επτά δέ οἱ δώσω εὐναιόμενα πτο-
 Καρδαμύλην, Ἐνόπην τε καὶ Ἴρη-
 Φηράς τε Ζαθείας ἥδ' Ἀνθειαν βα-
 152 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμύ-
 Πᾶσαι δ' ἐγγυὲς ἀλός, νέεσθαι Πύλο-
 ἐν δ' ἄνδρες ναίουσι πολὺρῥηνες,
 οἳ κέ ἐ δωτίνῃσι θεὸν ὥς τιμήσουσι

cases, has nothing irregular. — 135. *ὅτε αὖτε* at
 where *δε* alone. Hence *autem*. — 137. *νήα νη*
impleto. — 138. *εἰσελθών*, sc. τὸ ἄστυ, *Trojum*
 2, 681. *οὐθαρ ἀρούρης*, lit., the udder of the
 the land. The Lat. poets have said in like
 143. *τηλ*. See 3, 175. *θαλία*, prop., the flower
læta abundantia. — 145. The poets differ gr
 and names of Agamemnon's daughters. I sl
 Iphianassa is no other than Iphigenia; and
 themselves say, H. does not know the fable of
 genia in Aulis. Lucretius, in the beautiful ac
 sacrifice, uses even the Homeric name (1, 85
 pacto Triviai virginis aram *Iphianassæo* turp
 Ductores Danaum delectei, prima virorum."
 name of the presents they made to the relatives

- 156 καὶ οἱ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 Ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
 Δμηθήτω· Ἀΐδης τοι ἀμείλιχος ἢδ' ἀδάμαστος·
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων·
 160 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι,
 ἢδ' ὅσσον γενεῇ προγενέστερος εὐχομαι εἶναι.
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότη Νέστωρ·
 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνον,
 164 δῶρα μὲν οὐκέτ' ὄνοστα διδοῖς Ἀχιλλῇ ἄνακτι·
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα
 ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.
 Εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι· οἳ δὲ πιθέσθων.
 168 Φοῖνιξ μὲν πρώτιστα, Διὶ φίλος, ἡγησάσθω·
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
 κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων.
 Φέρετε δὲ χερσὶν ὕδωρ, εὐφημῆσαί τε κέλεσθε,
 172 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἳ κ' ἐλέησῃ.
 Ὡς φάτο· τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπεν.
 Αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο·
 176 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 Αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιὼν θ' ὅσον ἤθελε θυμός,
 ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνονός Ἀτρεΐδαο.
 Τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότη Νέστωρ,
 180 δεινδύλλων ἐς ἕκαστον, Ὀδυσσῆϊ δὲ μάλιστα,
 πειρᾶν, ὥς πεπίθαιεν ἀμύμονα Πηλεΐωνα.

6, 194, sqq., and Od. 11, 184, sqq. — 156. λιπαρὰς θέμιστας, word for word, "fat duties," i. e. rich tributes, plentiful revenues. — 157. = μεταλλήξαντι, with this double shade: causing to cease, and reforming (correcting) his anger. — 158. δαμασθήτω: τουτέστι, πρῶτος καὶ ἐπιεικής γινίσθω, Sch. A metaphor borrowed from the horse. — 160. Fm ἐπίοψομαι, 2 aor. act. with middle sig.: *se subijcito, submittito (miki), coedito, ὑπειξάτω* (Sch.). — 164. οὐκέτ' ὄνοστα: οὐ μεμπτά, Sch. *Neutiquam aspernanda*, for *splendidissima*. See 1, 330. — 165. = ὀτρύνωμεν. — 167. ἐπιόψομαι, *inspiciam, prospectiam*, nearly in the sig. of the English, "I'll see to it," which is less than, "I'll provide for it." Od. 2, 292: εἰσὶ δὲ νῆες . . . τῶν μέντοι ἐγὼν ἐπιόψομαι ἥτις ἀρίστη. — 168. Phoenix had been charged with the education of Achilles, τροφίτης ἦν or παιδαγωγός Ἀχιλλεύς. See 448, sqq. — 171. = φέρετε, *ferre*. Before prayer they performed an ablution. — 173. Fm ἤδω (ἀνδάνω), *placitum*, an intrans. sig. of the 2 perf. — 175, sqq., see 1, 470, sqq., and the nn. — 180. δεινδύλλειν, to cast the eyes from side to side, regard alternately, περιβλέπω.

τὸν δ' εὐρον φρένα τερπόμενον φόρμι
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγόν
 188 τὴν ἄρει' ἐξ ἐνάρων, πόλιν Ἡετίωνος
 τῇ ὅγε θυμὸν ἔτερπεν, αἶδε δ' ἄρα κλ
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο
 δέγμενος Αἰακίδην, ὅποτε λήξειεν αἶε
 192 Τὼ δὲ βᾶτην προτέρω, ἠγείτο δὲ δῖος
 στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνέ
 λεύς,
 αὐτῇ σὺν φόρμιγγι, λιπῶν ἔδος, ἐνθα
 ὥς δ' αὐτῶς Πάτροκλος, ἐπεὶ ἶδε φῶτ
 196 Τὼ καὶ δεικνύμενος προσέφη πόδας ὦ

182. We must not think that the dual is put here
 following lines for the plural. Although we have
 H.'s mind is principally occupied with the two de
 cian army (in Lat. *oratores*), Ajax and Ulysses. Pl
 panied them to lend them a kind of moral support
 τῷ τὴν γῆν ὀχοῦντι, ὃ ἐστὶ βασιλεύοντι. 'Επὶ θα
 κεν (*stabilita est*) ἡ γῆ, Sch.; an idea which is also
 Scripture: "He hath founded it upon the seas,
 upon the floods." *Ps.* 24, 2. 'Ενν., see 8, 440. —
 the cross-bar which unites the two arms of the
 the pegs were attached. According to the fable
 Chiron had taught Achilles music. In a poem att
 Achilles is represented as playing the lyre to c
 heart. Artists have often represented this bea
 terrible warrior playing the lyre. — 188. ἄρετο, 2

- 197 Χαίρετον· ἢ φίλοι ἄνδρες ἰκάνετον· ἢ τι μάλα χρεώ·
οἱ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστων.
Ὡς ἄρα φωνήσας προτέρῳ ἄγε δῖος Ἀχιλλεύς.
200 Εἴσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν·
αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα·
Μεῖζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα·
ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστω.
204 Οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.
Ὡς φάτο· Πατρόκλος δὲ φίλῳ ἐπεπέθεθ' ἑταίρῳ.
Αὐτὰρ ὅγε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
ἐν δ' ἄρα νῶτον ἔθηκ' οἷος καὶ πίονος αἰγός,
208 ἐν δὲ σὺς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.
Τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλ-
λεύς·
καὶ τὰ μὲν εὖ μίστυλλε καὶ ἄμφ' ὀβελοῖσιν ἔπειρεν·
πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.
212 Αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,
ἀνθρακιὴν στορέσας ὀβελοὺς ἐφύπερθε τάνυσσεν·
πάσσε δ' ἄλῳς θείοιο, κρατεντῶν ἐπαείρας.
Αὐτὰρ ἐπεὶ ῥ' ὥπτησε καὶ εἰν ἑλεοῖσιν ἔχευεν,

vos, advancing his hand like a person who wishes to point out any thing to another; i. e. giving them his hand, in prose *δειξιόν-μενος*. This meaning of *δεικνυσθαι*, "to extend the hand," which is preserved in some passages of H., appears to be the primitive sig., whence that of "to show."—197. The words *ἢ τι μάλα (χρεώ =) χρεώ* (sc. *ἵστι*), "it is doubtless a great necessity [= 'some urgent case,' Cp.] (which brings you)," form a parenthesis. — 203. *ζωρό-τερον*, in prose *ἀκρατότερον*, *meracius* (*vinum*). Achilles orders him to prepare for them a stronger mixture of wine, than for himself. Plutarch discusses this passage at length in his *Symposiac Questions*, bk v. qu. 4.—204. *οἱ*, as always, = *οὔτοι*.—206. *κρεῖον* (fm *κρίας*), lit. a dresser or tray, a table to prepare (serve) victuals on. Instead of "near the fire," H. says *ἐν πυρὸς αὐγῇ*, in *splendore ignis*, because the fire would light this table. — 207. *νῶτον*, [back or chine] the choice part of the beast. See 7, 321. After *καὶ* we must repeat *νῶτον*.—208. *σὺς σιάλος*, and sometimes *σίαλος* alone, "a fat pig." *θάλλειν*, to flourish, and its derivatives, have often in H. the meta- phorical sense of abundance. — 210. See 1, 465. — 213. *ὀβελοὺς ἐτάνυσσεν*, put lengthwise, or put long spits; see 1, 486. — 214. In later times they called *κρατεντήρια* the crooks or hand-iron which held and turned the spit; but in H., we must understand (as Aristarchus observes) *κρατενταί*, stones on which Patroclus rested the spits. Derived fm *κραίω* in the sense of, *to hold*. The epith. *divine* given to salt, arises from this, that on account of its various properties, it was regarded as a sacred substance, as well as the elements. This passage also has been treated of by Plutarch, in the

Χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἴσης ο
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδ
 ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικ
 228 δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔρ
 ἀλλὰ λίην μέγα πῆμα, Διοτρεφές, εἰς
 δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολ
 νῆας εὖσσέλμους, εἰ μὴ σύγῃ δύσειαι ἀ
 232 Ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔ
 Τρῶες ὑπέρθυμοι τηλέκλητοί τ' ἐπικοί
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν,
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν π
 236 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα
 ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλ
 μαίνεται ἐκπάγλως, πίσυνος Δίῃ, οὐδέ
 ἀνέρας οὐδὲ θεοὺς· κρατερὴ δέ ἐλύσσε
 240 Ἀρᾶται δὲ τάχιστα φανήμεναι Ἡῶ δὲ
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρ

book above cited, qu. 10. — 215. *ἐλεός*, a kitchen
 already seen *χίω* applied metaphorically to dry
 6, 147, *φύλλα ἄνεμος χαμάδις χίει*. — 219. See 24, 5,
 the parts of the victim consecrated to the gods, the
ἄργματα, Od. 14, 446. — 224. *δεῖδεκτο* has been e
 4. — 225, sqq. See the developments, full of taste,
 made of these three speeches of Ulysses, Phoenix,
des Etudes, vol. i. p. 448, sqq. *ἐπιδενεῖς* (fm *ἐπιδεν*)

- 242 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός· αὐτὰρ Ἀχαιοὺς
 δηώσειν παρὰ τῇσιν, ὀρινομένους ὑπὸ καπνοῦ.
 244 Ταῦτ' αἰνῶς δεῖδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί· ἡμῖν δὲ δὴ αἵσιμον εἶη
 φθίσθαι ἐπὶ Τροίῃ, ἐκὰς Ἄργεος ἵπποβότοιο.
 Ἄλλ' ἄνα, εἰ μέμονάς γε, καὶ ὄψέ περ, νῆας Ἀχαιῶν
 248 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 Αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται· οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὔρεϊν· ἀλλὰ πολὺ πρὶν
 φράζειν, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 252 ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν·
 τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ', αἱ κ' ἐθέλωσι· σὺ δὲ μεγαλήτορα θυμὸν
 256 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.
 ὦς ἐπέτελλ' ὁ γέρων· σὺ δὲ λήθεται. Ἄλλ' ἔτι καὶ
 νῦν
 260 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 Εἰ δέ, σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 264 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
 πηγούς, ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 Οὐ κεν ἀλήϊος εἶη ἀνὴρ, ὃς τόσσα γένοιτο,
 268 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσος Ἀγαμέμνωνος ἵπποι ἀέθλια ποσσὶν ἄροντο.

have taken a firm resolution (Lat. *stat animus*);" and when it is a hostile resolution, "to threaten." *κόρυμβα*, in prose *ἀκροστόλια*. The sterns were turned towards the city, the prows towards the sea. —242. On the gen. *πυρός*, see 2, 415. —244. *ταῦτα*, *ideo*. —245. *αἵσιμον*: *πιπρωμένον*, *εἰμαρμένον*, Sch. *Fatale*, fm *αἶσα*, *fatum*. —247. *ἄνα* = *ἀνάστηθι*, *surge*; as in English, *up!* and in French, *sus!* *μέμονας*, see 24, 657. —248. We might have joined *τειρομένους ὑπὸ Τρώων ἐρύεσθαι ὀρυμαγδοῦ*, but line 17, 224, *Τρώων ἀλόχους ῥύοισθε ὑπ' Ἀχαιῶν*, proves that we must hold to the sequence of the words in the text, *ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ*, to withdraw them from *under* the tumult (the tumultuous attack which oppresses them). This use of *ὑπὸ* answers to that with the dat. *ἐδάμῃ ὑπὸ Τρωσιν*, he was vanquished *under* (by) the Trojans. —249. *οὐδέ τι μῆχος*, in prose *ἀμηχανόν ἐστι*. —252. See 6, 55. —261. See v. 151. —262. *εἰ*

ἄστυ μέγα Πριάμοιο θεοὶ δώσω' ἀ-
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηή-
 280 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδῶν
 Τρωϊάδας δὲ γυναῖκας εἰκοσιν αὖ-
 αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλιπ-
 Εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκό-
 284 γαμβρός κεν οἱ ἔοις· τίσει δέ σε Ἴδ-
 ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἐν-
 Τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγά-
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιά-
 288 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδναι
 πρὸς οἶκον Πηλῆος· ὃ δ' αὖτ' ἐπὶ
 πολλὰ μάλ', ὅσσ' οὐπω τις ἔῃ ἐπέδ-
 Ἑπτὰ δέ τοι δώσει εὐναιόμενα πτολ-
 292 Καρδαμύλην, Ἐνόπην τε καὶ Ἴρην
 Φηράς τε Ζαθείας ἥδ' Ἀνθειαν βαθ-
 καλήν τ' Αἴπειαν καὶ Πάδασον ἀμπ-
 Πᾶσαι δ' ἐγγὺς ἁλός, νέεσθαι Πύλοι-
 296 ἐν δ' ἄνδρες ναίουσι πολὺ ῥῆνες, τ-
 οἷ κέ σε δωτίνησι θεὸν ὥς τιμήσουσ-
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέ-
 Ταῦτά κε τοι τελέσειε μεταλλάξαντι-
 300 Εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο
 αὐτὸς καὶ τοῦ δῶρα· σὺ δ' ἄλλους τ-
 τεύχεσιν ἐλπίσας

305 λύσσαν ἔχων ὀλοήν· ἐπεὶ οὐτινά φησιν ὁμοῖον
οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν.

The answer of Achilles to Ulysses. "Achilles is inflexible; he will not serve the ungrateful; without interest in the war, he alone is deprived of recompense. And who has done more than he? Achilles renounces battles; he will none of their presents. The wrong lives in his heart. Glory touches him no longer. It is repose that he desires, and he will return to seek it by his own fireside. Troy shall not perish. If Phoenix consents, let him follow him."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

- 308 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
ἤπερ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται·
ὥς μή μοι τρῦζῃτε παρήμενοι ἄλλοθεν ἄλλος.
312 Ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν,
ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ.
Αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα·
οὐτ' ἐμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω
316 οὐτ' ἄλλους Δαναούς· ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεὶ.
Ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζει·
ἐν δὲ ἰῇ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἰσθλός·
320 κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὅ τε πολλὰ ἔοργός.
Οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
Ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσιν
324 μᾶστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ·
ὥς καὶ ἐγὼ πολλὰς μὲν αὐπνους νύκτας ἵανον,

309. ἀπηλεγέως (fm ἀλέγω, curo), *nihił curando*, without caring, without reservation [*'with plainness,'* Cp.]. ἀποειπεῖν, see 7, 416. — 311. τρῦζειν, an imitative word: to murmur, grumble (neut.). — 313. *Aliud clausum in pectore, aliud in lingua promptum habere*, Salust. Cat., ch. 10. — 316. οὐ τις χάρις ἦν (sc. ἐμοί), they gave me no thanks. — 318. A varied construction for μένοντι καὶ πολεμίζοντι. — 319. = μῆ, *unā eādemque*. — 320. κατέθανε, instead of καταθνήσκει. The poet might also have put θνήσκειται. For what holds good of all times, it is allowed to choose indifferently of the three tenses of the verb that which seems to suit best the complexion of the speech. — 321. *Nec mihi aliquid superjacet*, i. e. *jacet mihi super (alios), mihi prae aliis*, οὐδὲν περισσὸν κεῖται μοι, nothing more is destined (*reserved*) for me; I win by my exploits no more (than the rest). — 322. παραβάλλεσθαι, παρατίθεσθαι, amounts, by another metaphor, exactly to the notion of our "to expose." — 323. προφέρειν,

τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπ
 336 εἶλετ', ἔχει δ' ἄλοχον θυμαρία· τῇ
 τερπέσθω. Τί δὲ δεῖ πολεμιζέμενα
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐ
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἦ
 340 ἢ μῶνοι φιλέουσ' ἀλόχους μερόπαι
 Ἀτρεΐδαι; ἱπεί, ὅστις ἀνὴρ ἀγαθὸς
 τὴν αὐτοῦ φιλεῖ καὶ κήδεται· ὥς κ
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ
 344 Νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἶλετο
 μή μεν πειράτω εὖ εἰδότος· οὐδέ με
 Ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλ
 φραζέσθω, νήεσσιν ἀλεξέμεναι δῆϊο
 348 Ἡ μὲν δὴ μάλα πολλὰ πονήσατο
 καὶ δὴ τείχος ἔδαιμε, καὶ ἤλασε τάφ
 εὐρείαν, μεγάλην, ἐν δὲ σκόλοπας κ
 ἄλλ' οὐδ' ὥς δύναται σθένος· Ἐκτο
 352 ἴσχειν. Ὅφρα δ' ἐγὼ μετ' Ἀχαιοῖ
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὄρ
 ἄλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν
 356 Νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν
 αὖριον ἱρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσι
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερί

- 360 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς Ἐννοσίγαιος,
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
- 364 Ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε
 ἑρῶν·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρόν,
 ἠδὲ γυναῖκας ἐϋζώνους πολιὸν τε σίδηρον
 ἄξομαι, ἅσ' ἔλαχόν γε· γέρας δέ μοι ὅσπερ ἔδωκεν,
- 368 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης· (τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν· ὅφρα καὶ ἄλλοι ἐπισκύζονται Ἀχαιοὶ
 εἴ τινα πον Δαναῶν ἔτι ἔλπεται ἔξαπατήσειν,
- 372 αἰὲν ἀναιδείην ἐπιειμένος·) οὐδ' ἂν ἔμοιγε
 τετλαίῃ, κύνειός περ ἐὼν, εἰς ὧπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς
- 376 ἔξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ, ἀλλὰ ἔκηλος
 ἑρρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεὺς.
 Ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.

137. — 363. A line that has become famous by Socrates's dream in prison, related by Plato, in a passage of the *Crito*, p. 44, which Cicero has translated, *De Divinatione*, 1, 25 : "Est apud Platonem Socrates quum esset in custodia publicâ, dicens *Critoni*, suo familiari, sibi post tertium diem esse moriendum : vidisse enim se in somnis pulchritudine eximiâ feminam, quæ se nomine appellans diceret Homericum quendam ejusmodi versum : Tertia te Phthiæ tempestas læta locabit." — 364. ἑρῶν, see 8, 164. — 370. In prose ἀναφανδόν, φανερῶς. — 372. See 1, 149. — 373. κύνειος (see 1, 159) means "impudent, insolent." — 374. οὐδὲ μὲν ἔργον, sc. συμπράξω. — 375. Ἐμ ἀλιταίνω, to fail (in duty towards) any one ; i. e. to sin against him. — 376. ἄλις δέ οἱ (ίστιν), satis habet. — 378. The Carians, Κάρεις, were said to have been the first who ever engaged themselves as mercenary troops. They were employed to guard the out-posts, as sentinels doomed to destruction, and hence the proverb ἐν Καρὶ κινδυνός, whence is derived the phrase still in use, *periculum fiat in animâ cili*. It is in this saying that the ancients wished to find the explanation of the words τίω δέ μιν ἐν Καρὸς αἴσῃ, lit. "I esteem him in the place which befits a Carian ; I care no more for him than for a Carian." But first, the prosody is against this interpretation (H. himself says Καρῶν βαρβαροφώνων, 2, 867, with the α long) : in the second place, it was not till long after the heroic ages that a notion of this kind could attach itself to the Carians. Three other explanations, which the ancient grammarians have tried, are as manifestly false. It was reserved to modern philology to give the true one. For it cannot be doubted that κάρ (from the root κείρω,

388 Κούρην δ' οὐ γαμέω Ἀγαμέμνονι
 οὐδ' εἰ χρουσεῖη Ἀφροδίτῃ κάλλος
 ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσο
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν
 392 ὅστις οἷ τ' ἐπέοικε καὶ ὃς βασιλεὺς
 ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἷον
 Πηλεὺς θῆν μοι ἔπειτα γυναῖκα
 Πολλαὶ Ἀχαιίδες εἰσὶν ἂν Ἑλλὰς
 396 κοῦραι ἀριστήων, οἷτε πτολίεθρα
 τῶν ἦν κ' ἐθέλωμι φίλην ποιήσαι
 Ἔνθα δέ μοι μάλα πολλὸν ἐπέσσετο
 γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν
 400 κτήμασι τέρπεσθαι, τὰ γέρων ἐκτί

2 aor. ἐκάρην) is an ancient word signifying
 throws away); and that the sense is the same
 — 381. Orchomenos, a very rich town in
 ancient grandeur of the Egyptian Thebes
 ruins.—382. Αἰγυπτίας (here, and often in
 read in three syllables, *aigyphtas*; see 2, 537.
 give revenge, repair.—390. ἰσοφαρίζοι, see 6
 say whether the rhyme is here an effect of a
 intentionally, to mark contempt. The Gree
 produce comic effects; e. g. Aristophanes,
 know that Athênê presided over the labours of
 meaning of the middle γαμέισθαι, “my father
 only found here. But it is justified by the s
 and no one, as far as appears, has followed t
 tarchus, γυναῖκά γε μάσσεται ἀντὶ τοῦ γα

- 401 οὐ γάρ ἐμοὶ ψυχῆς ἀντάξιον, οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτῆσθαι, εὐναιόμενον πτολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν υἱας Ἀχαιῶν·
 404 οὐδ' ὅσα λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἔργει
 Φοίβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσσῃ.
 Ληῖστοι μὲν γάρ τε βόες καὶ ἴφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
 408 ἀνδρὸς δὲ ψυχὴ πάλιν ἔλθειν οὔτε λειστή
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.
 Μήτηρ γάρ τέ μέ φησι θεά, Θέτις ἀργυρόπεζα,
 διχθαδίας Κῆρας φερέμεν θανάτοιο τέλοςδε.
 412 Εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαῖαν,
 ὦλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὺν δέ μοι αἰὼν
 416 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχέη.
 Καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δῆτε τέκμωρ
 Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 420 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
 Ἄλλ' ὑμεῖς μὲν ἰόντες, ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε· τὸ γὰρ γέρας ἐστὶ γερόντων·
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 424 ἢ κέ σφιν νῆας τε σὴ καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἔπι γλαφυρῆς· ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη,
 ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομηνίσαντος.
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,

for me but to become downright egotistical.—403. See 18, 288, sqq.
 —404. *Lapideum limen*, for “the temple.” The word ἀφήτωρ is
 only found in this line. It is taken for a synonym of ἐκβόλος,
 ἱεραρός, fm ἀφίημι, to launch, hurl. But Aristarchus explained it
 by ὁμοφήτορος, fm φημί = πᾶσι προφητεύοντος, μαντευσμένου :
 and this may not be without foundation, as we find a subst., ἀφήτο-
 ρία, which means μαντεία (Hesych.). Although, according to the
 data which we have, the celebrated treasure of Delphi does not
 ascend to so high an antiquity, we should be wrong, with Clavier, to
 regard these lines as an interpolation of later date.—405. πετρηέσσῃ,
 see Justin xxiv. ch. 6.—406, 407. ληῖστοί, lit. *prædabiles*, capable of
 being acquired by invasions (at that time allowed to the strongest) :
 κτητοί, (*pretio*) *parabiles*. — 408. (ὥς τε) πάλιν ἔλθειν, *ut redeat*. —
 409. = ἀμείψεται, to pass, clear. — 411. φέρειν, as in Lat. *ferre* for
agere, ἄγειν in a similar sense, 13, 602.—416. See 3, 309. — 417. In
 prose παραινέσασαι. — 418. δῆω, an Epic verb, to find. — 419. ἴδεν
 (οὐ) = αὐτῆς, depending on ὑπέρ in the verb.—426. See 2, 772.

μύθον ἀγασσάμενοι· μαλα γὰρ κρατεῖ
 432 Ὀψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα·
 δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶ
 Εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαί
 βάλλεαι, οὐδ' ἔτι παμπαν ἀμύνειν νη
 436 πῦρ ἐθέλεις αἰδῆλον, ἐπεὶ χόλος ἔμπε
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος,
 οἶος; Σοὶ δέ μ' ἔπεμπε γέρων ἱππηλά
 ἥματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνων
 440 νήπιον, οὐπὼ εἰδόθ' ὁμοίου πολέμοιο
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέ
 Τοῦνεκά με προέηκε, διδασκόμεναι τὰδ
 μύθων τε ῥητῆρ' ἔμεναι, πρηκτῆρά τε
 444 Ὡς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος,
 λείπεσθ', οὐδ' εἴ κεν μοι ὑποσταίῃ θεὸς
 γῆρας ἀποξύσας, θήσειν νέον ἡβώνον
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλ

433. It is by a mistaken analogy that they trans
 πρήσας by "inflaming his tears;" i. e. weeping.
 We have seen, l, 431, that πρήθειν means "to
 spirt out; to make, or let any thing stream forth].
 it is said of one dying, αἷμα δ' ἀνὰ στόμα καὶ
 χανών, he *blew* the blood through his mouth
 in this sense that we must take δάκρυ' ἀνα
 5, 566. — 435. Similarly Od. 11, 427: τοιαῦτα
 βάλλεται. — 436. See 2, 455. — 437. = ἀπολιποῖ
 438. σοὶ ἔπεμπε must be taken in the sense of

448 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο·
 ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο·
 τὴν αὐτὸς φιλέσκειν, ἀτιμάζεσκε δ' ἄκοιτιν,
 μητέρ' ἐμήν· ἥ δ' αἶν ἐμὲ λισσέσκετο γούνων,
 452 παλλακίδι προμιγῆναι, ἵν' ἐχθήρει γέροντα.
 Τῇ πιθόμην καὶ ἔρεξα· πατήρ δ' ἐμὸς ἀντίκ' οὔσθεις,
 πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' Ἐρινύς,
 μήποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον νιόν,
 456 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.

youth, resembles one who runs back to ensure the success of a great leap, which he is going to make. He recounts the adventure, in consequence of which his father cursed him : He will never have any children. Having succeeded in escaping, he arrives at the house of Peleus, who becomes to him a father, and loves him as an only son. Phoenix, on his side, loves Achilles as his own child, as he is not to have any ; he has cared for him like a nurse ; and now Achilles is the staff of his old age. Ulysses has failed with Achilles. Neither the enumeration of Agamemnon's brilliant offers, nor the efforts to re-kindle in the hero the love of battles, and the rivalry which the name of Hector ought to awaken in him ; nothing has succeeded. Phoenix, in consequence, tries another way. He seeks to move the soul of Achilles by a touching recital, and when he believes him to be moved, and won over to tender feelings, he says to him : " Allow thyself to be bent : the gods themselves bend to our prayers, &c." In the discourse of Phoenix there are some details, as in the whole *Iliad*, which are not absolutely necessary to attain the end, but which add to the naturalness of the old man's excursive humour. The foundation of the speech presents nothing superfluous, and one cannot even qualify as an episode the recital which Phoenix gives of his youthful adventures. Nevertheless H. has had to experience, on the part of one critic of great perspicacity, a bitter censure, to which the student will now be able to do justice. Bayle, says, in his article on Achilles : " Horace had, doubtless, forgotten this harangue, charged with a thousand useless details, when he gave the author of the *Iliad* this eulogium, that he always goes straight to his object : '*Semper ad eventum festinat*' (Art. Poet. 148). If this were the case, would he make a deputy of the Greek army, charged with a very important and pressing mission, amuse himself with *paltry nurses' tales*, and the recital of his old adventures?"—448. Ὀρμενος, grandson of Æolus, had built the town of Ὀρμίνιον (2, 734), in Magnesia, a part of Thessaly.—449. περισσῶς ὠργίσθη, Sch. The gen. often accompanies verbs expressing an affection of the mind, and indicates the cause of that affection.—451. The Greeks said λισσιῶσθαι τινα λαβόντα γούνων (4, 45, sqq.), and λισσιῶσθαι τινα Ζηνός, by Zeus. The phrase ἐμὲ λισσέσκετο γούνων, might have been taken as elliptic (sc. λαβοῦσα), and such ellipses, in very common expressions, are not without example ; but since we find in Lat. in like manner *per genua te obsecro*, we must take it literally. — 453. οὔσθεις, every where else οἰσθήμενος, thinking, suspecting. — 455. Fm ἰφίω (obsol.), aor. act.

ἔσφαζον, πολλοὶ δὲ σύες θαλίθον
 468 εὐόμενοι τανύοντο διὰ φλογός 'Ι
 πολλὸν δ' ἐκ κεράμων μέθυ πίνε
 Εἰνάνυχες δέ μοι ἄμφ' αὐτῷ παρ
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχο
 472 πῦρ, ἔτερον μὲν ὑπ' αἰθούσῃ εὐερ
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θ
 'Ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε
 καὶ τότε γῶ θαλάμοιο θύρας πυκ
 476 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρ

ἐφεῖσα, *insidere facio*. — 457. Ζεὺς καταχθόν
 Pausanias ii. ch. 24, 4) reigned also in the
 is contrary to the formal testimony of 12
 like manner, calls Pluto Ζεὺς κεκηκότων,
 'Ἐπαινή, an ancient epith. of Proserpine, d
 venerable. The explanation ἐπίφοβος, terri
 (= δεινός), is not justifiable by the rules of
 words. — 458. This line and the three follow
 from all the MSS. of H. which we possess.
 pressed them; φοβηθεῖς, says Plutarch, in a
 complete (*De audiendis* [i. e. *legendis*] *poetis*,
 fear," says he; "but it is difficult to imagine
 can have conceived on the subject of these lin
 find some details on the opinion which the gr
 with regard to this passage, rather than th
 Plutarch, little just as it is." These lines s
 because they show Achilles to what terrible

- 477 ῥεῖα, λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναικάς.
 Φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
 480 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο,
 καί με φίλησ', ὡσεὶ τε πατήρ ὃν παῖδα φιλήσῃ
 μῶνον, τηλύγετον, πολλοῖσιν ἐπὶ κτεάτεσσιν
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν.
 484 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.
 Καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ἐκ θυμοῦ φιλέων· ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῳ
 οὐτ' ἐς δαῖτ' ἵεναι οὐτ' ἐν μεγάροισι πάσασθαι,
 488 πρίν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνασσι καθίσσας
 ὄψον τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών·
 πολλάκι μοι κατέδυσας ἐπὶ στήθεσσι χιτῶνα
 οἶνου, ἀποβλύζων ἐν νηπιῇ ἀλεγεινῇ.
 492 Ὡς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὅ μοι οὐτι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης.
 496 Ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε
 χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 Καὶ μὲν τοὺς θυέεσσι καὶ εὐχλωρῆς ἀγανῆσιν
 500 λοιβῇ τε κνίσῃ τε παρατρῶπῳ ἄνθρωποι
 λισσόμενοι, ὅτε κέν τις ὑπερβίῃ καὶ ἀμάρτῃ.

the house and the chamber." *Dugas Month.* — 478. See 2, 498. — 482. *τηλ.*, see 3, 175. *ἐπὶ πολλοῖς κτεάτεσσιν*, in *multas dititias*, with a view to possess some day great riches. *Ἐπὶ* with the dat. marks the destination. — 483. It was a religious duty to receive a suppliant (*ικέτης*), and the protecting deity, *Ζεὺς Ἰκέσιος*, and to purify him (*καθαίρειν*) if he were criminal. Once received, if he were valiant, they tried to attach him to themselves still more by extraordinary kindnesses. Peleus himself, having had the misfortune to kill his brother, betook himself to Phthiôtis, to king Eurytion, who purified him and gave him his daughter and the third of his kingdom. — 487. *πάσασθαι*, see I, 464. Athenæus observes, that H. always takes this verb in the sense of *to taste, touch with the tips of one's lips*, and that he uses other words to express satiety, whilst later poets have always used *πάσασθαι* to render the idea of *eating abundantly*. — 489. *ἐπέχειν*, to hold quite near one, to present, *præbere*. *Μαστὸν ἐπίσχον παιδί*, 22, 83. — 491. *Infantia quæ (aliis) molestias creat.* — 495. See 24, 186, *sqq.* — 502—512. "Prayers" does not

λίσσονται δ' ἄρα ταίγε Δία Κρ
 512 τῷ Ἄτην ἄμ' ἔπεσθαι, ἵνα βλα
 Ἄλλ', Ἀχιλεῦ, πόρε καὶ σὺ Δι
 τιμὴν, ἢ τ' ἄλλων περ ἐπιγνάμπτ
 Εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ
 516 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶ
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψ
 Ἀργείοισιν ἀμυνέμεναι, χατέουσ
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ δ
 ὑπέστη,
 520 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκει
 κρινάμενος κατὰ λαὸν Ἀχαιῶν,
 φίλτατοι Ἀργείων· τῶν μὴ σύγ
 μηδὲ πόδας· πρὶν δ' οὔτι νεμεσσ
 524 Οὕτω καὶ τῶν πρὸςθεν ἐπευθόμε
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χ
 δωρητοί τε πέλοντο παράρρητοί

render completely the word *Λιταί*. They are
 tent, prayers to obtain pardon for a bad ac
 troubles the mind and urges to sin (see 2, 111).
 the Prayers inspired by repentance are slow
 cares), and dare not look one in the face (π
 not find *Λιταί* in the Greek worship. It is a
 would take long to explain in detail. It is wor
 tation, as much for its moral and

527 Μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε,
528 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.

Κουρῆτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
ἀμφὶ πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνάριζον·
Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,

532 Κουρῆτες δὲ διαπραθέειν μεμαῶτες Ἄρῃ.

Καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὥρσεν
χωσαμένη, ὃ οἱ οὔτι θαλύσια γουνῶ ἀλώῃς
Οἰνεὺς ῥέξ· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας·

536 οἷρ δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο,
ἧ λάθεται, ἧ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.

Ἡ δὲ χολωσαμένη, δῖον γένος, Ἰοχέαιρα,
ὥρσεν ἐπὶ χλούνην σὺν ἄγριον, ἀργιόδοντα,

540 ὃς κακὰ πύλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλώῃν·
πολλὰ δ' ὄγε προθέλυμνα χαμαὶ βάλε δένδρεα
μακρά,
αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μῆλων.

sense of *muneribus placabilis*. This sense supposes a phrase *δωρεῖν τινα* with the signif. of *ὑπάγειν* or *κτᾶσθαι δώροις*, a phrase not found for this verb, but which has analogies in the use of other verbs. — 529, sqq. "Quo temperet iram Achilles, Phoenix proponit exemplum Meleagri, qui primum sprexit munera et preces, deinde eo redactus est, ut, quod rogatus fuerat, faceret gratia." *Bth.* The Curætes inhabited the southern part of Ætolia, from which they were expelled after many wars, one of which is recounted here. — 531. See 12, 155. Here we may supply *Κουρῆτας*. — 534. *θαλύσια*, a sacrifice, the offering of the first-fruits of the harvest; a feast which in later times was celebrated particularly in honour of Ceres. See the beautiful VIIIth Idyl of Theocritus, entitled *Θαλύσια*. *γουνός*, i. e. *τὸ γόνιμον*, *γόνιμος τόπος*, fertile, like *οὔθαρ*, which we have seen above. *ἀλώῃ*, see 5, 499. — 537. "Ἡ τοι ἐννοήσας θῦσαι ἐπιλάθετο, ἧ οὐδ' ὁλως ἐπενόησεν," *Sch.* See 5, 53. — 539. *χλούνης*, a word of doubtful explanation for the ancients themselves. Aristotle explains it by *τομίας*, *castratus*, and relates that some young wild-boars having, in consequence of some disease, lost the organs of generation, became stronger than the rest" (*Hist. of Animals*, vi. ch. 25). Aristarchus explained it by *μονιός*, solitary. Apollonius, in the Homeric Lexicon, drawn from excellent sources, derives it from *χλόη*, grass: *χλοεύνης*, i. e. *ὁ ἐν τῇ χλόῃ ἐναζόμενος*, which lies in the grass. This appears the only well-founded explanation. *ἀργιόδοντα*: *λευκοὺς ὀδόντας ἔχοντα*, *Sch.* — 540. *ἔρδεσκεν ἔθων*, *facitabat solitus*: i. e. *facitabat solebat*. — 542. *μῆλα* is regarded by some grammarians as a general designation of all kinds of fruit-trees, called by the Attics *ἀκρόδρυα*. As the wild-boar came after the harvest, the expression *ἄνθεσι μῆλων* has been found singular. *Bth.* has answered this difficulty by a passage from Pliny, *Hist. Nat.* xvi. ch. 27, which speaks of a wild apple-tree bearing twice a year, *malus silvestris bifera*.

552 τείχεος ἔκτοσθεν μίμνειν, πολέ
 Ἄλλ' ὅτε δὴ Μελέαγρον ἔδν χ
 οἰδάνει ἐν στήθεσσι νόον πύκα
 ἦτοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χω
 556 κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλ
 κούρῃ Μαρπήσσης καλλισφύρο
 Ἰδεῶ θ', ὃς κάρτιστος ἐπιχθονί
 τῶν τότε—καί ῥα ἄνακτος ἐναν
 560 Φοίβου Ἀπόλλωνος, καλλισφύ
 τὴν δὲ τότε ἐν μεγάροισι πατήρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον,
 μήτηρ, Ἀλκυόνης πολυπενθέος
 564 κλαῖ', ὅτε μιν ἐκάεργος ἀνήρπε
 λων—
 τῇ ὅγε παρκατέλεκτο, χόλον θυμ
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἰ

—546. ἐπέβησε, lit. caused to mount. See
 mis. The narrative which the other poets as
 the chase of the Calydonian boar and the con
 differs much from that of H. See Ovid, *Me*
 κεῖτο, see 2, 688.—557. Daughter of Εὔηνος
 Idas, son of Aphareus, or of Poseidón, had cau
 dancing in the temple of Artemis. Apollo di
 her with him; Idas wished to fight him. But
 bat, and ordained that the rivals should defer t
 She had Idas's

- 567 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο·
 568 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία,
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχην καθεζομένην, δέοντο δὲ δάκρυσι κόλποι,
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφῶτις Ἑρινὺς
 572 ἔκλυεν ἐξ Ἑρέβουσφιν, ἀμείλιχον ἦτορ ἔχουσα·
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὁρώρει,
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους,
 576 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὁππόθι πύοτατον πεδίον Καλυδῶνος ἱερᾶν ἡς,
 ἔνθα μιν ἥνωγον τέμενος περικαλλὲς ἐλέσθαι,
 πεντηκοντόγυνον· τὸ μὲν ἡμισυ οἶνοπέδιοιο,
 580 ἡμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι.
 Πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνέως,
 οὐδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γουνούμενος νύον·
 584 πολλὰ δὲ τόνγε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι,
 οἳ οἳ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἐπειθον,
 588 πρὶν γ' ὅτε δὴ θάλαμος πύκα βάλλετο· τοῖ δ' ἐπὶ
 πύργων
 βαῖνον· Κουρῆτες καὶ ἐνέπρηθον μέγα ἄστυ.
 Καὶ τότε δὴ Μελέαγρον ἐϋζωνος παράκοιτις

according to the account of all the other poets, speaks of *several* brothers, whom Althæa had lost at the same time, some explain κασιγνήτοιο φόνοιο by 'fraternæ necis,' just as Sophocles has said κασίγνητον κῆρα, *fraternum caput*. — 568. πολυφόρβην: πολλοὺς τρέφουσιν· ὅθεν καὶ ἰπποφόρβια καλεῖται τὰ ἵππους τρέφοντα χωρία, Sch. ἀλοία, to beat, strike ['oft would she smite the earth,' Cp.]. In addressing fervent prayers to the infernal gods they frequently touched the earth. — 570. πρόχην, syncope for προγόνν, *præceps* in *genu*. — 571. *Quæ per caliginem ambulat, in caligine versatur*, a signification of ἀήρ which we have often seen. This is the most ancient 'evocation' of the Furies. In the Lat. and modern poets M. Eichhoff cites: Virg. *Æn.* vii. 324, sq.; Ovid. *Met.* iv. 420; Tasso, *Jerus.* vii. 1; The *Henriade*, iv. 158. — 573. τῶν, of the enemy, the *Curètes*. — 576. ἐπεμπὸν ἐξελθεῖν, an elliptic phrase: "they sent them (to pray him) to go forth." — 578. See 6, 194. — 579. γόης, *jugerum*, was, according to the Scholiasts, a measure of a little less than ten fathoms (ὀργυιά); or, as others say, of two stadia. — 580. ἄροσις = γῆ ἀρώσιμος. ψιλῇ, naked, bare, without trees. — 583. σανίδας, the planks, i. e. the doors. — 588. πύκα, *densè*, i. e. *densis ictibus*. —

ἐνταῦθα τρέψει, φίλος· κάκιον δέ κεν ε
 νηυσὶν καιομένῃσιν ἀμυνέμεν· ἀλλ' ἐπὶ
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί·
 604 Εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνομεν,
 οὐκ ἐθέ' ὁμῶς τιμῆς ἔσται, πόλεμόν περ ἂν

The answer of Achilles to Phoenix : "Phoenix ou
 part with the enemies of Achilles ; he ought to have
 common with his pupil. He must stay with him. I
 will deliberate whether he ought to go or remain." I
 myself again to move Achilles by reproaches ; who
 deputies. "He will fight when Hector, having vanqu
 Greeks, shall come to attack him." The ambassador

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας
 λεύς·

Φοῖνιξ, ἅττα γεραιέ, Διοτρεφές, οὔτι με
 608 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς
 ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὅκ' ἂν

598. εἶξας ᾧ θυμῷ, "(after) having yielded to, obey
 does not relate to ἀπήμυνεν ; i. e. the participle is
 often is, to complete the notion contained in the princ
 says : "Thus Meleager saved the Ætolians (by neces
 persisting in his anger ; but he lost (thereby) the rev
 offered him."—601. ἐνταῦθα, on that side. — 605.
 τιμῆς.

607. ἅττα : προσφώνησις νεωτέρου πρὸς πρεσβύτε
 Apoll. On the construction of the following words :

- 610 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
 612 μὴ μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἀτρείδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χοῆ
 τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθῃαι φιλέοντι
 καλὸν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδῃ.
 616 Ἴσον ἐμοὶ βασίλευε καὶ ἡμῖς μείρεο τιμῆς.
 Οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοὶ φαινομένηφιν
 φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερόν, ἥ κε μένιωμεν.
 620 Ἥ, καὶ Πατρόκλῳ ὄγ' ἐπ' ὀφρύσι νεύσε σιωπῇ,
 Φοίνικι στορέσαι πυκινὸν λέχος, ὅφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο. Τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν·
 624 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκῇ μῦθοιο τελευτῇ
 τῇδ' ἐγὼ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χοῆ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔοντα,
 628 οἳ πον νῦν ἔαται ποτιδέγμενοι. Αὐτὰρ Ἀχιλλεὺς
 ἄγχιόν ἐν στήθεσσι θέτο μεγαλήτορα θυμόν·
 σχέτλιος, οὐδὲ μετατρέπεται φιλότιτος ἑταίρων,
 τῆς, ἥ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων·
 632 νηλὴς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
 ποινὴν ἥ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας·

honore . . . , qui me ad nates rostratas reddet insignem, donec vitā ac spiritu fruam. Achilles says: "I do not want this glory of which you speak to me (besides I think Zeus himself has honoured me), a glory which will detain me near the ships, which will tie me to the camp all my life." And it is thus, in fact, that the ancients understood the passage. This is their paraphrase: "Ὁ ἐστίν· οὐκ ἀγαθὸν μοι τοιαύτη τιμὴ, δι' ἣν ἐγὼ μέχρι θανάτου ταῖς ναυσὶν ἐνδίατριψω.—610. ὀρώρη: κινῆται, Sch.—616. The pres. μέρομαι, to receive a part (μέρος), is found only in this line. The perfects ἵμαρμαι and ἵμωρα are often met with elsewhere.—617. λέξεο, ὄρεο. ἄξετε, οἴσε, would be, as to the formation, imperatives of the fut. Buttm., however, has observed the fluctuation which exists, in the old Epic language, between the forms of the fut. and the aor.; e. g. ἐβήσετο, ἐδύσετο, for -ατο.—622. μέδοντο, sc. Ulysses and Ajax.—625. = ἴωμεν. τελευτῇ, *finis sermonis*, the issue, result, oftener τέλος.—628. = ἦνται.—629. τίθημι has here its ordinary signification in this kind of phrases, *reddere: ferocem reddidit animum suum, ἡγριάνατο*, exasperated. See 678, sqq.—630. See 1, 160.—632, sqq. See the n. on the last bk, v. 594.—633. τεθνηῶτος, because they say

644 Αἶαν Διογενὲς, Τελαμῶνιε, κοῖραν
 πάντα τί μοι κατὰ θυμὸν εἴςσας μὴ
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ,
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείῳ
 648 Ἀτρεΐδης, ὥς εἴ τιν' ἀτίμητον μετα
 Ἄλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἶψα
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος,
 652 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας
 κτείνοντ' Ἀργείους, κατὰ τε σμύξαι
 Ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηϊ
 Ἔκτορα, καὶ μεμαῶτα, μάχης στήθεσσι
 656 Ὡς ἔφαθ'· οἱ δὲ ἕκαστος ἐλὼν
 πελλόν,
 σπείσαντες, παρὰ νῆας ἴσαν πάλιν
 σεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι
 Φοίνικι στορέσαι πυκινὸν λέχος ὅττι

τεθνάναι ὑπὸ τινος, *interfici*. — 634. δ, the murderer in a similar case, did not ransom himself, but flew. — 636. ἄληκτος (*fui lήγω*): ἀκατάστος, *Sch.* — 640. αἰδεσθαι μέλαθρον, *reterere dolus*, which thou hast

- 660 Αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσεν,
 κώεά τε ῥῆγός τε λίνιοιό τε λεπτὸν ἄωτον.
 Ἐνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ διαν ἔμιμνεν.
 Αὐτὰρ Ἀχιλλεὺς εὖδε μυχῶ κλισίης εὐπήκτον·
 664 τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
 Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρηος.
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
 Ἴφιδι ἐύζωνος, τὴν οἱ πόρε διος Ἀχιλλεύς,
 668 Σκῦρον ἐλὼν αἰπείαν, Ἐνυῆος πτολίεθρον.

The deputies return to Agamemnon, who interrogates them. Ulysses answers that Achilles abandons them and keeps Phœnix with him. The chiefs of the Greeks are quite confounded, but Diomédès re-animates their courage.

- Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γένοντο,
 τοὺς μὲν ἄρα χρυσεοῖσι κυπέλλοις νῆες Ἀχαιῶν
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἕκ τ' ἐρέοντο·
 672 πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος
 Ἀχαιῶν·
 ἦ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,
 ἦ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν ;
 676 Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 Ἀτρείδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος· σὲ δ' ἀναίνεται ἠδὲ σὰ δῶρα.
 680 Αὐτὸν σὲ φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν,

the plurals. ἀμφ., see 1, 584.—661. ἄωτος (says Buttm.) is the same thing as *flocus* in Lat. The one is derived fm ἀημι, the other from *flare*. It seems that here is a fresh confirmation of what we have said on the verb *πρήσαι*, signifying first to *blow*, then to *burn* (see n. 433). *Flocus* has an evident connexion with *φλογικός*, fm φλέγω, and forms an intermediate link between *flare* and *flagrare*. These two terms signify those fine fleecés that are moveable by a breath, that down which covers new cloth or linen ; hence ἄωτος, a plushed tissue, when new, and οἶδς ἄωτος, *wool*.—668. Ἐνυεύς, son of Bacchus, king of Scyros. H. knows nothing of the story of king Lycomédès, nor of Achilles being concealed in his palace. The Cypriac poems spoke indeed of the marriage of Achilles and Deïdameia, the daughter of Lycomedes, at Scyros ; but neither do they know any thing of this last fable. We have seen above, 253 and 438, sqq., that Peleus sent his son very young to Agamemnon.

671. δειδέχατο, see 4, 4. ἀνασταδόν, *assurgendo*, out of respect.
 —673. μ' = μοι.—675. ἀπειπείν has here the meaning which afterwards became its *only one*, to *refuse*. — 679. μένεος, anger ; see 1,

- 681 ὅπως κεν νῆας τε σόης καὶ λαὸν Ἀχαιῶν
αὐτὸς δ' ἠπείλησεν ἅμ' ἡοὶ φαινομένηφιν
νῆας ἔϋσσέλμους ἄλαδ' ἐλκέμεν ἀμφιελίσσας·
684 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
οἴκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δῆτε τέκμωρ
Ἰλίου ἀπεινῆς· μάλα γὰρ ἔθεν εὐρύοπα Ζεὺς
χεῖρα ἐὴν ὑπέρεσχε, τεθαρσήκασι δὲ λαοί.
688 Ὡς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,
Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει,
ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
692 αὐρίον, ἦν ἐθέλῃσιν· ἀνάγκη δ' οὔτι μιν ἄξει.
Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
[μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερώς ἀγού-
ρευσεν].
Δὴν δ' ἀνεψ ἦσαν τετιηότες νῆες Ἀχαιῶν·
696 ὅψ' δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομήδης·
Ατρείδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
700 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορίῃσιν ἐνῆκας.
Ἄλλ' ἦτοι κείνον μὲν ἔασομεν, ἥ κεν ἴῃσιν,
ἥ κε μένῃ· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν
θυμὸς ἐνὶ στήθεσσι ἀνώγῃ καὶ θεὸς ὄρσῃ.
704 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες·
νῦν μὲν κοιμήσασθε, τεταρπόμενοι φίλον ἦτορ
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
Ἀυτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,
708 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους,
ὀτρύνων· καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.
Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἐπήνησαν βασιλῆες,
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
712 Καὶ τότε δὴ σπείσαντες ἔβαν κλισίῃνδε ἕκαστος·
ἐνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

103. — 688. εἰσὶ τὰδ' εἰπεῖν, as in English "are here to speak." —
694. A line erased by common consent by Zenodotus, Aristophanes,
and Aristarchus.—695. See 13. — 700. Lit. *injecisti in superbias*; we
say, "filled him with pride." — 705. See 24, 513. — 708, sqq. For
the imperat. We may render *ἔχων* by *to post*, as in Lat., *exercitum
habeas pro navibus*.—713. See 7, 482.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Κ.

Alone of the Grecian chiefs, Agamemnon tastes not sleep. He rises to go and consult with Nestor. Menelaus, equally disturbed, rises and goes to seek his brother. After conferring together, they go forth to summon the chiefs to council.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
 εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
 ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
 4 ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.
 Ὡς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠυκόμοιο,
 τεύχων ἢ πολὺν ὄμβρον ἄθέςφατον, ἢ χάλαζαν,
 ἢ νίφετον, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
 8 ἢ ποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο·

1, sqq. See the opening of bk ii.—5, sqq. It is very improbable that this passage has come down to us such as H. sang it. The extreme agitation, with which Agamemnon's soul is seized, may well be compared to the atmospheric convulsions produced by a violent thunder-storm; but if we judge of it by other Homeric comparisons, the poets would have given it a better form than this accumulation, *τεύχων ἢ ὄμβρον ἢ χάλαζαν ἢ νίφετον ἢ που πολέμου στόμα*: an accumulation which paints imperfectly, and does not present a lively image, like the comparisons we admire elsewhere. See 2, 87.—7. *παλύνειν*, to besprinkle, *conspargere*. Thunder-storms during the winter are very rare, and the ancients regarded them, doubtless, as well as other unwonted phenomena, as prodigies presaging some calamity or some great public commotion. It is to such extraordinary appearances of the lightning that the following line relates: "As when Zeus launches his lightning, making (i. e. announcing, signifying that he is going to stir up) fatal war."—8. *στόμα πολέμου*, or *ὄσμινος* is found three times in H., and in all the passages we can render it literally: "the (yawning) jaws of war," *fauces belli*, in Cicero; "war which devours like a ferocious wild beast." The metaphor is quite natural; and I believe to translate it: "the extended lines of warlike battalions," is to lend to H. an idea which he never had. This meaning of the word *στόμα* is much more recent.

- 9 ὥς πυκὶν' ἐν στήθεσσι νῆστέναιχιζ' Ἀγαμέμνων
νείοθεν ἐκ κραδίας· τρομέοντο δέ οἱ φρένες ἐντός.
Ἦτοι ὅτ' ἐς πεδῖον τὸ Τρωϊκὸν ἀθρήσειεν,
12 θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,
αὐλῶν συρίγγων τ' ἐνοπῆν, ὁμαδὸν τ' ἀνθρώπων·
αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,
πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας
16 ὑψόθ' ἐόντι Διί· μέγα δ' ἔστενε κυδάλιμον κῆρ.
Ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,
εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
20 ἣτις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.
Ὅρθωθεῖς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα λέοντος,
24 αἰθωνος, μεγάλιο, ποδηνεκές· εἴλετο δ' ἔγχος.
Ὡς δ' αὐτῶς Μενέλαος ἔχε τρόμος· οὐδὲ γὰρ
αὐτῷ
ὑπνος ἐπὶ βλεφάροισιν ἐφίζανε, μήτι πάθοιεν
Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὕγρην
28 ἤλυνθον ἐς Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.
Παρδαλὴ μὲν πρῶτα μετάφρενον εὐρὺ κάλυψεν
ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἶρας
θήκατο χαλκείην· δόρυ δ' εἴλετο χειρὶ παχείῃ.
32 Βῆ δ' ἵμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων
Ἀργείων ἦνασσε, θεὸς δ' ὥς τίετο δῆμῳ.
Τὸν δ' εὖρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλά,
νῆϊ πάρα πρύμνῃ τῷ δ' ἀσπασίος γένετ' ἐλθών.

It is the Att. writers who have thus named the *tan* of the army, in opposition to *οὐρά*, the rear-guard. *πενκεδανός*, like *ἔχεπενκῆς*, 1, 51. —10. *νείοθεν* : ἐκ βάθους, κάτωθεν, *Sch.* *ἦν νέος*, as in *Lat. novissimus* = *extremus, ultimus. Ex ultimo cordis recessu.* *φρένες*, see 1, 103. —11 and 14. The optative indicates that the action has been repeated several times. For the situation, Heyne has very well compared to this place a passage of *Tac., Ann. ch. i. 65.* —12. *Ἰλιόθι πρό*, see 3, 3. —15. Agamemnon tore his hair to Zeus on high, *ὑψόθ' ἐόντι Διί*, offering it to him, or (so to say) addressing to him that action, and saying to him by this deed : "Behold the desolation into which thou hast cast me, thou who hadst promised me the victory" (see 2, 111, sqq.). —19. *εἰ . . .*, see 1, 66. —26. *μή τι*. See *ibidem*, v. 28. —27. *Ἐπὶ πολλὴν θάλασσαν*, *Heysch.* *ὑγρή*, like other feminine adjectives, has become subst. *πουλὺς*, in the Epic language, has sometimes both genders. —30. See 7, 12. —35. *πρύμνῃ*, adj., as 7, 383. —

- 36 Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
 Τίφθ' οὕτως, ἤθεϊε, κορύσσειαι ; ἢ τιν' ἐταίρων
 ὄτρυνέεις Τρώεσιν ἐπίσκοπον ; ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ οὐτις τοι ὑπόσχηται τόδε ἔργον,
 40 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμ-
 νων·
 Χρεῶ βουλῆς ἐμὲ καὶ σέ, Διοτρεφὲς ὦ Μενέλαε,
 44 κερδαλέης, ἥτις κεν ἐρύσσεται ἡδὲ σωῶσι
 Ἀργείους καὶ νῆας· ἐπεὶ Διὸς ἐτράπετο φρήν.
 Ἐκτορέϊσις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν.
 Οὐ γάρ πω ἰδόμεν, οὐδ' ἔκλυον αὐδῆσαντος,
 48 ἄνδρ' ἕνα τοσσάδε μέμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε, Διὶ φίλος, υἱὰς Ἀχαιῶν,
 αὐτῶς, οὔτε θεᾶς υἱὸς φίλος, οὔτε θεοῖο.
 Ἔργα δ' ἔρεξ', ὅσα φημὶ μελησέμεν Ἀργεῖοισιν
 52 δηθὰ τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.
 Ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον,
 ῥίμφα θεῶν ἐπὶ νῆας· ἐγὼ δ' ἐπὶ Νέστορα διὸν
 εἶμι, καὶ ὄτρυνέω ἀνστήμεναι· αἶ κ' ἐθέλῃσιν
 56 ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτεῖλαι.
 Κεῖνψ γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὀπάων,
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.
 60 Τὸν δ' ἡμέμβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος·
 Πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἡδὲ κελεύεις ;
 αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθης,
 ἡὲ θέω μετὰ σ' αὐτις, ἐπὴν εὖ τοῖς ἐπιτείλω ;
 64 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

37. ἤθεϊε, see 6, 518. — 38. = ὄτρυνεῖς, *v* short, fut. — 43. See 9, 75, where the construction is explained. — 44. = ἐρύσσηται. The change of *σωῶσι* into *σαώσῃ* is unnecessary ; *κεν* relates only to *ἐρύσσηται* [rather to *σαώσῃ* also. On *κί* c. fut. indic. cf. 1, 175]. — 46. ἄρα, then. — 48. Remark the gradation : *μητίσασθαι* and *ἔρρεξε*. — 50. αὐτῶς, see 6, 400 [and App. IV.]. — 56. τέλος is said of a number (of soldiers) selected for a particular service, a detachment, τάγμα. ἱερὸν is easily explained, if we suppose them not to take their post till after a sacrifice [rather = *select*, *splendid*]. — 58. σημαίνει, commands ; hence *σημάντορες*. — 61. πῶς γάρ, *quonam modo* [γάρ (= *enim*) adds to the question an expression of (here indignant) *surprise*]. — 62. μένω, θέω, [deliberative] subj. δέχομαι, see 9, 191. —

- 65 Αὐθι μένειν, μήπως ἄβροτάζομεν ἀλλήλοισιν
 ἔρχομένω· πολλὰ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
 Φθέγγεο δ', ἧ κεν ἴσθαι, καὶ ἐγρήγορθαι ἄνωχθι,
 66 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
 πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ.
 Ἄλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμιν
 Ζεὺς ἐπὶ γεινομένοισιν ἵει κακότητα βαρεῖαν.

Agamemnon awakes Nestor, who goes to look for Ulysses and Diomédès. Diomédès calls Ajax and Mēgēs. The chiefs of the Greeks betake themselves to the advanced posts, where they join to them the officers of the guards, Mērionēs and Thrasymédēs, and hold a council in the middle of the open country. Nestor speaks first.

- 72 ὦς εἰπὼν ἀπέπεμπεν ἀδελφεόν, εὖ ἐπιτείλας.
 Αὐτὰρ ὁ βῆ ρ' ἵεναι μετὰ Νέστορα, ποιμένα λαῶν·
 τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηὶ μελαίνῃ,
 εὐνῇ ἐνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο,
 76 ἄσπις καὶ δύο δοῦβε φαεινὴ τε τρυφάλεια.
 Πὰρ δὲ ζωστήρ κείτο παναίολος, ᾧ ρ' ὁ γεραίως
 ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο,
 λαὸν ἄγων· ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγροῖ.
 80 Ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας,
 Ἀτρεΐδην προσεΐπε καὶ ἔξερείνετο μῦθον·

65. μένειν, for imper. ἄβροτάζω has nothing in common with βροτός. It is a new formation fm ἡμβροτον (5, 287), derived fm ἀμάρτω = ἀμαρτάνω : μήπως διαμάρτωμεν, ἀποτύχωμεν ἀλλήλων, Sch. — 67. ἐγρήγορθαι (Æolian), or ἐγρηγόρθαι = ἐγρηγορῆναι comes from a peculiar form of ἐγείρω, ἐγερῖθω, as we have seen ἀγερῖθω or ἡγερῖθω = ἀγείρω. — 68. *A patre ex genere*, i. e. *ex paterno genere*, accompanying his name with that of his father and his ancestors. The Greeks, in naming any one, added the father's name, not to distinguish persons of like names, but following a custom, the antiquity of which is established by this line. The moral effect which Agamemnon expects from it was equally manifested in the days of modern chivalry and nobility. Heyne quotes very appropriately that passage of Thucyd. vii. ch. 69. During the unfortunate expedition to Sicily, the Athenian general Nicias, to restore the moral tone of his troop, in a disastrous situation, τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς ὀνομαστί καὶ φυλὴν, ἀξίων τό τε καθ' ἑαυτὸν, ᾧ ὑπῆρχε λαμπρότητός τι, μὴ προδιδόναι τινὰ, καὶ πατρικὰς ἀρετάς, ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζειν, &c. — 69. Μηδὲ ἐπαίρου τῇ διανοίᾳ δι' ὑπηρεφανίαν, Sch. — 71. = ἵψησιν, *immittit*. The word γεινομένοις is added, because, according to the common belief, every good and every evil fortune was the effect of a predestination, shut up, so to speak, in the distaff of the Fates. See 24, 210.

76. See 3, 18 and 372. — 79. ἐπέτρεπε, neut., signif. 'yielded'

- 82 Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἷος
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;
 84 [ἢ τιν' οὐρήων, διζήμενος, ἢ τιν' ἑταίρων ;]
 φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ ;
 Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 88 γνῶσθαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὅκ' αὐτῇ
 ἐν στήθεσσι μένῃ, καὶ μοι φίλα γούνατ' ὀρώρη.
 Πλάζομαι ὧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 92 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 Αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι· κραδίη δέ μοι ἔξω
 στηθίων ἐκθρόσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα.
 96 Ἀλλ' εἴ τι δρᾷνεις, ἐπεὶ οὐδέ σέγ' ὕπνος ἰκάνει·
 δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὅφρα ἴδωμεν,
 μὴ τοῖ μὲν καμάτῳ ἀδηκότες ἡδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 100 Δυσμενέες δ' ἄνδρες σχεδὸν εἴαται· οὐδέ τι ἴδμεν,
 μήπως καὶ διὰ νύκτα μενοιρήσωσι μάχεσθαι.
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππύτα Νέστωρ·

[= ἐπὶ τρ. ἑαυτὸν. N.].—82. The complete sentence would be οὗτος ὃς ἔρχεται . . . τίς ὢν ἔρχεται ; — 84. οὐρεὺς, a mule, is found l, 50. Here the grammarians regard it as synonymous with οὐρος, a guard, guardian. Others reject the line on account of this word, of which there exists no other example ; and, in general, because it is out of place here. To this judgement Wolf, Sptz., and Lehrs. have subscribed. — 89, sqq., see 9, 605, 6 — 93. Or else Δαναῶν πέρι δειδία. — 94. Ἀλλὰ τεθορύβημαι, Sch. The pres. ἀλυκτίω, or rather ἀλυκταίνω, to be disquieted, tormented, is found in Hippocrates. — 96. δρᾷνω, a form of δρᾶω, "to be willing or be able to do." Hence comes ἀδρανής, one who can do nothing, good for nothing, impotent, and ὀλιγοδρανέων, 15, 246. — 97. = καταβείωμεν = βῶμεν. — 98. ἀδῆω, ἀδῆσα, ἀδῆκα (a long), an old verb signifying, to feel disgust, to be ill at ease. The ancient grammarians, drawn away sometimes by a species of logic, which removes them altogether from what is natural, were greatly embarrassed to explain the phrase ἀδηκότες ὕπνῳ, "ill at ease through sleep." On the contrary (thought they), sleep delivers from all uneasiness. They explained then ὕπνῳ by ἀγρυπνία, sleeplessness, or else (as Eustath.) by τῷ ὕπνῳ τῷ μὴ παρόντι, "by sleep which would not come." But 'sleep' is here 'the need of sleep ;' it is the approaches of sleep which one repels, that produce uneasiness ; and thus one is tormented by sleep, i. e. oppressed by the need of sleep, by sleepiness. [But see ἀδῶ in App. V. Cf. Hor. ludo fatigatumque somno.] — 101. After ἴδμεν the regular construction

- 103 Ἀτρείδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 104 οὐ θὴν Ἐκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 108 Σοὶ δὲ μάλ' ἔφομ' ἐγὼ ποτὶ δ' αὖ καὶ ἐγείρομεν
 ἄλλους,
 ἤμιν Τυδείδην δουρικλυτὸν ἢδ' Ὀδυσῆα,
 ἢδ' Αἴαντα ταχὺν καὶ Φυλλέος ἄλκιμον υἱόν.
 Ἀλλ' εἴ τις καὶ τοὺςδε μετοιχώμενος καλέσειεν,
 112 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα
 τῶν γὰρ νῆες ἔασιν ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.
 Ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 νεικέσω—εἴπερ μοι νεμεσήσεται—οὐδ' ἐπικεύσω,
 116 ὥς εὔδει, σοὶ δ' οἶω ἐπέτρεψεν πονέεσθαι.
 Νῦν ὄφελεν κατὰ πάντας ἀριστηῆς πονέεσθαι
 λισσόμενος· χρεῖω γὰρ ἰκάνεται οὐκὲτ' ἀνεκτός.
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 120 ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα
 πολλάκι γὰρ μεθιῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὐτ' ὅκνῳ εἰκὼν οὐτ' ἀφραδίῃσι νόοιο,
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὁρμὴν.
 124 Νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·
 τὸν μὲν ἐγὼ προέηκα καλήμεναι, οὐς σὺ μεταλλάξ.
 Ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ'· ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι.
 128 Τὸν δ' ἡμεῖβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 Οὕτως οὐτις οἱ νεμεσήσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ.
 ὦς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα·

required εἴ πως... Μη adds a new shade (see 1, 28), and expresses this sentiment, "We know not, and it is to be feared that..." — [104. οὐ θὴν, *surely—not*.] — 105. ἐκτελέει, fut. — 106. καὶ (even) πλείοσιν (ἢ ἡμᾶς νῦν). — 108. = ἐγείρομεν. — 110. ταχύς is the distinctive epith. of Ajax, son of Oileus. The son of Phyleus is Meges (2, 627). — 111. See 24, 74. — 113. Superlat. of ἐκάς. The tents of Ajax were placed at one of the extremities of the camp. See 8, 224. — 116. ὥς, because he. — 120. αἰτιάσθαι, sc. Μενέλαον, *accusare* (from *causa*, αἰτία). — 121. μεθιῖ (μεθήμων ἐστὶ), see 6, 330. — 122, sqq. A very adroit apology for his brother. — 124. ἐπίστασθαί τινι, *instare alicui*, to press upon. — 126. = ἴωμεν. — 127. ἵνα, *ubi*, with the force of a relative pronoun; but, according to the regular syntax, γάρ, which follows, requires a demonstrative: ἐκεῖ γάρ...

- 132 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἄμφι δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν,
 διπλῆν, ἐκταδίην, οὔλη δ' ἐπενήνοθε λάχνη.
 Εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ·
- 136 βῆ δ' ἵεναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Πρῶτον ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότη Νέστωρ,
 φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
- 140 ἐκ δ' ἦλθε κλισίης, καὶ σφεας πρὸς μῦθον ἔειπεν·
 Τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἴοι ἀλᾶσθε
 νύκτα δι' ἀμβροσίην; ὅ τι δὴ χρεῖω τόσον ἵκει;
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότη Νέστωρ·
- 144 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μὴ νεμέσα' τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
 Ἄλλ' ἔπεν, ὄφρα καὶ ἄλλον ἐγείρομεν, ὄντ' ἐπέοικεν
 βουλὰς βουλεύειν, ἢ φευγέμεν, ἢ μάχεσθαι.
- 148 Ὡς φάθ'· ὁ δὲ κλισίῃνδε κιὼν πολύμητις Ὀδυσσεὺς
 ποικίλον ἄμφ' ὠμοῖσι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
 Βᾶν δ' ἐπὶ Τυδείδην Διομήδεα· τὸν δ' ἐκίχανον
 ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἄμφι δ' ἑταῖροι
- 152 εὐδον· ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δὲ σφιν
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο· τῆλε δὲ χαλκὸς
 λάμφ', ὥστε στεροπὴ πατρὸς Διός. Αὐτὰρ ὅγ' ἦρωες
 εὐδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοδὸς ἀγραύλοιο·
- 156 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 Τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότη Νέστωρ,
 λαῖξ ποδὶ κινήσας, ὠτρυνέ τε, νείκεσέ τ' αὐτήν·
 Ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἄωτεῖς;

ἡγερέσθαι, see the n. on 67, and 3, 231.—134. ἐκτάδιος, fm ἐκτείνω, *extensa* = *magna, lata*. On the following words, see 2, 219.—135. ἀκαχμένον, perf. partep., the only form which exists of a verb (ἀκω) of which the meaning is indicated by the substantives ἀκή and ἀκωκή, the point, and the Lat. *acus*.—139. ἰωή, sound, voice; see 4, 276. In an oracle (in Hdt.), the Pythia uses a similar expression: ὁδμή μ' ἐς φρένας ἤλθε κραταιῶν ἰσχυρῶν χελώνης.—[142. ὅ τι δὴ, *quid tandem necessitas tantopere urget*. Füssi.]—145. Fm βιάζω.—147. The two last infin. depend on βουλεύειν. ἢ... ἢ..., *utrum... an*.—149. ποικίλον, ornamented with designs in relief on the brass, or otherwise; τεύχεα ποικίλα, 4, 432, and elsewhere ποικίλα χαλκῷ.—152. Fm (κράς), κρατός = κάρη, the only nom. used by the Epic poets.—153. Fm ἐλαύνω, to drive into the ground; planted.—155. Τοῦ ἐν ἀγροῖς ἀνελιζομένου, Sch.—158. Because Diomedes lay on the ground. We must not suppose any expression of

- 160 οὐκ αἶεις, ὥς Τρῶες ἐπὶ θρωσμῶν πεδίοιο
 εἶται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;
 "Ὡς φάθ'· ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνό-
 ρουσεν,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 164 Σχέτλιός ἐσσι, γεραίέ· σὺ μὲν πόνου οὔποτε λή-
 γεις.
 Οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι νῆες Ἀχαιῶν,
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων,
 πάντῃ ἐποιχόμενοι; σὺ δ' ἀμήχανός ἐσσι, γεραίέ.
 168 Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότης Νέστωρ·
 Ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ξειπες.
 Εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
 172 ἀλλὰ μάλα μεγάλη χρεὶν βεβίηκεν Ἀχαιοῦς.
 Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἢ βιῶναι.
 Ἄλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν
 176 ἀνστησον—σὺ γάρ ἐσσι νεώτερος—εἰ μ' ἐλεαίρεις.
 "Ὡς φάθ'· ὁ δ' ἀμφ' ὥμοισιν ἐέσσατο δέσμα
 λέοντος,
 αἴθωνος, μέγαλοιο, ποδηνεκές· εἴλετο δ' ἔγχος.
 Βῆ δ' ἰέναι, τοὺς δ' ἐνθεν ἀναστήσας ἄγεν ἥρωες.
 180 Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἐμιχθεν,

contempt to be implied by the description.—159. ἀωτεῖν, a lengthening of αἶν, *flare* (see 9, 661), snore; hence, sleep. [Cf. App. V.] — 160. θρωσμός: βουνοειδὴς τόπος, ἀπὸ τοῦ ἀποβαίνοντα θορῆν (aor. of θρώσκω, to leap), *Apoll.* Height, the most elevated part of the plain. H. uses this word twice more to design the position of the Trojan ranks; but nothing authorizes us to consider it the proper name of a definite place. — 161. εἶται = ἦνται. ἐρύκει: διαίρει (ἡμῶν), *Sch.*—164. H. does not know the meaning "unfortunate," which afterwards became the ordinary one of σχέτλιος. The root is σχέθιν = σχεῖν (aor. of ἔχω), *tenere, sustinere*, to hold to a thing, support, endure. Σχέτλιος signifies, then, applied to a person, is "one who endures, indefatigable, strong, impetuous;" to things, "that which causes to endure, hard, rude." — [165. νυ = *nempe*, 'then.')]—167. ἀμήχανος here is not "feeble;" but, as elsewhere, "irresistible" [*one against whom no μηχανή avails*]. See especially 13, 726. — 173. Word for word: "For all the affair is set upon the edge of a razor;" i. e. on a point where it must instantly fall, either on one side or the other. This image has passed into a proverb, and is sometimes expressed by ἐπὶ ξυροῦ alone. Hdt. has reproduced the entire turn of this phrase, vi. ch. 11: ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἢ

- 181 οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὖρον·
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.
 Ὡς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ,
 184 θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
 ἔρχεται δι' ὄρεσφι· πολὺς δ' ὄρυμαγδὸς ἐπ' αὐτῷ
 ἀνδρῶν ἠδὲ κυνῶν· ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·
 ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροισιν ὀλώλει,
 188 νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ
 τετράραθ', ὀππότε ἐπὶ Τρώων αἴτιεν ἰόντων.
 Τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ·
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα]
 192 Οὐτῷ νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν'
 ὕπνος
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.
 Ὡς εἰπὼν, τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν.
 196 Τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦσαν· αὐτοὶ γὰρ κάλεον συμμητιάασθαι.
 Τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἰδριώοντο
 ἐν καθαρίῳ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 200 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἔκ-
 τωρ,
 ὁλλύς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 Ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον.
 Τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·

εἶναι ἐλευθέροις ἢ δούλοις.—181. These chiefs of the seven hundred guards are named, 9, 81, sqq.—183. *δυσωρεῖν* means *κακὴν φυλακὴν διαγιν* (Sch.; see 188), to keep a painful watch. I have already remarked, 3, 39, the advantages which the Greek language derives from this particle *δυσ*. — 185. = *ὄρους*. *ἐπ' αὐτῷ*, *super eo*, *propter eum*.—189. *τετραμμένοι* (fm *τρέπω*): *ἦσαν καὶ ἀπὸ βλεπόντων εἰς τὸ πεδίον*, Sch. = *ἐπιδόντων*. — 191. A line not found in the best MSS.—194. The following reasons are given by the different annotators for this withdrawal from the camp: 1st, To increase the confidence of the guards; 2nd, not to alarm the Greeks by a council held at such an hour; 3dly, to reconnoitre the position of the enemy's camp. — 195. "Ὅσοι κεκλήμενοι ἦσαν εἰς τὸ συμβούλιον, Sch.—199. See 8, 491.—202, sqq. *πιφάσκω*, a lengthened form of *φαίω* = *φαίνω*, bring to light, make appear, make heard, *proferre*. Virg. has borrowed from what follows the ground-work of his admirable episode of Nisus and Euryalus (*Æn.* ix. 176). I say the *groundwork*, because he introduces into his poetry new elements, which entirely change the moral object of the action. M. Eichhoff recalls, besides, chaps. 18 and 19 of *Orlando Furioso*, and ch. 12 of *Jerusalem Delivered*.

Nestor advises that one of the chiefs should go and reconnoitre the enemy's camp. Diomédès offers himself, and asks for a comrade. All propose to go with him. He chooses Ulysses, and both set out, after arming themselves. Athênê sends them a lucky presage. They make vows to the goddess, and she hears them.

- 204 ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐφ' αὐτοῦ
 θυμῷ τολμήεντι, μετὰ Τρῳᾶς μεγαθύμους
 ἔλθειν; εἴ τινα που δηίων ἔλοι ἐσχατόντα,
 ἢ τινα που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 208 ἄσσα τε μητιώσιν μετὰ σφίσιν· ἦ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢ ἐ πόλινδε
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς.
 Ταῦτά κε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι
 212 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή.
 Ὅσοι γὰρ νήεσσιν ἐπικρατεύουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος οἷν δώσουσι μέλαιναν,
 216 θῆλυν, ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·
 αἰεὶ δ' ἐν δαίτῃσι καὶ εἰλαπίνῃσι παρέσται.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 220 Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
 ἀνδρῶν δυσμενέων δυναι στρατόν, ἐγγυὲς ἔοντων,
 Τρῶων· ἀλλ' εἴ τις μοι ἀνὴρ ἅμ' ἔποιτο καὶ ἄλλος,
 μᾶλλον θαλπωρὴ καὶ θαρσαλέωτερον ἔσται.
 224 Σύν τε δὴ ἔρχομένω, καὶ τε πρὸ ὃ τοῦ ἐνόησεν,

206. εἴ τινα, see 7, 39. — 208. = ἄτινα. The force of this relative extends also over the following sentence, ἦ μεμάασιν. The strict construction would require εἰ μεμ. The same at 309. — 212. ἀσκηθῆς, an old word: "safe and sound." Its derivation fm ἀσκήω seems improbable. ὑπουράνιον κλέος is almost synonymous with κλέος οὐρανόμηκες. — 216. In prose ὑπαρνον, which has under her (suckles) a lamb which "plus luci—adderet, soletque commemorari in præmiis, sicut serva in puero." Bth. As to the colour (μέλαιναν), the Scholiasts say that it is well chosen for the prize of a nocturnal expedition; but such allegorical fooleries are as foreign as possible to H.'s poetry. The ancients, doubtless, regarded a race of sheep of a black or dark colour as preferable to others. Thus the words, "this possession (κτέρας) is not equalled by any other," would seem exaggerated and emphatic if thereby one understood simply a sheep, and not a sheep of a superior breed. — 217. εἰλαπίνη: εὐωχία, ἐορτή, Apoll.—224. Nominatives absolute, to which applies the n. on 3, 321. σύν is adverbial. They said also σύνδυνο. Jn. καὶ ὁ (οὗτος) πρὸ τοῦ (τούτου) ἐνόησεν or νοεῖ. Sch. συνερχομένων γὰρ δύο ὁμοῦ καὶ κοινῶς, ὁ ἕτερος πρὸ τοῦ ἑτέρου ἐπενόησέ τι κοινωφελὲς καὶ συμφέρον. The words σύν τε

- 225 ὅππως κέρδος ἔη· μῶνος δ' εἶπερ τε νοήσῃ,
 ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.
 Ὡς ἔφαθ'· οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι
- 228 ἠθελέτην Αἴαντε δύω, θεράποντες Ἄρηος,
 ἠθελε Μηριόνης, μάλα δ' ἠθελε Νέστορος υἱός·
 ἠθελε δ' Ἀτρείδης, δουρικλειτὸς Μενέλαος·
 ἠθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὅμιλον
- 232 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Τυδείδῃ Διομήδεσσι, ἐμῷ κεχαρισμένε θυμῷ,
 τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλῃσθα,
- 236 φαινομένων τὸν ἄριστον· ἐπεὶ μεμάασί γε πολλοί.
 Μηδὲ σύγ', αἰδόμενος σῆσι φρεσὶ, τὸν μὲν ἀρείῳ
 καλλείπειν, σὺ δὲ χεῖρον ὁπάσσειαι, αἰδοῖ εἰκῶν,
 ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν.
- 240 Ὡς ἔφατ'· ἔδδεισεν δὲ περὶ Ξανθῷ Μενελάῳ.
 Τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
- 244 οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ
 ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Πάλλας Ἀθήνη;
 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
 ἄμφω νοστήσαιομεν, ἐπεὶ περίοιδε νοῆσαι.
- 248 Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 Τυδείδῃ, μήτ' ἄρ με μάλ' αἶνεε, μήτε τι νείκει

δύ' ἐρχομένῳ have become a proverbial phrase to express, that it is better for two to go together, for the sake of mutual help. [Even our blessed Lord sent forth the seventy, two and two.] — 225. *Quomodo (factu) utile sit*. Sptz. translates the following words by: *quantumvis mentis sagacitate sit instructus*. This would give *νοῖν* two different meanings in the same sentence. The sense is this: "Being two, the one will perceive before the other what is necessary to be done. They will talk it over, the one will confirm the other, and thus the whole plan is soon achieved. But one alone, even though he also should perceive what ought to be done, has more slowness of mind, more uncertainty and weakness of reflection (because he cannot be so sure of himself as in the first case)." — 226. *βράσσων*, compar. of *βραδύς*, as *θάσσων* of *ταχύς*. *λεπτή δέ* is equiv., in the Homeric style, to *καὶ λεπτοτέρα*. The reason is found in the general observation made on l. 218.—231. *τλήμων*, courageous; see 5, 670. — 238. *καταλείπειν* for the imper. in the same way as the futures. *ὁπάσσειν*, to associate any one with oneself. — 243. A line often used by the ancients in similar situations. — 244. *οὐ (ίστι) περισσῶς προορατική, φρονίμη, &c.*, and

- 250 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις.
 Ἄλλ' ἴωμεν· μάλα γὰρ νῦν ἄνεται, ἐγγύθι δ' ἡώς·
 252 ἄστρο δὲ δὴ προβέβηκε, παρώχηκεν δὲ πλέων νύξ,
 τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.
 Ὡς εἰπόνθ' ὅπλοισιν ἐνι δεινοῖσιν ἐδύτην.
 Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης
 256 φάsgανον ἄμφηκες—τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο—
 καὶ σάκος· ἀμφὶ δὲ οἱ κυνέην κεφαλῇφιν ἔθηκεν
 ταυρέην, ἄφαλόν τε καὶ ἄλλοφον, ἥτε καταῖτυξ
 κέκληται, ρύεται δὲ κάρη θαλερῶν αἰζηῶν.
 260 Μηριόνης δ' Ὀδυσῇ δίδου βίον ἠδὲ φαρέτρην,
 καὶ ξίφος· ἀμφὶ δὲ οἱ κυνέην κεφαλῇφιν ἔθηκεν,
 ῥινοῦ ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 264 ἀργιόδοιτος ὕος θαμέες ἔχον ἐνθα καὶ ἐνθα,
 εὔ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει.
 Τὴν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδα,
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας·
 268 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι·
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι·
 δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιτεθεῖσα.
 272 Τῷ δ' ἐπεὶ οὖν ὅπλοισιν ἐνι δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρί-
 στους.

Τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγυς ὁδοῖο

247 = περισσῶς οἶδε. — 251 = ἴωμεν. ἄνεται is only found here. But Hdt. often uses this word (the ordinary form is ἀνύω), e. g. vii. ch. 20: *πέμπτω ἐπεὶ ἀνομένῳ*, which Schweighäuser very well translates by *quinto anno volente*; to be accomplishing, not accomplished. — 253. The gens. τῶν δύο μοιράων not being able to depend on the comparative, have greatly embarrassed the annotators, both ancient and modern. We must, with M. Döderlein, take δύο for the nom. The greater part of the night is past, sc. two of its (three) parts, two-thirds. — 256. Ἀμφοτέρωθεν ἡκονημένον, Sch. — 258. ἄφαλον, which has no crest (see 5, 743); ἄλοφον, neither tuft nor plume. — 263. Fm *ἐντείνω*. — 264. ἀργιόδοιτος, see 9, 539. εἶχον, intrans. signif., held to it, were attached to it. — 265. πῖλος, wool pressed, condensed; felt:—to deaden blows. — 266. Ὀρμενίδαο (relating to δόμον), see 9, 448. Ἑλεῶν, a town of Boeotia. — 267. Autolycus, son of Hermès, “furtum ingeniosus ad omne, Qui facere assuebat, patrie non degener artis, Candida de nigris et de candentibus atra.” Ovid. *Met.* xi. 312. — 268. = εἰς Σκάνδειαν, a town of the Island of Cythéra (now *Cerigo*), on the coast of Laconia. — 274. δεξιόν, as a lucky omen. ἐρωδιός, a heron, of which there exist many kinds.

- 275 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν
 276 νύκτα δι' ὀρφναίην, ἀλλὰ κλάξαντος ἄκουσαν.
 Χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη·
 Κλυθὶ μιν, αἰγιόχοιο Διὸς τέκος, ἥτε μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 280 κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη·
 δὲς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.
 Δεύτερος αὐτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·
 284 Κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη·
 σπείῳ μοι, ὥς ὅτε πατρὶ ἄμ' ἔσπεο Τυδεΐδϊ δίῳ
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦι.
 Τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαι-
 ούς·
 288 αὐτὰρ ὁ μελίχιον μῦθον φέρε Καδμείοισιν
 κεῖσ'· ἀτὰρ ἂψ ἀπιὼν μάλα μέρμερα μῆσατο ἔργα,
 σὺν σοί, διὰ θεά, ὅτε οἱ πρόφρασσα παρέστης.
 Ὡς νῦν μοι ἐθέλουσα παρίστασο, καὶ με φύλασσε.
 292 Σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν, εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐπω ὑπὸ ζυγὸν ἥγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω, χρυσὸν κέρασιν περιχέυας.
 Ὡς ἔφην εὐχόμενοι· τῶν δ' ἔκλυε Παλλὰς
 Ἀθήνη.
 296 Οἱ δ' ἐπεὶ ἡρήσαντο Διὸς κούρη μεγάλοιο,
 βάν ῥ' ἔμιν, ὥστε λείοντε δύνω, διὰ νύκτα μέλαιναν,
 ἄμ φόνον, ἄν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἷμα.

It is thought to be the *ardea major* of Linnæus. — 280. φίλαι, see 5, 61. — 281. Contraction of εὐκλείας. — 284. See 2, 156. — 285. = σπείω, 2 aor. of ἔπομαι, as ἔχειν, σχεῖν. See ver. 246. The same fact is recounted more in detail, 4, 382—393. — 290. Poetic feminine of πρόφρων. — 292. ἦνιν, see 6, 94. — 294. *Et statuam ante aras auratâ fronte jumentum*. Virg. *Æn.* ix. 627. See particularly *Odys.* 3, 432—439, where this process of gilding is described in detail. — 298. = ἀνά φόνον, by or through blood spilt. See 24, 610. Eustath. remarks the rapidity of this comparison, the beauty of this sentence, which appears to dash on and bound along like the intrepid march of these two warriors. He adds that the ancients, in praising a sentence of Xenophon, where the same ideas are described with much more of development, said that H. knew how to concentrate all these circumstances, and to present them in one line. Here is a translation of Xenophon (*Agesilaus*, ch. 2, 14): "When the fight had ceased, one saw in these places the dead all mingled in confusion, the earth dyed with blood, friends and enemies stretched by each other's side. One saw shields pierced through, broken spears, swords out of the

Hector calls a council of the Trojan army, and offers a prize to any who will go to reconnoitre the posts of the Greeks. Dolon offers himself and is accepted; he arms himself and departs. Ulysses perceives Dolon on his way. The two Greek scouts see and pursue him. Diomedes stops him, and after having extracted some information from him, kills him. Ulysses consecrates to Athênê the arms of the vanquished.

- Οὐδὲ μὲν οὐδὲ Τρῳᾶς ἀγήνορας εἶας Ἐκτωρ
 300 εὔδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους,
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·
 τοὺς ὅγε συγκαλέσας, πυκινὴν ἡρτύνετο βουλὴν·
 Τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν
 304 δῶρῳ ἐπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται.
 Δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους,
 οἳ κεν ἄριστοι ἔωσι θεῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὅς τις τε τλαίῃ, οἳ τ' αὐτῷ κῦδος ἄροιτο,
 308 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι
 ἢ φυλάσσονται νῆες θαλαί, ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμέντες
 φύξιν βουλεύουσι μετὰ σφίσι, οὐδ' ἐθέλουσιν
 312 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.
 Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός,
 κήρυκος θείοιο, πολύχρυσος, πολύχαλκος·
 316 ὃς δ' ἦτοι εἶδος μὲν ἦν κακός, ἀλλὰ ποδώκης·
 αὐτὰρ ὁ μῶνος ἦν μετὰ πέντε κασιγνήτησιν.
 Ὅς ῥα τότε Τρῳσὶν τε καὶ Ἐκτορι μῦθον ἔειπεν·
 Ἐκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
 320 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι.
 Ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχειο, καὶ μοι ὁμοσσον,
 ἢ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ
 δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα.
 324 Σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ
 δόξης.

scabbard, some buried in the earth, some in the bosoms of the soldiers, others still clinging in the hands of the warriors." This beautiful picture is, in fact, only a pompous amplification of these two lines of H. Ernesti thinks that it is, among several other places, one of those which Quintilian had principally in view, when he praises H. for his *admirable brevity*. Dugas Montb.

303. *Ἐμ' ὑπέχεισθαι* or *ὑπὶσχεσθαι*, *sustinere*, *subire* (in German, *sich unterziehen*), take upon oneself. Hence *ὑπὶσχευέσθαι*. — 307. (*τοῦτω*), *ὅστις*. — 309. See n. on 208. — 312. See 98. — 324. *ἀπὸ*

325 Τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι
νῇ Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
βουλάς βουλεύειν, ἢ φευγέμεν, ἢ μάχεσθαι.

328 Ὡς φάθ'· ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ
ὄμοσεν·

Ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος
Τρώων· ἀλλὰ σέ φημι διαμπερές ἀγλαΐεσθαι.

332 Ὡς φάτο, καὶ ῥ' ἐπίορκον ἐπώμοσε· τὸν δ' ὀρό-
θυνεν.

Αὐτίκα δ' ἄμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα·

ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,

κρατὶ δ' ἐπὶ κτιδέην κυνέην· ἔλε δ' ὄξυν ἄκοντα·

336 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ. Οὐδ' ἄρ'
ἔμελλεν

ἔλθων ἐκ νηῶν ἅψ' Ἑκτορι μῦθον ἀποίσειν.

Ἄλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ'
ὄμιλον,

βῆ ῥ' ἂν ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα

340 Διογενὴς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν·

Οὗτός τοι, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,

οὐκ οἶδ' ἢ νήεσσιν ἐπίσκοπος ἡμετέρῃσιν,

ἢ τινα συλήσων νεκρῶν κατατεθνηώτων.

344 Ἄλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο

τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν

καρπαλίμως· εἰ δ' ἄμμε παραφθήησι πόδεσσιν,

αἰεὶ μιν ποτὶ νῆας ἀπὸ στρατόφῃ προτιελεῖν,

348 ἔγχει ἐπαΐσσω, μήπως προτὶ ἄστυ ἀλύξῃ.

Ὡς ἄρα φωνήσαντε παρὲξ ὁδοῦ ἐν νεκύεσσιν

κλινθήτην· ὁ δ' ἄρ' ὥκα παρέδραμεν ἀφραδίῃσιν.

Ἄλλ' ὅτε δὴ ῥ' ἀπέην ὕσσον τ' ἐπὶ οὐρα πέλονται

δόξης, the opposite of *κατὰ δόξαν*, which is said of whatever answers to our expectation, to our thought. H. uses *κατὰ θυμόν* and *ἀπὸ θυμοῦ* in the same way.—327. See 147.—331. *διαμπερές* = *εἰόλου*, *διὰ τῆς ζωῆς ὅλης καλλωπίσσεσθαι*, *Eustath.*—332. At the commencement of a narrative, H. often mentions by anticipation its final issue. He has no need to excite the reader by curiosity.—333. See 2, 45.—334. Aristophanes explains *πολιοῦ* by *τεφρώδους*, of the colour of ashes (*τέφρα*).—335. *κτιδέος*, made of the skin of the *κτίς* or *ἰκτίς*, a kind of weasel or ferret.—338. = *κατίλιπε*.—342. *οὐκ οἶδα*, as a parenthesis.—344. *ἐῷμεν* ought to be read in two syllables as *ῶμεν*.—347. *προσιελεῖν*, lit. *advoltere*, to cause to advance to-

- 352 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 ἐλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—
 τῷ μὲν ἐπεδραμέτην· ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας.
 "Ἐλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἐταίρους
 356 ἐκ Τρώων ἵεναι, πάλιν "Ἐκτορος ὀτρύναντος.
 'Ἄλλ' ὅτε δὴ ῥ' ἄπειςαν δουρηνεκὲς ἢ καὶ ἔλασσον,
 γυνῷ ῥ' ἄνδρας δηΐους, λαιψήρὰ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοῖ δ' αἶψα διώκειν ὠρμήθησαν.
 360 Ὡς δ' ὅτε καρχαρόδοντε δύνω κύνε, εἰδότε θήρης,
 ἢ κεμάδ' ἢ λαγῶν ἐπείγεται ἐμμενὲς αἰεὶ
 χῶρον ἂν ὑλήενθ', ὁ δὲ τε προθέρσι μεμηκώς·
 ὥς τὸν Τυδείδης ἠδὲ πτολίπορθος Ὀδυσσεὺς
 364 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.
 'Ἄλλ' ὅτε δὴ τάχ' ἐμελλε μιγήσεσθαι φυλάκεσσι
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδείδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων
 368 φθαίῃ ἐπενεξάμενος βαλέειν, ὁ δὲ δεῦτερος ἔλθοι.
 Δουρὶ δ' ἐπαίσσων προσέφη κρατερὸς Διομήδης·
 'Ἡὲ μὲν', ἡέ σε δουρὶ κιχήσομαι· οὐδέ σε φημι
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.
 372 'Ἡ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός·

wards . . . ; to drive him towards . . . (infin. = imperat.).—351. *ἔπι* (*ἐφ'*) ὅσον πέλονται οὖρα (*ὄρια*) ἡμιόνων, in *quantum spatium sunt* (i. e. *porriguntur*) *fines mulorum*, when Dolon was distant from them the length of a mule's furrow. A furrow is made at one draught. The point at which the beast begins to be exhausted, and seeks to take breath an instant, is its *οὖρον* or *ὄριον*, its *limit*. By this word, H. indicates the well-known length of the furrow which the mule traces. Then he adds, as to almost all his comparisons, a detail: "I say *mules*, for they draw a cart better than oxen." This addition has given occasion to a false interpretation which is found in several commentators and translators. They suppose two carts, one drawn by mules, the other by oxen, and, according to them, H. here designs the interval which the (more active) mules leave between their cart and that of the oxen. This notion, which offers more than one difficulty, is refuted by the poet himself. In *Od.* 8, 123, he gives the determination of a distance by the same comparison, but speaks of mules only: *Τῶν δὲ θίειν ὄχ' ἄριστος ἔην Κλυτόνῃος ἀμύμων*. "Ὅσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνου, τόσον ἐπικπροθίων λαοὺς ἴκει", οἱ δ' ἐλίποντο.—353. Gen. of place, see 6, 2.—356. *πάλιν*, *retro*, in the sense of *contra*, as in *revoke*, &c.—360. *Τραχεῖς ὀδόντας ἔχοντες*· *κάρχαρον γὰρ τὸ τυχύ*, *Sch.* Sharp teeth, pointed (the canine), which tear, in opposition to the broad square teeth, the molars.—361. *ἐμμενὲς* (*ὥστε ἰμμένειν*), *insistendo*, without relaxation.—362. Like many middle verbs, *μηκάομαι* has a second perf. *μήμηκα*; see 4, 435.—368. *ὁ δὲ*, *ipse tunc*.—

373 δεξιτερὸν δ' ὑπὲρ ὦμον ἐύξου δονρὸς ἀκωκὴ
ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε
βαμβαινῶν—ἄραβος δὲ διὰ στόμα γίγνεται οἰ
των—

376 χλωρὸς ὑπαὶ δείους. Τὼ δ' ἀσθμαίνοντε κιχῇ
χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἠΰδα·
Ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι. Ἔστι
ἐνδον

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
380 τῶν κ' ὕμιν χαρίσαιο πατὴρ ἀπερείσι' ἀποινα,
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδ
σεύς·

Θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·
384 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἷος
νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι
ἢ τινα συλήσων νεκύων κατατεθνηώτων;

388 ἢ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
νῆας ἐπὶ γλαφυράς; ἢ σ' αὐτὸν θυμὸς ἀνῆκεν;

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων· ὑπὸ δ' ἔτρεμε γ
Πολλῆσιν μ' ἄτρησι παρέκ νόον ἤγαγεν Ἐκτωρ,
392 ὅς μοι Πηλείωνος ἀγανοῦ μώνυχας ἵππους
δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ·
ἠνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἐκ τε πυθέσθ

396 ἢ φυλάσσονται νῆες θοαί, ὥς τὸ πάρος περ,
ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
φύξιν βουλεύοιτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
νύκτα φυλασσέμεναι καμάτῳ ἀδηκότες αἰνῶ.

400 Τὸν δ' ἐπιμειδίσας προσέφη πολύμητις Ὀδυσσεύς·
Ἦ ρά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,

373. = ἐύξου, fm ξίω; see 2, 390.—374. Fm πῆγνυμι.—375. βαμ
νιν, to chatter the teeth, which H. expresses in the rest of
verse. — 378, sqq. See 6, 46, sqq. — 391. *Magno meo damno*.
παρὶξ ἤγαγε νοῦν, has pushed my mind out of its right co
seduxit. This expression governs the acc. *με*, unless we prefer,
some, to take *μ'* for *μοι*.—394. *θοή*, an epith. which, as often
pens with H.'s epithets, does not apply to the particular circ
stance, but is only a general qualification of the night, which co
on quickly, and surprises by putting a sudden stop to the action
are engaged in.—398. *μετὰ σφίσιν* = *μεθ' ὑμῖν*, as in the Att.

- 402 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἄλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢ δ' ὀχέεσθαι,
 404 ἄλλω γ' ἢ Ἀχιλλῇ, τὸν ἀθανάτη τέκε μήτηρ.
 Ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 ποῦ νῦν δέυρο κιῶν λίπες Ἔκτορα, ποιμένα λαῶν;
 ποῦ δέ οἱ ἔντεα κείται Ἀρήϊα, ποῦ δέ οἱ ἵπποι;
 408 πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί;
 [ἄσσα τε μητιώσιν μετὰ σφίσιν· ἢ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢ πόλινδε
 ἂψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς;]
 412 Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
 Τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἔκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουλευφόροι εἰσὶν,
 βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου,
 416 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἅς εἴρειαι, ἥρως,
 οὔτις κεκριμένη ῥύεται στρατόν, οὐδὲ φυλάσσει.
 Ὅσσαι μὲν Τρώων πυρὸς ἐσχάrai, οἷσιν ἀνάγκη,
 οἱ δ' ἐγρηγόρθασι, φυλασσέμεναι τε κέλονται
 420 ἀλλήλοισι. Ἀτὰρ αὖτε πολὺκλητοὶ ἐπίκουροι
 εὐδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν εἶαται οὐδὲ γυναῖκες.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·
 424 Πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὐδουσ', ἢ ἀπάνευθε; δίδιπέ μοι, ὄφρα δαείω.
 Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
 Τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 428 Πρὸς μὲν ἄλδς Κᾶρες καὶ Παῖονες ἀγκυλότοξοι,
 καὶ Λέλεγες καὶ Καύκωνες δίοι τε Πελασγοί.
 Πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι,
 καὶ Φρύγες ἵπποδαμοὶ καὶ Μήονες ἵπποκορυσταί.

we meet with *αὐτῶ* = *σαντῶ*.—407. *ποῦ δὲ οἱ ἔντεα κείται* cannot designate simply the arms, the armour of Hector. The question must be equivalent to this in Lat., *ubi est prætorium*? We perceive that Ulysses is now conceiving the plan of punishing Hector for thus presumptuously giving away by anticipation the horses of Achilles by carrying off his own. On the horses of Hector, see 8, 185, sqq. — 409—411. Lines rejected by the ancient critics. See 207, sqq. — 415. See 11, 166, sqq. — 416. Attraction = *φυλακῶν*. — 417. *κεκριμένη*, chosen and destined for that purpose. — 419. See n. on 67. — 422. = *ἦνται*. — 425. = *δαίω* = *δαῶ*, fm *δάημι*. — 428, sqq. See 2, 840—876. — 430. *Θύμβρη*, according to Strabo, a plain watered by the *Θύμβρις*, which runs into the Scaman-

- 432 Ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἔκυστα ;
 εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,
 Θρήϊκες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων
 ἐν δέ σφιν Ῥῆσος βασιλεύς, πάϊς Ἡϊονῆος.
- 436 Τοῦ δὴ καλλίστους ἵππους ἶδον ἥδὲ μεγίστους·
 λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι,
 ἄρμα δέ οἱ χροσῶ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια, πελώρια, θαῦμα ἰδέσθαι,
- 440 ἤλυθ' ἔχων· τὰ μὲν οὔτι καταθνητοῖσιν ἔοικεν
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 Ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἥ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶ,
- 444 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
 ἥ ῥα κατ' αἶσαν ἔειπον ἐν ὑμῖν, ἥ καὶ οὐκί. [μῆδης·
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διο-
 Μῆ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ,
- 448 ἰσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.
 Εἰ μὲν γὰρ κέ σε νῦν ἀπολύσομεν, ἥ μεθῶμεν,
 ἥ τε καὶ ὕστερον εἰσθα θοὰς ἐπὶ νῆας Ἀχαιῶν,
 ἥ δὲ διοπτρεύσω, ἥ ἐναντίβιον πολεμίζων·
- 452 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν.
- Ἦ, καὶ ὁ μὲν μιν ἐμελλε γενείου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι· ὁ δ' αὐχένα μέσσον ἔλασεν,
- 456 φασγάνῳ αἶξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦγε κάρη κονίησιν ἐμίχθη.
 Τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇσιν ἔλοντο,
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
- 460 καὶ τάγ' Ἀθηναίῃ ληϊτίδι διος Ὀδυσσεὺς
 ὑπόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἤῤα·
 Χαῖρε, θεά, τοῖςδε σσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ

der. *Ἰλαχον, sortiti sunt (locum).*—434. οἷδε, *hi = hic sunt.* Heyne has laid down, from a passage in Conon (*Narr.*, ch. 4), that Eionea is the ancient name of the river Strymon, and the proofs appear indubitable. Near the Strymon is situated the town *Ἡῖων* or *Ἡϊόνεια*, and all the mythographers make Strymon the father of Rhesus.—441. φορέειν, *gestare*, wear.—442. Fut. for imperative; see 238.—445. κατ' αἶσαν, as is fitting; here, “truly.”—446. See 1, 148.—448. = *ἡμετέρας*.—450. = *εἰς (εἴμι)*, with fut. signif.: *ibis*.—456. *Ἐμ ἀποκείρω*.—457. “*Tum caput orantis nequicquam et multa parantis Dicere deturbat terram,*” Virg. *Æn.* x. 554.—459. λυκέην, see 334.—460. ληϊτίδι. *Λαφυοαγωγῇ*, *Heuych.*; or, ἀγλείῃ, 6, 260.—462. = *τοῖσιδε (τοῖςδε)*.—463. = *ἐπιβοησώμεθα*.

463 πάντων ἀθανάτων ἐπιβασόμεθ'· ἀλλὰ καὶ αὐτίς
464 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.

The two chiefs arrive at the posts of the Thracians, allies of the Trojans. Rhesus, their king, is slain, with twelve of his men. Ulysses seizes his horses. Diomédès, warned by Athênè, ceases the slaughter, and both, mounted on Rhesus' chargers, return to the Grecian fleet. At the same time, Apollo perceives Athênè. He awakes Hippocoön the Thracian, who summons the Trojans to this scene of carnage.

Ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἶρας
θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν
συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
468 μὴ λάθοι αὐτίς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
Τῷ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα·
αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἶζον ἰόντες.
Οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν
472 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
τριστοιχί· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι.
Ῥῆσος δ' ἐν μέσῳ εὖδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο.
476 Τὸν δ' Ὀδυσσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δειξεν·
Οὗτός τοι, Διὸμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,
οὓς νῶϊν πίψαυσκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
Ἄλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδὲ τί σε χρὴ
480 ἐστάμεναι μέλεον σὺν τεύχεσιν· ἀλλὰ λύ' ἵππους·
ἢ σύγ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.
Ὡς φάτο· τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη.
κτεῖνε δ' ἐπιστροφάδην, τῶν δὲ στόνος ὥρνυτ' αἰεκής
484 ἄορι θεινομένων· ἐρυθαίνετο δ' αἵματι γαῖα.
Ὡς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν,
αἶγεςιν ἢ οἷεσσι, κακὰ φρονέων ἐνορούσῃ·
ὥς μὲν Θρήϊκας ἄνδρας ἐπώχετο Τυδέος υἱός,

465. ἀφ' ἑαυτοῦ paints the gesture. [23εν, D. 71.]—466. μυρίκη, see 6, 39. [θῆκεν ἀνὰ here is exactly *our* 'he placed it upon.'] = δῆλον (*conspicuum*) δὲ σῆμα ἐπίθηκεν. The form δέελον, here preserved, is a proof of the origin of the η fin ee, of which Plato has spoken. — 470. See 56. — 475. ἐπιδιφριάς πυμάτη, the extremity of the board which rose above the seat, the *αντιξ*; see 5, 262.—478. πίψ., see n. on 202. — 479. *Profer, exhibe, exere.* — 480. μέλεος, inefficacious, inactive.—483. Ἄλλοτε εἰς ἄλλον ἐπιστρεφόμενος, Sch. *Huc illuc se convertendo.*—485. μῆλα is sometimes a general term: *pecudes*. ἀσημάντα means *ἀνευ σημάντορος ὄντα*, lit. without a commander; without a conductor, without a shepherd.—

- 488 ὄφρα δυνώδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύ
 ὄντινα Τυδείδης ἄορι πλῆξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσας
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες Ἴπποι
 492 ῥεῖα διέλθοιεν μηδὲ τρομοίατο θυμῷ
 νεκροῖς ἀμβαίνοντες· ἀήθεσπον γὰρ ἔτ' αὐτῶν.
 Ἀλλ' ὅτε δὴ βασιλῆα κυχίσατο Τυδέος υἱός,
 τὸν τριςκαιδέκατον μελήδεα θυμὸν ἀπηύρα,
 496 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 [τῇν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης].
 Τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λυέ μώνυκ
 ἵππους,
 σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλανεν ὀμίλου,
 500 τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·
 ῥοίζησιν δ' ἄρα πιφαύσκων Διομήδεϊ δίφ.
 Αὐτὰρ ὁ μερμήριζε μένων ὅ τι κύντατον ἔρδοι·
 504 ἦ ὅγε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥνμοῦ ἐξερύοι, ἦ ἐκφέροι ὑψόσ' ἀείρας·
 ἦ ἔτι τῶν πλεόνων Θρηγκῶν ἀπὸ θυμὸν ἔλοιτο.
 Ἔως ὁ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθῆν
 508 ἐγγύθεν ἱσταμένη προσέφη Διομήδεα δῖον·
 Νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 νῆας ἐπὶ γλαφυράς· μὴ καὶ πεφοβημένος ἔλθης·
 μή ποῦ τις καὶ Τρῶας ἐγείρῃσιν θεὸς ἄλλος.
 512 Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης·
 καρπαλίμως δ' ἵππων ἐπεβήσετο· κόπτε δ' Ὀδυσσεύ

490. See 1, 197.—493. Ἀσυνήθεις ἦσαν, *Sch.*; formed fm ἀσυνήθειω.—494. See 6, 17. — 497. A line properly rejected by the ancient critics.

499. ἤειρεν, fm αἰείρω, with the particular signif. of ἄμα εἰρω (s. 15, 680) = συνέειρεν (συνέδησε, *Sch.*); tied them together, *convinced*. "Virg. alludes to this passage in *Æn.* i. 469, where he contemplates the paintings in which are described the various actions of the siege of Troy: 'Nec procul hinc Rhesi niveis tentoria ve Agnosceit lacrimans, primo quæ prodita somno Tydides multa vastabat cede cruentus; Ardentesque avertit equos in castra, priusquam Pabula gustassent Trojæ, Xanthumque bibissent.' These last words of the Lat. poet relate to an oracle which had predicted to Rhesi that he should be for ever invulnerable, if he drank of the water of the Scamander, and his steeds quenched their thirst in it and fed at its banks." *Dugas Moutb.* — 503. Χαλεπώτατον, δεινότατον, *Sch.* which would be the most insolently bold. — 505. ῥνμοῦ depends on ἐλών, by the . . . ; see 490. — 506. See 5, 673.—507. See 1, 193. — 510. πεφοβημένος, put to flight. — 513. This (and 529) is the

- 514 τόξω· τοὶ δ' ἐπέτοnton θαῶς ἐπὶ νῆας Ἀχαιῶν.
 Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων,
 516 ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουνσαν
 τῇ κοτέων. Τρώων κατεδύσατο πουλὺν ὄμιλον,
 ὥρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 Ῥήσου ἀνεψιὸν ἐσθλόν. Ὁ δ' ἐξ ὕπνου ἀνορούσας,
 520 ὥς ἴδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκείες ἵπποι,
 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέησι φονῇσιν,
 ᾧμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὥρτο κυδοιμὸς
 524 θυνόντων ἀμυδῖς· θηεῦντο δὲ μέμερα ἔργα,
 ὅσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας.

The two Greek heroes take up on their road the arms of Dolon. They arrive at the meeting-place of the chiefs. Nestor asks them whence come these horses. Ulysses tells him. The chiefs return to the camp. Ulysses and Diomédès bathe. All take their place at the morning meal.

- Οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σκοπὸν Ἔκτορος
 ἔκταν,
 ἐνθ' Ὀδυσσεὺς μὲν ἔρυνξε, Δὲ φίλος, ὠκείας ἵππους·
 528 Τυδεΐδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει· ἐπεβήσεται δ' ἵππων.
 Μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἄκουτε πετέσθην
 [νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ].
 532 Νέστωρ δὲ πρῶτος κτύπον αἶε, φώνησέν τε·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ψεύσομαι, ἢ ἔτυμον ἐρέω ; κέλεται δέ με θυμός.
 Ἴππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει.
 536 Αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερός Διομήδης

passage in H. where ἵππων ἐπιβῆναι means, to mount or be on horseback. Every where else it applies only to the warrior who mounts his chariot; see 2, 1.—515. "Sicut dicitur σκοπιὰν εἶχιν pro speculari, velut specula observare; ita ἀλαοσκοπιὴν εἶχιν est quasi dicas cæcis oculis (ἀλαῶς) speculari." Henry Stephens.—516. = μεθέπουνσαν.

531. A line not found in the best MSS.; see 11, 520.—534. κέλεται (λέγειν). — 535. See, for the syntax, 1, 107; or 4, 350. This line formed the last words of the comedian emperor Nero. I copy the recital given by Suetonius (ch. 49) of this rare instance of baseness of soul: *Modo Sporum hortabatur ut lamentari ac plangere inciperet; modo orabat ut se aliquis ad mortem capessendam iuvaret; interdum segnitiam suam increpabat. Jamque equites appropinquabant, quibus præceptum erat ut vitum eum attraherent. Quod ut sensit, trepidanter effatus, "Ἴππων μ' ὠκυπόδων, &c., ferrum jugulo adegit, iuvante*

- 537 ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·
 ἀλλ' αἰνῶς δαίδοικα κατὰ φρένα, μήτι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.
- 540 Οὐπῶ πᾶν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί.
 Καί ρ' οἱ μὲν κατέβησαν ἐπὶ χθόνα· τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισιν.
 Πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότης Νέστωρ·
- 544 Εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος
 Ἀχαιῶν,
 ὅπως τοῦςδ' ἵππους λάβητον· καταδύντες ὄμιλον
 Τρώων; ἢ τίς σφωε πόρεν θεὸς ἀντιβολήσας;
 αἰνῶς ἀκτίνεσσιν ἐοικότες ἡέλιοιο.
- 548 Αἰεὶ μὲν Τρῶεσσ' ἐπιμίσσομαι, οὐδέ τι φημι
 μιμνάζειν παρὰ νηυσί, γέρων περ ἐὼν πολεμιστής·
 ἀλλ' οὐπῶ τοίους ἵππους ἴδον οὐδ' ἐνόησα.
 Ἀλλὰ τιν' ὕμμ' οἶω δόμεναι θεὸν ἀντιάσαντα·
- 552 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς,
 κούρη τ' αἰγιόχοιο Διός, γλαυκῶπις Ἀθήνη.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·
- ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 556 ρεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἤεπερ οἶδε
 ἵππους δωρήσαιτ', ἐπειὴ πολὺ φέρτεροί εἰσιν.
 Ἴπποι δ' οὔδε, γεραίε, νεήλυδες, οὐς ἐρεείνεις,
 Θρηϊκίοι· τὸν δὲ σφιν ἄνακτ' ἀγαθὸς Διομήδης
- 560 ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους.
 Τὸν τρισκαίδεκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν·
 τὸν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμέτεροιο
 Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγαυοί.
- 564 Ὡς εἰπὼν, τάφροιο διήλασε μώνυχας ἵππους
 καγχαλῶν· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί.
 Οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἴκοντο,
 ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμάσιν
- 568 φάτνῃ ἐφ' ἱππεΐῃ, ὅθι περ Διομήδεος ἵπποι
 ἔστασαν ὠκύποδες, μελιηδέα πυρὸν ἔδοντες.
 Νῆϊ δ' ἐνὶ πρύμνῃ ἔναρα βροτόευστα Δόλωνος
 θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἑτοιμασσαίᾱτ' Ἀθήνη.

Erophrodito. — 537. 538, *huc.* — 559. Τὸν αὐτοῖς (ὄντα) ἀνακτα. ἀγαθός, valiant, as at 1, 131. — 565. See 6, 514. — 570. See 7, 383. This is the only passage in H. where there is mention of trophies properly so called; i. e. of one part of the booty consecrated to the

- 572 Αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση,
 ἐςβάντες, κνήμας τε ἰδὲ λόφον ἀμφὶ τε μηρούς.
 Αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
 νίψεν ἀπὸ χρωτός, καὶ ἀνέψυχθεν φίλον ἦτορ,
 576 ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.
 Τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφιζανέτην· ἀπὸ δὲ κρητῆρος Ἀθήνην
 πλείου ἀφυσσάμενοι λείβον μελιηδέα οἶνον.

gods.—571. *ᾄφρα, dum, donec*, until they deposit them in a place consecrated to Athênê, in her temple. — 572. In pronouncing, we must double the *ν*, ἀπεννίζοντο.—573. *λόφος*, the nape of the neck. This is the only place where *λόφος* is used of the human neck; for in Sophocles (*Antigone*, 227) the phrase οὐδ' ὑπὸ ζυγῶ λόφον δικαίως εἶχον, the word is used figuratively.—575. = ἀνεψυχθησαν. — 577. *λίπα* (later *λίπας* and *λίπος*) means *oil* in Hippocrates. Hence the dat. *λίπαϊ*, *λίπα*, abbreviated, as often happens with words in frequent use, into *λίπα*, with the *α* short. *Λίπ' ἄλιψεν* (*Od.* 6, 227), he anointed himself with oil. But ordinarily, *ἐλαίῳ* is found joined to it, which we must understand in its primitive and etymological sense, *ἐλαιος*, adj. fm *ἑλάα*, the olive, olive-oil. This explanation of Herodian and Buttm. is the most probable.—579. *Pleni*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Λ.

At daybreak Zeus sends Eris (Discord) to excite the Greeks to battle. Agamemnon orders preparation to be made ; himself puts on his armour. Greeks and Trojans range themselves in battle array.

- Ἦώς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
ῶρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν
Ζεὺς δ' Ἐριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
4 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
Στῇ δ' ἐπ' Ὀδυσσεὺς μεγακήτεϊ νηὶ μελαίνῃ,
ἧ ῥ' ἐν μεσσήτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσθε,
ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο,
8 ἠδ' ἐπ' Ἀχιλλῆος· τοί ῥ' ἔσχατα νῆας εἴσας
εἵρυσαν, ἠνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
Ἔνθα στᾶσ' ἦῦσε θεὰ μέγα τε δεινόν τε
ὄρθι, Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω
12 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
[Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαῖαν.]
Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν

1. H.'s poems contain no other allusion to the fable of Tithónus than that in this line, and *Od.* 5, 1.—4. *τέρας πολέμου* signifies elsewhere, a sign, a phenomenon which presages war. It will be more exact, then, to explain : "Eris has in her hands, brings war ready to break out ;" than to translate : "the monster of war ;" for this meaning of *τέρας* is more recent [*bearing the sign of battle in her hand.* Cp.].—5, sqq. See 8, 222, sqq. — 11. *ὄρθι* (adverbial), with a loud voice. The construction *ἐνέβαλεν ἐκάστῳ καρδίᾳ* is the same as that of the double acc. of which we have spoken 1, 107 ; 4, 350 ; 6, 9 ; and it makes it evident, how contrary it is to the genius of the language to understand *κατά*. — 13, 14. Lines 453, 454 of bk ii. improperly transported hither, and condemned by the Alex.

- 16 Ἀργείους· ἐν δ' αὐτὸς ἐδύσσετο νόροπα χαλκόν.
Κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν,
20 τὸν ποτὲ οἱ Κινύρης δῶκε ξεινήϊον εἶναι.
Πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ
ἰς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τοὔνεκά οἱ τὸν δῶκε, χαριζόμενος βασιλῆϊ.
24 Τοῦ δ' ἦτοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,
δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέριοι·
κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
τρῆς ἑκάτερθ', ἱρῖσιν ἐοικότες, ἅστε Κρονίων,
28 ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων.
Ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
χρῦσειοι πάμφαινον· ἀτὰρ περὶ κονιλὸν ἦεν
ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρὸς.
32 Ἄν δ' ἔλετ' ἀμφιβρότην, πολυδαίδαλον ἀσπίδα
θοῦριν,
καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν·
ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐξέκοσι κασσιτέριοι
λευκοί, ἐν δὲ μέσοισιν ἦν μέλανος κυάνοιο.
36 Τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἐστεφάνωτο,
δεινὸν δερκομένη· περὶ δὲ Δεῖμός τε Φόβος τε.
Τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτῷ
κυάνεος ἐλέλικτο δράκων, κεφαλὰί δέ οἱ ἦσαν
40 τρεῖς ἀμφιστρεφέες, ἐνὸς ἀνχένος ἐκπεφυυῖαι.
Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο, τετραφάλη-
ρον,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

andrian critics. — 15. As in Lat. *accingi* = *armari*. — 17, sqq. See 3, 330, sqq. Agamemnon's armour is described here rather than elsewhere, because the poet is going to recount his most brilliant exploits.—20. Cinyras, king of Cyprus, son of Sandacus, king of Syria, and celebrated for his riches. — 24. οἴμοι, *εἴα*, meaning lines, bands extended across the cuirass.—26. *fm ὀρίγομαι*, to stretch. — 28. See 17, 547. The gen. here indicates a relation less confined than usual, and at 4: "(being) a presage of men;" i. e. being a thing which men take for the presage of some great event. The religious idea of the Old Testament is more elevated: *Arcum meum ponam in nubibus, et erit signum foederis inter me et inter terram*. — 31. ἀορτήρ, a belt (composed of several girths or straps), *fm ἀείρω*. — 35. ἦν (*εἷς*) κυάνου.—36, sqq. See 5, 739, sqq., and 7, 212.—38. ἐκ τῆς ἦν, went from it, was fastened to it.—40. Ἀλλήλαις περιπεπλεγμέ-

- 43 Εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 44 ὅξεια' τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'. ἐπὶ δ' ἐγδοῦπησαν Ἀθηναίη τε καὶ Ἥρη,
 τιμῶσαι βασιλῆα πολυχρῦσοιο Μυκῆνης.
 Ἡνιόχῳ μὲν ἔπειτα ἐὼ ἐπέτελλεν ἕκαστος
 48 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 ῥῶοντ'· ἄσβεστος δὲ βοή γένετ' ἠῶθι πρό.
 Φθὰν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες·
 52 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 ὥρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑρσας
 αἵματι μυδαλίας ἐξ αἰθέρος, οὐνεκ' ἔμελλεν
 πολλὰς ἰφθίμους κεφαλὰς Ἀἴδι προῖάφειν.
 56 Τρῶες δ' αὐθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
 Ἑκτορά τ' ἀμφὶ μέγαν καὶ ἀνύμωνα Πουλυδά-
 μαντα,
 Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα
 δῖον,
 60 ἡϊθέον τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν.
 Ἑκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἴσῃν.
 Οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλίος ἀστήρ
 παμφαίνων, τοτὲ δ' αὐτίς ἔδυν νέφεα σκιέοντα·
 64 ὥς Ἑκτωρ ὅτ' ἐ μὲν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι, κελεύων· πᾶς δ' ἄρα
 χαλκῷ
 λάμφ' ὥστε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

vai, Sch.—41. See 743.—42. See 3, 337.—43. See 3, 18. —45. It is not rare in the Greek poets to see Hērē or Athēnē borrow the thunderbolts of Zeus. Virg. has imitated them, *Æn.* i. 46. —49. See 5, 744.—50. ῥώννυσθαι, or ῥώεσθαι, see 24, 616.—51. μέγα, adv., *magnopere, valde*. φθάνειν, *antevertere*, governs the acc., but it is found also, like the comparatives, with ἦ, 23, 444: Φθήσονται τούτοις πόδες καὶ γούνα καμόντα ἢ ὑμῖν, *his prius lassabuntur quam vobis*. Hence the gen. ἱππήων, with this sense: πρότερον ἱππέων ἐκοσμήθησαν. —53. ἑρση or ἕρση, dew, is said, like *ros* and *rorare*, of a fine rain. *Sanguine pluit*, it rained blood, a phenomenon produced by a red liquor, which falls from the body of certain butterflies, when just hatched, was regarded as a fatal augury, and the Roman annalists or historians regularly registered all cases of this kind [*from ether down he shed Blood-tinctured dews*. Cp.]. —55. See 1, 3. —56. See 10, 160, sc. ἐκοσμοῦντο.—62. οὐλίος, ὀλέθριος, *Sch.* Root ὀλλνμι.

The fight begins and is sustained with equal success till mid-day. At length the Trojans are broken. Agamemnon scatters death before him. The Trojans, overwhelmed by the Greeks, fall back.

- 67 Οἱ δ', ὥστ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν
 68 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθῶν· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι βορόντες
 δήουν, οὐδ' ἕτεροι μνώνοντ' ὀλοοῖο φόβοιο·
 72 ἴσας δ' ὑσμήνῃ κεφαλὰς ἔχον· οἱ δὲ λύκοι ὥς
 θύνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν·
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι
 76 σφοῖσιν ἐνὶ μεγάροισι καθείατο, ἥχι ἐκάστω
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 Πάντες δ' ἠτιώωντο κελαινεφέα Κρονίωνα,
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 80 Τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νύσφι λια-
 σθεῖς
 τῶν ἄλλων ἀπάνευθε καθέζετο, κύδεϊ γαίῳν,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν,
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.
 84 Ὅφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δειπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας
 88 τάμνων δένδρεα μάκρ', ἄδος τέ μιν ἵκετο θυμόν,

67, sqq. Dio Chrysostomus, at the head of his second discourse *περὶ βασιλείας*, reports a very interesting conversation between Philip and Alexander the Great, while still very young, on the subject of H. Philip there praises the rural pictures of Hesiod; but Alexander answers him: Πολύ γε μᾶλλον (ἀρέσκει μοι) τὰ παρ' Ὅμηρῳ γεωργικά. "But in H. (says Philip) there is none but that of the shield" (in bk 18). Then Alexander recites to him the passage before us.—68. μάκαρ, as in Lat. *beatus*, rich. (See Theocritus, Idyl 10, entitled, *The Reapers*.)—71. In prose they write οὐδέτεροι, *neutri* . . .—72. (ἐν) ὑσμήνῃ. The ranks remained well in line. This comparison of the wolves has been pursued in its details by Virg. *Æn.* ii. 355, sqq.—80. See I, 349, a situation imitated by Virg. x. 755, sqq.—86, sqq. H. could not indicate the time or the hour of the day, except by an action taking place ordinarily at that hour. Another time is indicated by the word βουλευτός, 16, 779. Even in later times, when the day was regularly divided into hours, they still delighted in saying πληθούσης ἀγορᾶς, *περὶ λύχνων ἀφῆν*, &c.—87. Lit. "When he had satiated his hands (with toil)," i. e. "having wearied them."—88. μάκρ', ἄδος, according to Heyne

- 89 σίτου τε γλυκεροῖο περὶ φρένας ἡμερος αἰρεῖ·
τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας,
κεκλόμενοι ἐτάροισι κατὰ στίχας. Ἐν δ' Ἀγαμέμ-
νων
92 πρῶτος ὄρουσ' ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
αὐτόν, ἔπειτα δ' ἐταῖρον, Οἴληα πλήξιππον.
Ἦτοι ὄγ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρὶ
96 νύξ, οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,
ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
Καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων,
100 στήθεσι παμφαίνοντας, ἐπεὶ περιδύσε χιτῶνας·
αὐτὰρ ὁ βῆ ῥ' Ἰσὸν τε καὶ Ἀντιφον ἐξεναρίζων,
νῆε δύνω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
εἰν ἐνὶ δίφρῳ ἑόντας· ὁ μὲν νόθος ἠνιόχευεν,
104 Ἀντιφος αὖ παρὲβασκε περικλυτός· ὦ ποτ' Ἀχιλ-
λεὺς
Ἰδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισιν,
ποιμαίνοντ' ἐπ' ὅεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων.
Δῆ τότε γ' Ἀτρεΐδης εὐρουκρείων Ἀγαμέμνων
108 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθεος βάλε δουρὶ
Ἀντιφον αὖ παρὰ οὗς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
Σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά,

and Battm., instead of μακρά, ἄδος. See 10, 98. — 95. Τὸ με-
ταξὺ τῶν ὤπων, τὸ μεσόφρυνον, Sch. Or simply for τὸ μέτωπον.
— 96. See 7, 12. σχέθε (ἔσχε), *retinuit*, stopped. — 98. See 7,
171. — 100. In speaking of the dazzling whiteness of their skin,
H. rallies them as having lived in effeminacy. περιδύειν has
two meanings, according as we take δύνειν = ἐνδύνειν or = ἐκδύνειν,
for *induere* or *ezuere*. Here περιδύνειν has the meaning of περιαιρεῖν,
to take off from around; or, to remove a thing which surrounds, *tol-
lere aliquid quod circumdat*. — 104. That is παραβάτης ἦν, a name
which they gave to the combatant (23, 132); lit. "Who, having
mounted the chariot (ἐπιβαίνω), had placed himself (παρά) by the
side of the ἠνιοχός, *auriga*." — 105. Fm δῖω, to bind, the conjuga-
tion in μι is regularly formed, διδῆμι, but it did not remain in use.
μόσχος, an offshoot, young branch; λύγος, a shrub like the osier
(*vitis agnus castus*, Linn.). It is a question which of the two substan-
tives ought to play the part of adj., and different opinions have been
given. But this inquiry was useless: μόσχοισι λύγοισι is a juxta-
position like σὺς κάπρος, ὄρνισιν αἰγυπιοῖσι, 7, 59, a juxta-position
of genus and species, as in French, *mouche-guêpe*: lit. "flexible
branches, sc. osiers;" for the λύγος is nothing but a kind of flexible
branch, as it is a shrub which has no trunk. — 106. ἀποίνων, gen.

- 111 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θεῶσιν
 112 εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκὺς Ἀχιλλεύς.
 Ὡς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥῆιδίως συνέαξε, λαβὼν κρατεροῖσιν ὀδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα·
 116 ἢ δ', εἶπερ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφιν
 χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἦξε διὰ δρυμὰ πυκνὰ καὶ ὕλην,
 σπείδουσ', ἰδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
 120 ὥς ἄρα τοῖς οὕτως δυνατό χραισμῆσαι ὄλεθρον
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.
 Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἰππόλοχον μενε-
 χάρμην,
 νίεας Ἀντιμάχοιο δαΐφρονος, ὃς ῥα μάλιστα,
 124 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ·
 τοῦπερ δὴ δύο παῖδε λύβε κρείων Ἀγαμέμνων,
 εἰν ἐνὶ δίφρῳ ἰόντας ὁμοῦ δ' ἔχον ὠκίας ἵππους·
 128 ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλόεντα,
 τῷ δὲ κυκηθήτην· ὃ δ' ἐναντίον ὤρτο λέων ὥς
 Ἀτρεΐδης· τῷ δ' αὐτ' ἐκ δίφρου γονναζέσθην·
 Ζῶγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα·
 132 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
 136 Ὅς τῷγε κλαίοντε προσαυδήτην βασιλῆα
 μελιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
 Εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νιέες ἐστόν,
 ὃς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 140 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσσῇ,
 αὐθι κατακτείνει, μῆδ' ἐξέμεν ἄψ ἐς Ἀχαιοὺς·
 νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.
 Ἥ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,
 144 δουρὶ βαλὼν πρὸς στῆθος· ὃ δ' ὕπτιος οὐδεὶ
 ἐρείσθη.

indicating the price.—113, sqq. One of H.'s most finished comparisons.
 —114. *Ἔμ* *συνάγνυμι*. — 116. *εἶπερ*, although. — 128. See 5. 18. —
 129. *Ἐταράχθησαν*, *Sch.* — 131, sqq. See 6, 46, sqq.—138. *δὴ Ἀν.*
 coalesce in one syllable; see 1, 340. The same at 386. — 140. See

- 145 Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξεν,
 χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπὸ τ' αὐχένα κόψας·
 ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
- 148 Τοὺς μὲν ἕας· ὁ δ' ὄθι πλεῖσται κλονέοντο φάλαγ-
 γες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι εὐκνήμιδες Ἀχαιοί.
 Πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη,
 ἱππεῖς δ' ἱππῆας—ὑπὸ δέ σφισιν ὥρτο κονίη
 152 ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πόδες ἱππων—
 χαλκῷ δηϊώωντες. Ἀτὰρ κρείων Ἀγαμέμνων
 αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.
 Ὡς δ' ὅτε πῦρ αἰδέηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ·
 156 πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
 πρόρριζοι πίπτουσιν, ἐπείγόμενοι πυρὸς ὀρμῇ·
 ὥς ἂρ' ὑπ' Ἀτρείδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
 160 κείν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας,
 ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

4, 384.—141. Aor. infin. of ἐξίημι. Ἐξαφεῖναι, Hes.—147. The comparison with a mortar is singular. According to an explanation of Hes., περιφερὴς λίθος μάρμαρος, it would here be a large round stone, of which, perhaps, they made mortars, by hollowing them. [Schol. κοῖλος λίθος εἰς ὃν κόπτεται ὅσπρια καὶ ἄλλα τινά, prob. shallower than our mortars.] Another explanation, in the *Onomasticon* of Pollux (11, § 162), bears a remarkable relation to this passage. According to that author, they called the part comprised between the nape of the neck and the sides (ἀπὸ αὐχένος τὸ σύμπαν ἕως ἰσχίων), the trunk, θώραξ καὶ ὄλμος.—153. *Infestantes, invadentes*.—155. ἀῖδ., see 2, 455. ἀξύλος, 'woodless,' gives no sense here. We are therefore thrown back upon the *a intensivum* (or augmentative), to explain "which has much wood." There are found, however, in all languages certain words which, though written in the same way, have different meanings, to be referred to different etymologies. If some of them have even ended by involving two directly opposite signifi., it is nevertheless impossible to admit, in any language whatever, a syllable whose meaning is regularly arbitrary. Now, to give credit to all the explanations, in which grammarians call in the intervention of a augmentative, would be to admit the existence of such a one in Greek. Let us then simply remark, in the matter of ἀξύλος, that Porphyry and others attest the employment of this word for ἀξύλιστος or ἀξύλιετος, "in which no cut has been made." —156. εἰλυφάω and εἰλυφάω (20, 492), an elongation of εἴλω, εἰλύω, *tolto*. —160. = κενά (κενά). γεφύρας, see 4, 371.—161. ποθέοντες, see 2, 703 and 709. —162. *Gratiiores (aspectu)*.

Hector is absent ; the Trojans flee towards the city. Already the king of Mycænæ approaches the walls of Ilium, when Iris, sent by Zeus, engages the son of Priam to re-commence the fight : as soon as Agamemnon is wounded, Zeus will give the Trojans the victory for the rest of the day.

- 163 Ἑκτορα δ' ἐκ βελέων ὑπαγε Ζεύς, ἔκ τε κονίης,
 164 ἔκ τ' ἀνδροκτασίης, ἔκ θ' αἵματος, ἔκ τε κυδοιμοῦ·
 Ἀτρείδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων.
 Οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
 μέσσον κάπ πεδίον, παρ' ἑρινεὸν ἐσσεύοντο,
 168 ἰέμενοι πόλιος· ὁ δὲ κεκληγῶς ἔπετ' αἰεὶ
 Ἀτρείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
 Ἀλλ' ὅτε δὴ Σκαίας τε πύλας καὶ φηγὸν ἴκοντο,
 ἐνθ' ἄρα δὴ ἴσταντο, καὶ ἀλλήλους ἀνέμμυνον.
 172 Οἱ δ' ἔτι κάμ μέσσον πεδίον φοβέοντο, βόες ὥς,
 ἄστε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶ,
 πάσας τῇ δὲ τ' ἰὴ ἀναφαίνεται αἰπὺς ὄλεθρος·
 τῆς δ' ἐξ αὐχέν' ἔαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,
 176 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λα-
 φύσσει·
 ὥς τοὺς Ἀτρείδης ἔφεπε κρείων Ἀγαμέμνων,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο,
 πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοὶ ἐκπεσον ἵππων
 180 Ἀτρείδew ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχρῃ θῦεν.
 Ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπὺ τε τείχος
 ἵξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
 Ἰδης ἐν κορυφῇσι καθέζετο πιδνέσσης,
 184 οὐρανόθεν καταβάς· ἔχε δὲ στεροπὴν μετὰ χερσίν.

163, 164. Aulus Gellius says of these two verses : *Nam quum omnia ista multa et continua nomina nihil plus demonstrent quam Prælium, hujus tamen rei varia facies delectabiliter ac decore multis variisque verbis depicta est.* Dio Cassius has put them as an epigraph at the end of his Roman history (continued to the year 229 of our era). — 165. σφεδανός, an old word, having the same root and very probably the same meaning as σφοδρός. — 167. = κατ(ὰ) πεδίον, and at 172 = κατ(ὰ) μέσον. ἑρινεόν, see 6, 433. — 168. Ἐπιθυμοῦντες ἀνελθεῖν εἰς τὴν πόλιν, Sch. — 173. νυκτὸς ἀμολγῶ means, according to the ancients, ἐν τῇ ἀκμῇ or ἐν τῇ ἀκμαϊοτάτῃ τῆς νυκτός, at midnight. The root of the word is unknown, for it cannot be referred to ἀμέλγω, to milk. [App. V.] — 174. Μῦθ' ὁ δὲ τιμὴ αὐτῶν, Sch., i. e. the last in the general flight. See 178. In the following line the subject is still the same heifer, not a second. The comparison, besides, bears on the flight itself, and on the attack upon the least prompt of all ; not at all on the number of the victims. — 180. We have already

- 185 Ἴριν δ' ὠτρυνε χρυσόπτερον ἀγγελεύσαν·
 Βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἔνισπε.
 Ὅφρ' ἂν μὲν κεν ὄρᾳ Ἀγαμέμνονα, ποιμένα λαῶν,
 188 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
 μάρνασθαι δηίοισι κατὰ κρατερὴν ὑσμίνην.
 Αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ,
 192 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω,
 κτείνειν εἰσόκε νῆας εὖσσέλμους ἀφίκηται,
 δῦν τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε ποδὴν ὀρέων ὥκέα Ἴρις,
 196 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν·
 εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 ἕσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὥκέα Ἴρις·
 200 Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 Ζεὺς με πατὴρ προέηκε, τείν τάδε μυθήσασθαι.
 Ὅφρ' ἂν μὲν κεν ὄρᾳς Ἀγαμέμνονα, ποιμένα λαῶν,
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 204 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθὶ
 μάρνασθαι δηίοισι κατὰ κρατερὴν ὑσμίνην.
 Αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει,
 208 κτείνειν, εἰσόκε νῆας εὖσσέλμους ἀφίκηται,
 δῦν τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.

Hector exhorts his men and re-commences the combat. Agamemnon presses the Trojans. He slays Iphidamas, who has tried to wound him. Coon wishes to avenge his brother. He wounds Agamemnon with his spear, but immediately succumbs.

- Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὥκέα Ἴρις.
 Ἐκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε,
 212 πᾶλλων δ' ὀξεία δοῦρα κατὰ στρατὸν ὥχρετο πάντη,
 ὀτρύνων μαχέσασθαι· ἔγειρε δὲ φύλοπιν αἰνὴν.
 Οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἕσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας·
 216 ἀρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
 πρῶτος ὕρουσ'· ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάν-
 των.

seen ἀποπρό, διαπρό.—192. = ἄλῃται.—201. τείν = σοί, a Doric form.

- 218 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
ὅστις δὴ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν,
220 ἢ αὐτῶν Τρώων, ἢ κλειτῶν ἐπικούρων.
Ἴφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε,
ὃς τράφη ἐν Θοῇκῃ ἐριβώλακι, μητέρι μῆλων·
Κισσῆς τόνγ' ἔθρεψε δόμοις ἐνι τυτθὸν ἔοντα,
224 μητροπάτῳρ, ὃς τίκτε Θεανῶ καλλιπάρῳον.
Αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν·
γῆμας δ', ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν,
228 σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο·
τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας,
αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει·
ὃς ῥά τὸτ' Ἀτρεΐδῳ Ἀγαμέμνωνος ἀντίος ἦλθεν.
232 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος.
Ἴφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,
νύξ' ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας·
236 οὐδ' ἔτορε ζωστῆρα παναίολον, ἀλλὰ πολὺ πρὶν
ἀργύρῳ ἀντομένη, μόλιβος ὦς, ἐτράπετ' αἰχμή.
Καὶ τόγε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων
ἔλκ' ἐπὶ οἱ μεμαώς, ὥστε λίσ' ἐκ δ' ἄρα χειρὸς
240 σπάσσατο· τὸν δ' ἄορι πληῆξ' αὐχένα, λῦσε δὲ γυῖα.
Ὡς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνου,
οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδίδης, ἧς οὔτι χάριν ἶδε, πολλὰ δ' ἔδωκεν·
244 πρῶθ' ἑκατὸν βούς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη
αἶγας ὁμοῦ καὶ οἷς, τὰ οἱ ἄσπετα ποιμαίνοντο.
Δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάρηξεν,

218. See 2, 484.—224. According to some mythographers, Diomedes also married his aunt Ægialæa, sister of Deiphyle, his mother; both of whom were daughters of king Adrastus.—227. Μετὰ τὴν ἀκοὴν τῆς ἐπιστρατείας τῶν Ἑλλήνων κληδόνα ἢ φῆμιν ἀκούσας, ὅτι ἐπιστρατεύσαν τῇ Τροίᾳ, Sch.—229. A town on the Hellespont, between Abydos and Lampsacus.—234. See 2, 479.—236. Διέκοψε, Sch. Pres. τετραίνω. — 237. Ἐκάμθη, Sch. — 238. τόγε, sc. ἐγχος (v. 233). αἰχμή, which precedes, must be understood of the point. —239. Like a wounded lion which bites the javelin. Virg. : *Saucius leo* "Excuteiens cervicæ toros, fixumque latronis Impavidus frangit telum et fremit ore cruento," *Æn.* xii. 5, sqq.—241. "Olli dura quies oculos et ferreus urget Somnus, Virg. x. 745. Cade, e gli occhi, ch' appena aprir si ponno, Dura quiete preme e ferreo sonno, Tasso, *Jerus. Deliv.* iii. 45." Eichhoff.—243. See 1, 114. ἴδε, in the

- 247 βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.
 248 Τὸν δ' ὥς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
 πρεσβυγενῆς Ἀντηνορίδης, κρατερὺν ῥά ἐ πένθος
 ὀφθαλμοὺς ἐκάλυψε, κασιγνήτοιο πεσόντος.
 Στῇ δ' εὐράξ σὺν δουρί, λαθὼν Ἀγαμέμνονα δῖον·
 252 νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν;
 ἀντικρὺ δὲ διέσχε φαινοῦ δουρὸς ἀκωκή.
 ῥίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἄλλ' οὐδ' ὥς ἀπέληγε μάχης ἡδὲ πτολέμοιο,
 256 ἄλλ' ἐπόρουσε Κόωνι, ἔχων ἀνεμοτρεφὲς ἔγχος.
 Ἦτοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαίως, καὶ αὖγει πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 260 οὔτῃσε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα·
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 Ἔνθ' Ἀντήνορος νῆες, ὑπ' Ἀτρεΐδῃ βασιλῆϊ
 πότμον ἀναπλήσαντες, ἔδυν δόμον Ἀΐδος εἴσω.

Agamemnon pursues his success ; but forced by the pain of his wound, he ceases to fight, and after having exhorted the Greeks to continue the resistance, regains the camp. Immediately Hector calls the attention of the Trojans to it. He excites them by promising them the victory, and rushes upon the ranks of the Greeks, who fall in crowds beneath his blows.

- 264 Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν,
 ἔγχει τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,
 ὄφρα οἱ αἶμ' ἐτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς·
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ' αἶμα,
 268 ὀξείαι δ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 Ὡς δ' ὅτ' ἂν ὠδίνουσιν ἔχρ βέλκος ὅζῃ γυναικα,

sense of *expertus erat*. *ἔδωκε*, see 9, 146. — 248—259. This battle was represented on the chest of Cypselus : see Pausanias v., ch. 19. *ἀριδείκετος*, *valde monstratus (digito)*, very distinguished, celebrated, ordinarily with gen. like the superlatives.—256. *ἀνεμοτρεφὲς* is twice found in H., 15, 625, *ἀν. κῦμα*, a wave swollen by the wind. Here they explain a spear nourished by the wind, and hardened by its breath. I doubt not that the explanation which follows, and which is found in the grammarians, is the true one : *κοῦφον καὶ εἰκίνητον*, rapid, lit. daughter of the wind. — 257. *Ὀμόπατρον*, Sch. See 2, 765.

266. *ἀνήνοθε* comes from an obsol. pres., *ἀνίθω* = *ἀνθω*, to spring forth, *emico* ; and it is thus that grammarians explain *ἀνθος*, *emicans*, the flower, referring it, however, wrongly to *ἀναθορεῖν*. [App. V.]—268. *δέ*, see 1, 137. We know that the pain arising from a wound becomes

- 270 δριμύ, τό τε προΐεῖσι μογοστόκοι Εἰλείθυιαι,
 "Ἥρης θυγατέρες, πικρὰς ὠδῖνας ἔχουσαι·
 272 ὥς ὀξεῖ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 Ἔς δίφρον δ' ἀνόρουσε, καὶ ἡνίοχῳ ἐπέτελλεν
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
 "Ἡῦσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
 276 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισιν
 φύλοπιν ἀργαλήην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἶασε Τρώεσσι πανημέριον πολεμίζειν.
 280 ὣς ἔφαθ'· ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους
 νῆας ἐπὶ γλαφυράς· τῷ δ' οὐκ ἄκουτε πετέσθην·
 ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.
 284 Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κiónτα,
 Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας·
 Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 288 Οἴχετ' ἀνὴρ ὠριστος, ἐμοὶ δὲ μέγ' εὐχος ἔδωκεν
 Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὐχος ἄρησθε.
 ὦς εἰπὼν ὠτρυνε μένος καὶ θυμὸν ἐκάστου.
 292 ὦς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
 σεύη ἐπ' ἀγροτέρῳ σὺν καπρίῳ ἢ ἐλέοντι·
 ὥς ἐπ' Ἀχαιοῖσιν σεῦε Τρῳᾶς μεγαθύμους
 Ἐκτωρ Πριαμίδης, βροστολογίῳ ἴσος Ἀρσῇ.
 296 Αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει·
 ἐν δ' ἔπεσ' ὑσμίνῃ, ὑπεραῖι ἴσος ἀέλλῃ,
 ἦτε καταλλομένη ἰοιδέα πόντον ὀρίνει.
 Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν

more acute when the blood ceases to flow.—270. *μογοστόκοι*. Αἱ μό-
 γους *τίκτουσαι*, *dolorum creatrices*, the explanation of Aristarchus.
 Here and 19, 119, H. employs the plural *Εἰλείθυιαι*, goddesses who
 preside over our birth. Elsewhere he only names one, absolutely ;
 just as he sometimes says *Μοῦσα*, sometimes *Μοῦσαι*. We find in
 Plutarch an ingenious homage rendered to the poet with reference
 to this picture, *De amore prolis*, p. 496, D : Ταῦτα οὐχ' Ὀμηρον αἱ γυ-
 ναῖκες, ἀλλ' Ὀμηρίδα γράψαι λέγουσι, τεκοῦσαν ἢ τίκτουσαν ἔτι,
 καὶ τὸ μῖγμα τῆς ἀλγηδόνος ὁμοῦ πικρὸν καὶ ὀξὺ γινόμενον ἐν τοῖς
 σπλάγχνοις ἔχουσιν. — 282. Ἐφρίζον, ἀφροῦ ἐπληροῦντο, Sch.—
 288. = ὁ ἀριστος. — 290. The gen. depends on *ἰθὺς*. — 293. *καπρίῳ*
 is a subst. ; see 414, and the n. 105. — 297. *Ἐμ' ἀνω*, which blows
 above us, or high. — 298. Violet-coloured (*τὸ μέλαν ἴον*, Theo-

- 300 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ;
 Ἄσαϊον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
 καὶ Δύλοπα Κλυτίδην καὶ Ὀφέλτιον ἥδ' Ἀγέλαον,
 Αἴσυμνόν τ' Ὠρόν τε καὶ Ἰππόνοον μενεχάρμην.
 304 Τοὺς ἄρ' ὄγ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
 πληθύν' ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ
 ἄργεστᾶο Νότοιο, βαθείῃ λαίλαπι τύπτων'
 πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
 308 σκίδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς'
 ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἐκτορι δάμνατο λαῶν.

The Greeks are about to give way, when Ulysses and Diomédès dash together on the enemy, whom they throw into disorder. Hector perceives them, and rushes upon them ; but Diomédès strikes him a blow on the head, which stuns him, and forces him to retire. An arrow from Paris wounds Diomédès in the foot. Paris applauds himself for it. Diomédès answers him with contempt, and, protected by Ulysses, quits the field. Ulysses, left alone, resolves to await the onset of the Trojans.

- Ἔνθα κε λοιγὸς ἦν καὶ ἀμήχανα ἔργα γέγοντο,
 καὶ νῦ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
 312 εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς.
 Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο· δὴ γὰρ
 ἔλεγχος
 ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἐκτωρ.
 316 Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διο-
 μήδης·
 Ἦτοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
 ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
 Τρῳσὶν δὴ βόλεται δοῦναι κράτος ἥπερ ἡμῖν.
 320 Ἦ, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσ-
 σεὺς

phrastus), elsewhere μέλανα. — 305. See 2, 147. As the impetuous Zephyr dissipates the clouds piled up by Notus, in like manner Hector dissipates the compact ranks of the Greeks and clears them by death. — 306. ἀργεστής, adj. rapid ; according to others, white (in prose, λευκόνωτος, albus Notus in Hor.) ; ἀργίστης, subst., the name of a north-west wind. The gen. depends on νέφη, nubes Noti (ab Noto adductas). — 307. τρόφι, neut. of an old adj. τρόφις = τροφίς, or τραφερός, large, gross.

313. Ἐπιλελήσμεθα, Sch. — 314. See 2, 235. — 318. See 1, 576

- 322 ἀντίθεον θεράποντα, Μολίονα, τοῖο ἄνακτος.
 Τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·
 324 τὼ δ' ἄν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάρῳ
 ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσσητον·
 ὥς ὅλεκον Τρῳᾶς παλινορμένῳ· αὐτὰρ Ἀχαιοὶ
 ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.
 328 Ἐνθ' ἐλέτην δίφρον τε καὶ ἀνέρε, δήμου ἀρίστῳ,
 νῆε δὺν Μέροπος Περικυσίου, ὃς περὶ πάντων
 ἦδε μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκεν
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὔτι
 332 πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.
 Τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης,
 θυμοῦ καὶ ψυχῆς κεκαδὼν, κλυτὰ τεύχε' ἀπηύρα.
 Ἴππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν.
 336 Ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνησε Κρονίων,
 ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
 Ἦτοι Τυδέος υἱὸς Ἀγαστροφον οὐτάσε δουρὶ
 Παιονίδην ἥρωα κατ' ἰσχίον· οὐδέ οἱ ἵπποι
 340 ἐγγὺς ἔσαν προφυγεῖν· ἀάσατο δὲ μέγα θυμῷ.
 Τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν· αὐτὰρ ὁ
 πεζὸς
 θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 Ἐκτωρ δ' ὁξὺ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐ-
 τοὺς
 344 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
 Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης,
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν, ἐγγὺς ἰόντα·
 Νῶϊν δὴ τότε πῆμα κυλίνδεται, ὄβριμος Ἐκτωρ·
 348 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.
 Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν,
 ἄκρην κακὴν κόρυθα· πλάγχθη δ' ἀπὸ χαλκῶφι χαλκός,
 352 οὐδ' ἔκετο χροῖα καλόν· ἐρύκακε γὰρ τρυφάλεια,
 τρίπτυχος, αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

Ὀφέλεια, Sch. — 319. = βούλειται. See 1, 117. — 324. Ἐθορέβουν, ἐτάρασσον, Sch. — 326. Ἐκ τῆς φυγῆς ἐπιστραφέντες, εἰς τοῦπίσω ὀρμήσαντες, Sch. — 329. See n. 229, and 2, 831—834. — 334. χάζομαι, cedo, not used in the act. χάζω, 2 aor. ἔκαδον, or Epic ἐκάδον, to cause to recoil, deprive of a thing, with the gen. In the mid. 4, 497, and elsewhere. — 336. Ὡς ἐκ μεταφορᾶς εἰρηγαι σχοίνιον, Eusth. — 340. See 9, 116. — 351. κατ(ά) κόρυ. — 353. See 5, 182. —

- 354 Ἐκτωρ δ' ὥκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ
 στῇ δὲ γυνὴ ξίριπὼν καὶ ἐρείσατο χεὶρὶ παχείῃ
 355 γαίης· ἀμφὶ δὲ ὕσσε κελαινὴ νύξ' ἐκάλυπεν.
 Ὅφρα δὲ Τυδείδης μετὰ δούρατος ὥχετ' ἐρωήν,
 τῇλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἐκτωρ ἄμπνυτο, καὶ ἄψ' ἐς δίφρον ὀρούσας
 360 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο Κῆρα μέλαιναν.
 Δουρὶ δ' ἐπαίσσων προσέφη κρατερὸς Διομήδης·
 Ἐξ αὖ νῦν ἐφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσσωτο Φοῖβος Ἀπόλ-
 λων,
 364 ὃ μέλλεις εὐχεσθαι, ἰὼν ἐς δοῦπον ἀκόντων.
 Ἥ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
 εἰ ποῦ τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστιν.
 Νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχέω.
 368 Ἥ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριξεν.
 Αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο,
 Τυδείδῃ ἐπὶ τόξῳ τιταίνετο, ποιμένι λαῶν,
 στήλῃ κεκλιμένος, ἀνδροκμήτῳ ἐπὶ τύμβῳ
 372 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 Ἦτοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυτ' ἀπὸ στήθεσφι παναίολον, ἀσπίδα τ' ὦμων,
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνελκέν,
 376 καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἐκφυγε χει-
 ρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἠδὺ γελάσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·

354. Ἀμέτρητον, πολὺ· πῖλεθρον (πλῆθρον) γὰρ εἶδος μέτρου, *Apoll.*
 — 355, 356. See 5, 309, 310. — 357. *Properavit ad jactum hastæ*
 = *ad petendam, or repetendam hastam quam jecerat* [hastened after,
 i. e. to fetch]. — 358. *Ubi deciderat humi*, aor. of *kata-eimi*. See
 4, 138. We shall see the fut. *ἐπιείσομαι* at 367. — 359. See 5,
 697. — 364. Absolutely, as we say in English, "to whom thou wilt
 address thy prayers;" instead of, "to whom it is probable that
 thou addressest," &c. The grammarians explain *μέλλεις* by *εἰ-
 κας* (*cerisimile est te . . .*), 14, 115, and elsewhere. — 365. *ἐξανύω*,
conficio = *conficiam*, as of a thing which cannot fail to be accom-
 plished. — 371. *Manu facto, aggesto*, in opposition to a natural mound.
 — 375. *πῆχυς, cubitus*, the curve of the bow, the part of the middle
 where they grasped it to bend it, and discharge the arrow. *τόξα*, a
 denomination proper to the two extremities, in Lat. *cornua*: hence
 the plur. in this word, though there is only question of one bow. —
 376. A union of the two constructions of *ἐκφυγὴν τινά* and *τινός*.

380 Βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν
τοί

νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.

Οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,

οἷτε σε πεφρίκασι, λείονθ' ὥς μηκάδες αἶγες.

384 Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομή-
δης·

Τοξότα, λωβητήρ, κέρα ἀγλαέ, παρθενοπίπα,

εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,

οὐκ ἄν τοι χροαίσμυσι βιὸς καὶ ταρφέες ἰοί·

388 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχεαι αὐτως.

Οὐκ ἀλέγω, ὡς εἰ με γυνὴ βάλοι ἢ πᾶϊς ἄφρων·

κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτίδ' ἀνοῖο.

Ἢ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἰ ὀλίγον περ ἐπαύρη,

392 ὅξ' ὃν βέλος πέλεται, καὶ ἀκήριον ἄνδρα τίθησιν·

τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,

παῖδες δ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων

fugit eum de manibus (clapsa).—377. = διαπερὶς δέ. — 380. Pronounce βέβληται.—384. "The character of Diomédès, opposed to that of Paris, creates here a great beauty. Paris thinks he has done a great exploit in wounding Diomédès in the foot, concealing himself behind a tomb; and Diomédès, with his foot nailed to the earth, treats his wound as a mere scratch, and defies his enemy still." *Mad. Dacier.*—385. τοξότα, equiv. to a reproach, "coward." The force of the word λωβητήρ appears especially in the words of Priam, 24, 239. There was a kind of head-dress called κέρα, horn. Hence, several commentators, both ancient and modern, have thought they must draw the explanation of κέρα (κέρατι) ἀγλαέ, "thou who art brilliant with (or proud of) thy hair curled to a point." But this explanation cannot be supported by any example in the whole of Epic poetry. We adopt then, with Sptz., the interpretation of *Aristarchus*: τόξω ἀγαλλόμενε, σεμνυνόμενε, "proud of thy horn (bow)." I see that Dugas Montb. rejects this explanation for the same reason that we have rejected the other. "In H. (says he) the word κέρα is always employed in the proper sense of horn, and never means a bow." That is true: but we must take into account the situation. Diomédès uses a term of contempt. He names the material (see 4, 105, sq.) instead of the thing; in the same way as Boileau says, Sat. V.: "Si de tant de héros célèbres dans l'histoire Il ne peut rien offrir aux yeux de l'univers Que de vieux parchemins qu'ont épargnés les vers." παρθενοπίπα. Παρθένους ὀπιπτεύων (see 4, 371), οἷον περισκοπῶν, *Apoll.* The explanation recently given by a living scholar, "one who deceives, seduces young maidens," is false, and of this we may be convinced by a passage of the *Od.*, 19, 67.—386. See 138. — 388. See 4, 139, and 6, 400. — 391. ἐπαυρεῖν (aor. of ἐπαυρίσκω, to touch, reach).—392. ἄνδρα, a reading of *Aristarchus*;

395 πύθεται· οἰωνοὶ δὲ περὶ πλέες ἢ γυναῖκες.

396 Ὡς φάτο· τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν
ἐλθὼν

ἔστη πρόσθ'· ὁ δ' ὀπισθε καθεζόμενος βέλος ὠκὺ
ἐκ ποδὸς ἔλκ'· ὀδύνη δὲ διὰ χροὺς ἦλθ' ἀλεγεινή.

Ἔς δίφρον δ' ἀνόρουσε, καὶ ἠνιόχῳ ἐπέτελλεν,
400 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτὸς, οὐδέ τις αὐτῷ
Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

404 ὦμοι ἐγώ, τί πάθω; μέγα μὲν κακόν, αἶκε φέ-
βωμαι

πληθύν ταρβήσας· τὸ δὲ ρίγιον, αἶ κεν ἀλώω
μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.

Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;

408 οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο·
ὅς δέ κ' ἀριστεύησι μάχῃ ἔνι, τὸν δὲ μάλα χρεῶ
ἑστάμεναι κρατερῶς, ἥτ' ἐβλητ', ἥτ' ἐβαλ' ἄλλον.

Ulysses is isolated, and surrounded by Trojans. Socus wounds him, but falls mortally wounded by his hand. Ulysses wounded calls for help; Menelaus exhorts Ajax to fly to his succour. Ajax protects Ulysses, while Menelaus drags him from the fight.

Ἔως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
412 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.

Ὡς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ
σεύωνται, ὁ δέ τ' εἴσι βαθείης ἐκ ξυλόχαιο,

416 θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν·
ἀμφὶ δέ τ' αἰσσονται· ὑπαὶ δέ τε κόμπος ὀδόντων
γίγνεται· οἱ δὲ μένουσιν ἄφαρ, δεινὸν περ ἰόντα·
ὥς ῥα τότε ἀμφ' Ὀδυσῆα Διὶ φίλον ἑσσεύοντο

420 Τρώες. Ὁ δὲ πρῶτον μὲν ἀμύμονα Διῖοπίτην
οὐτάσεν ὦμον ὑπερθεν ἐπάλμενος ὅξεί δουρί·
αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξεν·
Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰζαντα,

αἶψα in other texts. — 393. See 2, 700. — 395. Σήπεται, Sch. = πλείονες. See 162.—403. See 1, 517.—405. See *ibidem*, 325.

411. See *ibid.*, 193.—413. See *ibid.*, 409. — 414, sqq. Imitated by Virg. *Æn.* x. 707, sqq. The Lat. poet has left out here the detail of sharpening the teeth, but he recalls it in the Georgics, iii. 255: "Ipse ruit dentesque Sabellicus exacuit sus."—418. μένουσιν (αὐ-

- 424 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὁ δ' ἐν κονίῃσι πεσὼν ἔλε γαίαν ἀγοστώ.
 Τοὺς μὲν ἕασ', ὁ δ' ἄρ' Ἰππασίδην Χάροπ' οὐτάσε
 δουρί,
 αὐτοκασίγνητον εὐγενέος Σώκοιο.
- 428 Τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φώς·
 στή δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο,
 σήμερον ἢ δοιοῖσιν ἐπεύξαι Ἰππασίδην,
- 432 τοιῷδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας·
 ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης·
 ὦς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἴσῃ·
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὕβριμον ἔγχος,
- 436 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο·
 πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἕασεν
 Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 Γνωὺ δ' Ὀδυσσεὺς ὃ οἱ οὔτι βέλος κατὰ καίριον ἦλθεν·
- 440 ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν·
 Ἄ δεῖλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.
 Ἦτοι μὲν ῥ' ἐμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
- 444 ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀἶδι κλυτοπόλῳ.
 Ἢ, καὶ ὁ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκει·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
- 448 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 Δούπησεν δὲ πεσὼν· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 ὦ Σῶχ', Ἰππᾶσον νιὲ δαΐφρονος, ἵπποδάμοιο,
 φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυσας.
- 452 Ἄ δεῖλ', οὐ μὲν σοίγε πατὴρ καὶ πότνια μήτηρ
 ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ

τόν), *sustinent*, meet his assault.—424. *πρότμησις*, the region of the navel, the parts near the reins : lit. what is cut first (*προτιμνω*) in the victim. M. Bothe, in fixing to this etymology the sign of doubt, has not thought of the word *σφαγή*, the throat, a term which has in like manner been transferred from the victim to the human kind.—425. Τῷ πλατῇ τῆς χειρός, τῇ ὀρακί, *Sch. Palma*.—427. = *εὐγενοῦς*.—430. See 6, 203. — 434, sqq. See 3, 356, sqq. — 437. See 5, 147. It separated the entire skin from the flesh, and took the skin off his side, but did not touch the vitals.—439. See 4, 185.—441. *δειλός*, in the sense of *δειλαιος*, unhappy.—445. See 5, 654.—446. See 8, 157.—453. *καθαιρεῖν*, *detrahere*, to draw down, cause to descend, lower

- 454 ὤμῃσται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
 Ἀντὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δίοι Ἀχαιοί.
 456 Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 ἕξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
 460 κεκλόμενοι καθ' ὅμιλον, ἐπ' αὐτῷ πάντες ἔβησαν.
 Ἀντὰρ ὅγ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἑταίρους·
 τρίς μὲν ἔπειτ' ἦϋσεν, ὅσον κεφαλὴ χάδε φωτός,
 τρίς δ' αἶεν ἰάχοντος Ἀρηΐφιλος Μενέλαος·
 464 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγυὺς ἔοντα
 Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
 ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτῇ,
 τῷ ἱκέλῃ, ὥσεί ἐ βιώατο μῦνον ἔοντα
 468 Τρῶες, ἀποτμήξαντες ἐνὶ κράτερῃ ὑσμίνῃ.
 Ἄλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 Δεῖδω, μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς,
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.
 472 Ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος
 φῶς·
 εὖρον ἔπειτ' Ὀδυσῆα Διὶ φίλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῶες ἔπονθ', ὥς εἴ τε δαφνοῖνοι θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὄντ' ἔβαλ' ἀνὴρ
 476 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεςσιν
 φεύγων, ὄφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρῃ·

(the eyelids), an expression which very well paints the action of closing the eyes of the dead. — 454. Ionic fut. for ἐρύουσι. — 455. κτερίζειν, to inter with pomp, make a solemn funeral. See 24, 38. — 456. κῆδε, see 5, 400. — 462. "Ὅσον ἡ κεφαλὴ τοῦ ἀνδρὸς ἰσχυρεῖν χωρῆσαι (lit. contain) μέγεθος φωνῆς, *Apoll.* Fm χανδάνω, ἔχασον (whence κάδος, *cadus*). We should have expected rather to find here the word *mouth, throat*, as Theocritus says: Τρίς μὲν ὕλαν αἶσεν, ὅσον βαθὺς ἦρυγε λαιμός. But H. speaks here as a spectator of the extreme effort which Ulysses makes. The whole head of one who cries out at the top of his voice, is contracted, stretched by the effort to propel the sound; which is what the poet expresses when he says, "he cried with the whole capacity of his head;" and the French language by the colloquial expressions, *crier de toute sa tête, crier à pleine tête*. — 474. "The hero says that in going to visit the sources of the Simois, he traversed forests filled with jackals, θῶες. These animals live in numerous troops in hot countries, and therefore H. says θῶες in the plur.; and not to make a miserable jingle of words between θῶες and Τρῶες, as say the petty Scholiasts." *Dugas Montb.* This is one of H.'s most finished pictures. According to

- 478 αὐτὰρ ἐπειδὴ τόνγε δαμάσσεται ὠκύς οἷστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 480 ἐν νέμει σκιερῶ· ἐπὶ τε λῖν ἤγαγε δαίμων
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε ἄμφ' Ὀδυσῆα δαίφρονα, ποικιλομήτην,
 Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι· αὐτὰρ ὕγ' ἦρως
 484 αἰσσῶν ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἥντε πύργον,
 στῇ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 Ἦτοι τὸν Μενέλαος Ἀρήϊος ἕξαγ' ὀμίλου,
 488 χειρὸς ἔχων, εἰως θεράπων σχεδὸν ἤλασεν ἵππους.

Ajax scatters death among the Trojans. On the other wing, Hector vigorously presses Nestor and Idomeneus. Machaon is wounded by an arrow from Paris. Nestor, by the advice of Idomeneus, carries Machaon in his chariot out of the fight.

- Αἴας δὲ Τρῶεσσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν· ἔπειτα δὲ Πάνδοκον οὔτα·
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 492 Ὡς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισιν
 χειμάρρους κατ' ὄρεσφιν, ὁπαζόμενος Διὸς ὄμβρων,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἅλα βάλλει·
 496 ὥς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,
 δαΐζων ἵππους τε καὶ ἀνέρας. Οὐδέ πω Ἐκτωρ
 πεύθει, ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάραντο πάσης,
 ὄχθας παρ ποταμοῖο Σκαμάνδρου· τῇ ῥα μάλιστα
 500 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει·
 Νέστορά τ' ἀμφὶ μέγαν καὶ Ἀρήϊον Ἰδομενῆα.
 Ἐκτωρ μὲν μετὰ τοῖσιν ὀμίλει, μέρμερα ῥέζων
 ἔγχει θ' ἵπποσύνη τε· νέων δ' ἀλάπαζε φάλαγγας.
 504 Οὐδ' ἂν πω χάζοντο κελεύθου δίοι Ἀχαιοί,

Aristotle, the jackal and the lion are enemies. — 476. τὸν ἤλυξε, *venatorem certus*. — 477. See 9, 610. — 478. = δαμάσσειν. — 483. ἀμφέπειν, to be busy about, to care for. See 7, 316.

492, sqq. See Virg. *Æn.* ii. 305, sqq. — 495. Εἰς αὐτὸν φέρει, *Sch.* Otherwise ἐσφέρεισθαι is said of what one eats, *ingurgitare*. ἀφυσγετός, a mass of impurities and all kinds of things which the river swallows and mixes with the mud; probably fm ἀφύσσω, to draw. — 496. *Pereadebat, percurabat campum*. κλονέω, to agitate, push before one, what is vulgarly called turn topsy-turvy. — 503. Τῇ τοῦ ἵππου ἀρετῇ, ἱμπεριᾷ, *Eustath.* By his skill in fighting on the chariot. — 504. κελεύθου, sc. πολεμικῆς, the march against the

- 505 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,
παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
ἰὼ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.
- 508 Τῷ ῥα περιδδείσαν μένεα πνεύοντες Ἀχαιοί,
μήπως μιν, πολέμοιο μετακλινθέντος, ἔλοιεν.
Αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα διον·
ᾧ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
- 512 ἄγρει, σὼν ὀχέων ἐπιβήσεο· παρ δὲ Μαχάων
βαινέτω· ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους.
Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
[ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν].
- 516 ὧς ἔφατ'· οὐδ' ἀπίθησε Γερήνιος ἱππότης Νέστωρ.
Αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο· παρ δὲ Μαχάων
βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·
μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἄκοντε πετέσθην
- 520 νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.

Hector, informed of the disorder carried by Ajax into the Trojan ranks, traverses the field, scattering death among the Greeks. But Zeus does not permit him to encounter Ajax, into whose heart he inspires fear, so that he retires fighting. Eurypylus ranges himself by his side; but soon, wounded by an arrow of Paris, he quits the fight. At his voice the Greeks advance to support Ajax.

- Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν,
Ἐκτορι παρβεβαώς, καὶ μιν πρὸς μῦθον ἔειπεν·
Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν,
- 524 ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί.
Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
εὐρὺ γὰρ ἀμφ' ὥμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
- 528 κείσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα
ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρεν.
- ὧς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
- 532 μάστιγι λιγυρῇ· τοῖ δὲ πληγῆς αἶοντες
ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιούς,

enemy. — 509. μετακλίνεσθαι, to lean, incline to the other side. — 520. τῇ, sic.

528. = ἰθύνομεν. — 529. ἐριδα προβαλεῖν, lit. to cast forward the strife: to engage in fight; doubtless by a metaphor drawn from missile weapons. In the same way ἐριδα προφέρεισθαι, 3, 7. — 532. Πληγῆς αἰσθόμενοι, Sch. The description that follows is imitated by

- 534 στείβοντες νέκυάς τε καὶ ασπίδας· αἵματι δ' ἄξων
νέρθεν ἅπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δίφρου·
536 ἄς ἄρ' ἀφ' ἱππείων ὀπλέων ραθάμιγγες ἔβαλλον,
αἱ τ' ἀπ' ἐπισσώτρων. Ὁ δὲ ἴετο δύναι ὁμίλον
ἀνδρόμεον ῥῆζαί τε, μετάλμενος· ἐν δὲ κυδοιμὸν
ἤκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
540 Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
ἔγχρ' τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν·
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.
[Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]
544 Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσεν·
στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἐπταβόειον·
τρίσσε δὲ παπτήνας ἐφ' ὁμίλου, θηρὶ ἑοικώς,
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
548 Ὡς δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
ἔσσεύοντο κύνες τε καὶ ἀνέρες ἀγροιώται,
οἷτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι,
πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
552 ἰθύει, ἀλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες
ἀντίοι αἴσσουσι θρασειάων ἀπὸ χειρῶν,
καιόμεναί τε δεταί, τάς τε τρεῖ, ἐσσύμενός περ·
ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
556 ὥς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ
ἦε, πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
Ὡς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβρίησατο παῖδας

Virg., *Æn.* xii. 337, sqq. — 537. αἱ τε (ραθάμιγγες αἱ) ἀπὸ τῶν ἐπισσ. — 539. Lit., “he drew back, or removed very little from the lance;” i. e. he did not quit it; he kept fighting on. — 543. A line interpolated, if we may trust the quotation of the passage by Aristarchus and Plutarch. ὅτ' = ὅτι. — 544. = Αἴαντι, here and 579. — 545. ταφῶν, see 24, 360. — 546. Διὰ δῖος ὑπεχώρησε, *Sch.* — 547. See 6, 496. “Ἔστι σὲ ἀμείβειν γόνυ γουνὸς τὸ βραχὺ προ-ποδίζειν καὶ μὴ μακρὰ βιβάζειν. *Eustath.* Lit. “to change one knee for the other,” i. e. to put alternately one foot before the other. This slow and courageous retreat gives occasion to two comparisons; in the one figures the lion, of which Aristotle says (*Hist. of Animals*, ix. ch. 31), “that he never flies on the plain,” ἀλλ' ἰὰν καὶ διὰ πληθος ἀναγκασθῇ τῶν θηρενόντων ὑπαγαγεῖν, βὰ δὲν ὑποχωρεῖ καὶ κατὰ σκέλος καὶ κατὰ βραχὺ ἐπιστρεφόμενος: he only flies when he arrives at covered places. Virg. has imitated this whole passage, *Æn.* ix. 789. sqq. — 548. Τὸ μῖσον τῆς αὐλῆς, ὅπου τῶν βοῶν αἱ στάσεις, *Sch.* — 550. See 176. — 554. δετῇ, *fin d'eu, eineta, ligata*, a faggot of pieces of wood cut thin and tied together, a torch. — 557. See 5, 566. — 558. As we have said above, the mode

- 559 νωθής, ᾗ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,
 560 κείρει τ' εἰσελθὼν βαθὺν λήϊον· οἱ δέ τε παῖδες
 τύπτουσιν ροπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ δ' ἐξήλασεν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὥς τὸτ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 564 Τρῶες ὑπέρθυμοι τηλέκλειτοί τ' ἐπίκουροι,
 νύσσοντες ξυστοῖσι μέσον σάκος, αἰὲν ἔποντο.
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς,
 αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας
 568 Τρώων ἵπποδάμων· ὅτ' ἐδὲ τρωπάσκετο φεύγειν.
 Πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν·
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θύνε μεσηγὺ
 ἱστάμενος· τὰ δὲ δοῦρα θρασιᾶων ἀπὸ χειρῶν
 572 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν, ὄρμενα πρόσσω·
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἔπαυρειν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
 Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱός,
 576 Εὐρύπυλος, πυκινοῖσι βιαζόμενον βελέεσσιν·
 στῇ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πρᾶπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 580 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων.
 Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἷστῳ
 584 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων·
 ἥϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 588 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμᾶρ

of regarding animals, and of putting them on a parallel with men, is very variable, and changes greatly according to the people and the epochs of civilization. For H., this comparison of Ajax with an ass is quite as noble as that with a lion, which precedes. It is the same in Holy Scripture, "*Isachar* (says Jacob in blessing his sons) *asinus fortis, accubans inter terminos.*" ἰβήσατο παῖδας is just the same as in English, "force the guard," the boys his guardians, his conductors; i. e. entered in spite of them into the corn-field. — 560. κείρειν and *tondere* are often said of animals browsing on the herbage, as in French, *tondre*. — 569. Fm εἶργω. Ἐκώλυε τοὺς Τρῶας ἐμπύπτειν ταῖς νηυσί, Sch.—572. = ἐπάγησαν.—573. Ἐφάσασθαι, ἐπιθυγεῖν, Sch.—574. The poet attributes to the javelin the sentiment and

- 589 Αἶανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος· ἀλλὰ μάλ' ἄντην
 ἴστασθ' ἀμφ' Αἶαντα μέγαν, Τελαμώνιον νιόν.
 592 Ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ-
 αὐτὸν
 πλησίοι ἕστησαν, σάκε' ὥμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἤλυθεν Αἴας,
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων.
 596 Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο.

Achilles perceives Nestor. He sends Patroclus to ask him what wounded warrior he is carrying back. Patroclus rejoins Nestor in his tent and recognizes Machaon. Nestor tells him of the disorder of the Greeks. He deplores the obstinacy of Ajax; then, carrying himself back to the days of his youth, he relates to Patroclus how once he fought with the Eleans, and, in spite of his father, saved his country.

- Νέστορα δ' ἐκ πολέμοιο φέρον Νηληΐαι Ἴπποι
 ἰδρῶσαι· ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 Τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 600 ἐσθήκει γὰρ ἐπὶ πρύμνῃ μεγακῆτι νηί,
 εἰσορώων πόνον αἰπὺν ἰῶκά τε δακρνώεσσαν.
 Αἶψα δ' ἐταῖρον ἔον Πατροκλῆα προσέειπεν,
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
 604 ἐκμολεν ἴσος Ἀρηϊ· κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 Τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός·
 Τίπτε με κυκλήσκεις, Ἀχιλεῦ; τί δέ σε χρεῶν
 ἔμειο;
 Τὸν δ' ἀπαμειβόμενος προσέφη πύδας ὠκύς Ἀχιλ-
 λεύς·
 608 Δῖε Μενoitιάδῃ, τῷ ἔμῳ κεχαρισμένε θυμῷ,
 νῦν οἷώ περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεῶν γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.
 Ἀλλ' ἴθι νῦν, Πάτροκλε Διὶ φίλε, Νέστορ' ἔρειο,

the desire of him who hurls it.—579. See 5, 337.—593. = εἰς ὤμους.
 —596. δέμας, *instar*, in the *accus.*, as elsewhere *δικην, τρόπον, modo, more*, with *gen.*

600. πρύμνῃ, *adj.* as 7, 383; 10, 35.—601. ἰῶκα, *heteroclitē accus.*, formed after another declension, of *ἰωκή* (see 5, 521, 740). The existence of the *nom.* ἰῶξ cannot be established.—603. Speaking of the vessel, on board of which he was. κλισίηθεν depends on ἐκμολεν.
 —604. In the same way Æneas, "*Hinc mihi prima mali labe!*" Æn. ii. 97.—606. For the construction see 9, 75.—609. See 1, 407.

- 612 ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 Ἦτοι μὲν τάγ' ὅπισθε Μαχάονι πάντα ἔοικεν,
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἶδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊζαν πρόσσω μεμαυῖαι.
- 616 Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ·
 βῆ δὲ θέειν παρὰ τε κλισίας καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν·
- 620 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος
 ἐξ ὀχέων· τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων,
 στάντε ποτὶ πνοιὴν παρὰ θιν' ἁλός· αὐτὰρ ἔπειτα
 ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι κάθιζον.
- 624 Τοῖσι δὲ τεύχε κυκείῳ ἐϋπλόκαμος Ἑκαμήδη,
 τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
 ἐξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων·
- 628 ἣ σφῶϊν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλήν, κυανόπεζαν, εὐξοον· αὐτὰρ ἐπ' αὐτῆς
 χάλκειον κάνεον· ἐπὶ δὲ κρόμμυν, ποτῶ ὄψον,
 ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν·
- 632 πὰρ δὲ δέπας περικαλλές, ὃ οἶκοθεν ἦγ' ὁ γεραίός,
 χρυσείῳς ἥλοισι πεπαρμένον· οὐατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον
 χρύσειαι νεμέθοντο· δύω δ' ὑπὸ πυθμένεσσι ἦσαν.
- 636 Ἄλλος μὲν μογέων ἀποκινήσασκε τραπίζης,
 πλείον ἰόν· Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 Ἐν τῷ ῥά σφι κύκησε γυνή, εἰκνῖα θεῇσιν,

— 621, 622. Πρὸς ἄνεμον ἐπιστραφέντες τὸν ἰδρῶτα ἐξηραίνοντο, *Sch.* — 624. = κυκείῳ, fm κυκάω, *misceo*. The ingredients of this drink are named at 638, sqq. — 625. See 9, 188. — 627. Ἐξείρετον ἔδωκαν, *Sch.* *Exemerunt* = *eximiam dederunt*. — 628. ἐπιπροΐαλλε, to push forward towards one. — 630. ὄψον was the generic name of every thing they ate with bread, and which gave it a relish. Here the onion is qualified by ποτῶ ὄψον, "a seasoning of the drink," because it excites thirst. — 631. χλωρόν, fresh. ἀκτὴ, fm ἀγνυμι, *frango*: *frumenti fractura*, i. e. *frumenta* or *hordeum tusa*. This flour gave what the Latins call *puls*; which, when dried, formed a kind of cake, which they ate either dry, or moistened. ἱεροῦ, as 5, 499, ἱεράς κατ' ἁλώας. Hesiod has said Δημήτερος ἱερὸν ἀκτὴν. — 633. See 1, 246. ὦτα, the handles. In German, *aures* and *ansae* are also expressed by the same word; but custom has introduced a distinction by the vowels; the first *ohr*, plur. *ohren*; the second *æhr*, plur. *æhre*. — 635. A lengthening of νέμομαι, *pasce*re. Νεμομένας,

- 639 οἶνω Πραμνεΐῳ, ἐπὶ δ' αἴγειον κνῆ τυρὸν
 640 κνήστι χαλκείῳ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνεν·
 πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκείῳ.
 Τῷ δ' ἐπεὶ οὖν πίνουντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες·
 644 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 Τὸν δὲ ἰδὼν ὁ γεραίος ἀπὸ θρόνου ὤρτο φαεινοῦ,
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἰδριάσθαι ἄνωγεν.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο, εἶπέ τε μῦθον·
 648 Οὐχ ἔδος ἐστί, γεραιὲ Διοτρεφές, οὐδέ με πείσεις.
 Αἰδοῖός, νεμεσητός ὃ με προέηκε πυθέσθαι,
 ὄντινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς
 γιγνώσκω· ὁρώω δὲ Μαχάονα, ποιμένα λαῶν.
 652 Νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλλῆϊ·
 εὖ δὲ σὺ οἶσθα, γεραιὲ Διοτρεφές, οἷος ἐκείνος
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότη Νέστωρ·
 656 Τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδεν
 πένθεος ὅσπον ὄρωρε κατὰ στρατόν. Οἱ γὰρ ἄρι-
 στοὶ
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
 660 Βέβληται μὲν ὁ Τυδείδης, κρατερός Διομήδης·
 οὐτασται δ' Ὀδυσσεὺς δουρικλυτός, ἡδ' Ἀγαμέμνων·
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἴστω·]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο,
 664 ἰὼ ἀπὸ νευρῆς βεβλημένον. Αὐτὰρ Ἀχιλλεύς,
 ἐσθλὸς ἑὼν, Δαναῶν οὐ κήδετα οὐδ' ἐλεαίρει.
 Ἥ μένει, εἰσόκε δὴ νῆες θοαὶ ἄγχι θαλάσσης,
 Ἀργείων ἀέκητι, πυρὸς δηΐοιο θέρωνται,
 668 αὐτοὶ τε κτείνώμεθ' ἐπισχερώ;—οὐ γὰρ ἐμὴ ἴς

τουτίστι ζώσαις, ἰφκείσαν αἱ πῖλειαί, Sch. — 639. Pliny, *Nat. Hist.* xiv. 6: "Pramnio tino etiam nunc honos durat. Nascitur Smyrna regione, juxta delubrum Matris deum." Father Hardouin adds: *et in Icaro insula, ubi scopulus Pramnium, et in Lesbo, et in Ephesino agro.* ἔκνη, imperf. of κνήμι = κνάω, to scrape.—648. *Nunc non est sessio*, i. e. *sedendi tempus*. — 649. νεμεσητός (ἰστίω) ὅς με . . —652. We must join πάλιν ἔμει, *redibo*. — 658. πένθους depends on τι. — 659. = κτείνται. — 662. This line, wanting in the best MSS., has been inappropriately transported hither from 16, 27, for Nestor knew not of the wound received by Eurypylus. — 667. ἀέκητι, adv. construed with gen., *against the will of the Greeks*. For the rest of the line see

- 669 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
 Εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη,
 ὥς ὁπότε Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 672 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
 ἔσθλ' ὄν' Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκεν,
 ῥύσι' ἐλαυνόμενος. Ὁ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρῶτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,
 676 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῖῳ.
 Ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἡλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἰῶν,
 τόσσα συνῶν συβόσια, τόσ' αἰπόλια πλατὶ αἰγῶν,
 680 ἵππους δὲ Ξανθὰς ἑκατὸν καὶ πεντήκοντα,
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.
 Καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊῖον εἴσω
 ἐννύχιοι προτὶ ἄστυ· γεγῆθαι δὲ φρένα Νηλεύς,
 684 οὐνέκα μοι τύχε πολλὰ νέφ' πόλεμόνδε κίοντι.
 Κήρυκες δ' ἐλίγαινον ἄμ' ἡοῖ φαινομένηφιν,
 τοὺς ἵμεν, οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖρ·

6, 331, and 2, 415. — 668. ἐπισχερώ, in succession, in file, one after the other; in prose, ἐφεξῆς.—670, sqq. The digression we are going to read has raised an outcry of reproaches against H., or against those who are thought to have arranged these poems in the order in which they have come down to us. Almost all the commentators find it entirely misplaced. It seems, however, that the appropriateness of this digression is easy to discover. Let us disengage it from the details, in which the Homeric poetry delights, from that prolixity which comes with a good grace from the mouth of an old man, and here is, at the bottom, the narrative of Nestor: "The Epeans, irritated at the success of the Pylians, came with their whole force to crush the town of Pylos. My father forbade me to fight; he hid my horses. I fought, in spite of him, without my chariot. The first enemy I killed was the king's son-in-law, and I struck terror into the Epeans. Zeus gave me a complete victory, and our town was saved." This story, addressed to Patroclus, is perfectly in keeping. It is an indirect way of saying to him, "All the Greeks are in danger of yielding beneath the blows of the Trojans; allow thyself to be persuaded, and fight in spite of Achilles. Zeus will give thee the victory." Such is the object of Nestor's long speech. The example of a similar position, and the success of a generous resolution, ought to predispose the mind of Patroclus to yield to the direct solicitations, which Nestor will address to him, beginning at 765. I shall repeat, then, on the subject of this digression, the dictum of Horace: (*Homerus*) *nil molitur inepte*.—672. Περὶ βοῶν ἀπελασίας, Sch.—674. Middle: *mihi abigens (ex ipsius armentis) pignora*, for a debt to the Eleans; see 686. — 677. Ληΐδα, see 9, 125.—679. In words of four short syllables, Epic poetry lengthens one of them, for the exigency

- 687 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 688 δαίτρενον· πολέσιν γὰρ Ἑπειοὶ χρεῖος ὄφειλον,
 ὥς ἡμεῖς παῦροι, κεκακωμένοι, ἐν Πύλῳ ἤμεν—
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακλεΐη
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι.
 692 Δώδεκα γὰρ Νηλῆος ἀμύμονος νιέες ἤμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 Ταῦθ' ὑπερηφανέοντες Ἑπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανώοντο.—
 696 Ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἶων
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 Καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 700 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον
 θεύσεσθαι· τοὺς δ' αὖθι ἄναξ ἀνδρῶν Ἀνγείας
 κάσχεθε· τὸν δ' ἐλατῆρ' ἀφίει, ἀκαχήμενον ἵππων.
 Τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων,
 704 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν
 [δαίτρεύνειν, μή τις οἱ ἀτεμβόμενος κίοι ἴσης].
 Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ τε ἄστν
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 708 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,
 πανσυδῖρ' μετὰ δέ σφι Μολίονε θωρήσσοντο,

of the hexameter.—681. See 10, 216.—688. *Ἐμείριζον*, Sch. Epēus, son of Poseidōn, was the first king of these countries; his son Elēus founded Elis. Hence *Ἑπειοὶ* and *Ἥλαιοι*, two names of the same people. "The Epēans had to pay a debt to *many* amongst us; for we remained *few* in number . . . , &c." This apparent contradiction is explained in what follows, "by their long and violent hostilities, the Epēans had greatly reduced the number of the Pylians; on which account those who remained had almost all experienced some loss in family or goods." —690. After the murder of Iphitus, Heraclēs wished to be purified by the Pylians. They shut against him the gates of their town; hence this war of the enraged hero, on which H. has given further details, 5, 392, sqq.—691. = *ἐκτάθησαν*, *fin κτείνω*.—700. Elis bred excellent horses, and the idea of racing these animals arose there, as we see from the present passage, at a very early period. The Olympic games, however, were not founded till long after; although Sophocles (*Electra*) makes them ascend to the heroic times. Nestor mentions, 23, 638, other races which had taken place, in his youth, at the funeral of Amarynceus, king of the Epēans.—701. *θέω*, and several other verbs have not fut. but in the middle.—702. = *κατίσχε*. *Dolentem ob equos*; see 5, 24; 24, 550.—705. A line which the ancient critics judged, inappropriately, transported hither from the *Odys.*, 9, 42, and 549. —709. See 2, 12,

- 710 παῖδ' ἔτ' ἐόντ', οὐπω μάλα εἰδότε θούριδος ἀλκῆς.
 "Εστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
 712 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρῥαῖσαι μεμαῶτες.
 Ἀλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεουσ' ἀπ' Ὀλύμπου, θωρήσσεσθαι,
 716 ἐννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. Οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυψεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμῆϊα ἔργα.
 720 Ἀλλὰ καὶ ὥς ἵππεῦσι μετέπρεπον ἡμετέροισιν,
 καὶ πεζός περ ἐόν· ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.
 "Εστι δέ τις ποταμὸς Μινυήϊος εἰς ἄλα βάλλων,
 ἐγγύθεν Ἀρήνης, ὅθι μέιναμεν Ἡῷ διὰν
 724 ἵππῆες Πυλίων, τὰ δ' ἐπέρρειον ἔθνεα πεζῶν.
 "Ενθεν πανσυνδίῃ σὺν τεύχεσι θωρηχθέντες
 ἔνδιοι ἰκόμεσθ' ἱερὸν ρόον Ἀλφειοῖο.
 "Ενθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,
 728 ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν·
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 732 ἀμφὶ ροᾶς ποταμοῖο. Ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστν διαπραθῆειν μεμαῶτες·

"Pherecydes (p. 81, *Fragmenta Historicorum*, collect. Didot) says that the *Molions* or *Molionides* were called *Cteatus* and *Eurytus*, that they were sons of Poseidōn and *Molione*, daughter of *Molius*, but that fame gave them Actōr for their father; indeed Nestor names them below Ἀκτορίωνε, sons of Actor." Pherecydes adds that they were double; i. e. that the same body carried their two heads and four hands. This fable does not belong to the ideas of H. Nestor speaks of the two sons of Actor in 23, 638, sqq., as of two distinct persons. However it may be, Plutarch, in his Treatise on Fraternal Love, alludes to this opinion on the Molionides, "Now-a-days we are not less astonished when two brothers appear united, than if we saw the Molionides, whose two bodies were united by one nature." *Dugas Montb.*—711. A town situated on the Alphēus, "fertile in reeds," *Θρύον*. Above, 2, 592, it is called *Θρύαν*.—714. *Διελγύθεισαν*, *Sch.* On δέ after ὅτε, see 1, 137. — 716. This line forms a parenthesis. — 721. ἦγε, conducted, governed.—722. According to Strabo and Pausanias, it is the river afterwards called Anigrus.—726. *Μισσημβρινοί*, *Sch.* On the south, see 8, 530. — 729. ἀγελαίη, fm ἀγίλη, a herd; which they allow to feed with the herd, and do not yoke. It is the same thing as βοῦς ἀγμήτη, promised to Athēnē 10, 293. — 730.

- 734 ἀλλά σφι προπάροιθε φάνη μέγα ἔργον Ἄρηος.
 Εὖτε γὰρ ἡέλιος φαέθων ὑπερέσχεθε γαίης,
 736 συμφερόμεσθα μάχη, Δίί τ' εὐχόμενοι καὶ Ἀθήνη·
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵπ-
 πους,
 Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Ἀνγείαιο,
 740 πρεσβυτάτην δὲ θύγατ' εἶχε Ξανθὴν Ἀγαμήδην,
 ἣ τύσα φάρμακα ἦδη, ὅσα τρέφει εὐρεῖα χθών.
 Τὸν μὲν ἐγὼ προσιόντα βάλλον χαλκίῳ δουρί·
 ἤριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 744 στῆν ῥα μετὰ προμάχοισιν. Ἀτὰρ μεγάθυμοι
 Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἶδον ἄνδρα πεσόντα,
 ἠγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.
 Αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος·
 748 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὁδὰξ ἔλον οὐδας, ἐμῷ ὑπὸ δουρί δαμέντες·
 καὶ νύ κεν Ἀκτορίωνε Μολιόνε παῖδ' ἀλάπαξα,
 εἰ μὴ σφωε πατήρ εὐρυκρείων Ἐνοσίχθων
 752 ἐκ πολέμου ἐσάωσε, καλύψας ἠέρι πολλῇ.
 Ἐνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξεν·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες,
 756 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους,
 πέτρης τ' Ὠλενίης, καὶ Ἀλεισίου ἔνθα κολώνη
 κέκληται· ὅθεν αὐτὶς ἀπέτραπε λαὸν Ἀθήνη.
 Ἐνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 760 ἄψ' ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκείας ἵππους,
 πάντες δ' εὐχετόωντο θεῶν Δίί, Νέστορί τ' ἀνδρῶν.
 Ὡς ἔον, εἵποτ' ἔον γε μετ' ἀνδράσιν. — Αὐτὰρ
 Ἀχιλλεὺς
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 764 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.

τέλος, see 10, 56.—735. Neut. signif. : *rose upon the earth*. φαέθων, “*brilliant*,” is never a proper name in H. — 741. What they call, *simples*. — 749. See 2, 418. — 752. See 3, 381; 5, 776.—753. See 1, 353.—754. σπιδής, an old adj. which means *extended*.—756, sqq. A town and places in Elis; see 2, 615, sqq. Alisius, one of the unfortunate aspirants to the marriage of Hippodamia, daughter of Pelops. —762. = ἦν. The sense will be explained by our n., 3, 180. —763.

- 765 ὦ Πέπον, ἥ μὲν σοίγε Μενόιτιος ὦδ' ἐπέτελλεν
 ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
 νῶϊ δέ τ' ἔνδον ἰόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 768 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὡς ἐπέτελλεν.
 Πηληϊός δ' ἰκόμεσθα δόμους εὐναιετάοντας,
 λαὸν ἀγείροντες κατ' Ἀχαιίδα πουλυβότειραν.
 Ἐνθα δ' ἐπειθ' ἦρωα Μενόιτιον εὗρομεν ἔνδον,
 772 ἡδὲ σέ, παρ δ' Ἀχιλῆα. Γέρων δ' ἱππηλάτα Πηλεὺς
 πίονα μηρί' ἔκαie βοὸς Διὶ τερπικεραύνῳ
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισιν,
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν.
 776 Σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στήμεν ἐνὶ προθύροισι· ταφὼν δ' ἀνύρουσεν Ἀχιλ-
 λεύς,
 ἐς δ' ἄγε χειρὸς ἐλὼν, κατὰ δ' ἐδρίασθαι ἄνωγεν,
 ξεινία τ' εὖ παρέθηκεν, ἃ τε ξείνοις θέμις ἐστίν.
 780 Αὐτὰρ ἐπεὶ τάρπημεν ἰδητύος ἡδὲ ποτῆτος,
 ἦρχον ἐγὼ μύθοιο, κελεύων ἕμμ' ἅμ' ἔπεισθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ὦ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
 784 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ὦδ' ἐπέτελλε Μενόιτιος, Ἄκτορος υἱός·
 Τέκνον ἐμόν, γενεῦ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὄγε πολλὸν ἀμεί-
 νων·
 788 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος, ἡδ' ὑποθέσθαι,
 καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ.
 ὦς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. Ἀλλ' ἔτι καὶ
 νῦν
 ταῦτ' εἴποις Ἀχιλῆϊ δαΐφρονι, αἶ κε πίθῃται.
 792 Τίς δ' οἷδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπών; ἀγαθὴ δὲ παραΐφασίς ἐστιν ἐταίρου.

Will alone profit by his valour; see 24, 556.—764. The translation *post deploraturum* is insufficient. It does not explain the idea of *change* implied in μετά. — 769. *Veneramus*.—773. See 1, 460.—774. Ἐν τῷ περιφράγματι ἡ περιωρισμένη τόπῳ τῆς αὐλῆς, Sch. The altar of Zeus Herkeius, ἑρκεῖος, fm ἑρκος, an enclosure. — 776. See n., 483.—777. See 9, 193.—779. θέμις ἐστί (παραθίναί).—784. See 6, 208. — 788. Instead of imperatives. πυκινόν, discreet, prudent, wise. See 2, 55. — 789. This passage proves that σημαίνειν is very much less strong than "to command, give orders," as ordinarily translated. Although the context often gives it this sense, the verb itself

- 794 Εἰ δέ τινα φρεσὶν ἦσι θεοπροπίην ἀλεείναι,
καὶ τινὰ οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
796 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
Μυρμιδόνων, αἳ κέν τι φῶς Δαναοῖσι γένηται
καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
αἳ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
800 Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
Ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
ῶσαισθε προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.

Patroclus, regaining the ships of Achilles, meets Eurypylus. They deplore together the evils of the Greeks, and, on the demand of Eurypylus, Patroclus conducts him to the camp, and attends to his wounds.

- 804 Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλῆα.
Ἄλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσεύς θείοιο
ἶξε θείων Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
808 ἦην, τῇ δὴ καὶ σφί θεῶν ἐτετεύχато βωμοί·
ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβύλησεν,
Διογενὲς Εὐαιμονίδης, κατὰ μηρὸν οἴστῳ,
σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
812 ὦμον καὶ κεφαλῆς· ἀπὸ δ' ἔλκεος ἀργαλίοιο
αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
Τὸν δὲ ἰδὼν ᾤκτειρε Μεινοιτίου ἄλκιμος υἱός,
καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
816 Ἄ δειλοί, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,
ὥς ἄρ' ἐμέλλετε, τῇλε φίλων καὶ πατρίδος αἴης,
ἄσσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ;
'Ἄλλ' ἄγε μοι τόδε εἰπέ, Διοτρεφὲς Εὐρύπυλ' ἥρως·

preserves that of "to point out what is to be done." — 793. See 6, 62.—794, sqq. This presage is expressed in 9, 410, and elsewhere. —796. Aor. of προῖμι.—797. φῶς, see 6, 6.—799. Elsewhere ἵσκω. —801. *Parca* (*nunc est*) *respiratio a pugna*; i. e. we fight without cessation. [Lucas repeats ἀνάπνευσις with ὀλίγη: 'even short breathing-time is (still) a breathing-time in war,' i. e. is a valuable time for recruiting the strength and spirits of the soldiers. So S.]

806. Among the vessels drawn up on shore, those of Ulysses occupied the centre; see 8, 222, sqq. A sort of public place had been there contrived, for the meetings of the army, for the proclamation of orders, and for deliberations (ἀγορή), for the exercise of justice (θέμις), and for the celebration of the sacrifices. — 818. ἄσσειν, see 5, 289, also 21, 127. ἀργέτα δημόν (remark the accent). Elsewhere

- 820 ἢ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί,
 ἢ ἤδη φθίσονται ὑπ' αὐτοῦ δονρὶ δαμέντες ;
 Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἤδα·
 Οὐκέτι, Διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
 824 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 Οἱ μὲν γάρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε,
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
 828 Ἀλλ' ἐμὲ μὲν σὺ σάωσον, ἄγων ἐπὶ νῆα μέλαιναν·
 μηροῦ δ' ἕκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν
 νίξ' ὕδατι λιαρῷ· ἐπὶ δ' ἥπια φάρμακα πάσσε,
 ἐσθλά, τά σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι,
 832 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων·
 ἱητροὶ μὲν γάρ, Ποδαλείριος ἠδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίῃσιν οἶομαι ἔλκος ἔχοντα,
 χρηρίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος,
 836 κείσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὀξὺν Ἄρηα.
 Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 Πῶς τ' ἄρ' εἰοι τάδε ἔργα ; τί ῥέξομεν, Εὐρύπυλ'
 ἦρωες ;
 ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφροني μῦθον ἐνίσπω,
 840 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν
 ἀλλ' οὐδ' ὥς περ σεῖο μεθήσω τειρομένοιο.
 Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 844 Ἐνθα μιν ἐκτανύσας, ἐκ μηροῦ τάμνε μαχαίρῃ
 ὀξὺ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν

ἀργῇτι, as 3, 419.—830. See 5, 401. — 831. προτὶ (= πρὸς) Ἀχιλλέως, ab Achille.—832. We have seen Chiron teaching medicine to Æsculapius himself, 4, 219. Chiron was an exception among these centaurs, an unjust and violent race, mentioned 1, 268, under the name of Φῆρες, an Æolian form of θῆρες, whence the Lat. *ferus*. — 833. Nom. absolute. The sentence is begun to be thus continued : ὁ μὲν, ὡς οἶομαι, ἔλκος ἔχων . . . κείται. It is not till the second member that the nom. re-appears : ὁ δὲ . . . —838. M. Thiersch has corrected πῶς κ' ἄρ' εἰοι (in prose, πῶς ἂν οὖν εἴη), which diminishes the liveliness of the expression.—840. See 8, 80.—841. = οὐδ' οὕτως σοῦ περ. “The poet disposes this accident thus for the sake of probability, that Patroclus, remaining with Eurypylus, may stop long enough to witness the attack on the entrenchments, and that the great danger he sees with his own eyes may excite him to make more vigorous efforts to bend Achilles.” *Eustath.* (translated by Madame Dacier.) — 843. Ὑπίστρωσι, Sch. See 7 86.—845. Else-

λιαρῶ· ἐπὶ δὲ ρίζαν βάλε πικρὴν,
 οἷψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 ας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ

See 1, 51. — 846. It was, according to some, the
 sea (*A. millefolium*. Linn.) ; to others, that of the
 ἰσχαιμος (fm ἰσχειν αἷμα, *cohibere cruorem*).

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Μ.

[Τειχομαχία.]

Hector and the Trojans drive back the Greeks to the ramparts. Polydamas proposes to the Trojans to leave their chariots and horses at the edge of the fosse and assail the wall. They form in five bodies for the attack.

- ὦς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
Ἄργεῖοι καὶ Τρῶες ὁμιλαδόν. Οὐδ' ἄρ' ἔμελλεν
4 τάφρος ἔτι σχήσειν Δαναῶν καὶ τεῖχος ὑπερθεῖν
εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
ἤλασαν· οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
ὄφρα σφιν νῆας τε θοὰς καὶ ληΐδα πολλήν
8 ἐντὸς ἔχον ρύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὔτι πολὺν χρόνον ἔμπεδον ἦεν.
Οφρα μὲν Ἐκτωρ ζωὸς ἦεν, καὶ μήνι Ἀχιλλεύς,
καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλεν,
12 τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
Αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὄσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων, οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,

3, sqq. οὐδ' ἄρ' ἔμελλεν . . ., to the end of the 9th line. This whole sentence is clear and perfectly natural; but how greatly does it differ from the periodical structure formed after the severe rules of the chastened style! Those rules are the result of a philosophic labour of the human mind, which had not yet been undertaken at the epoch of the Ionian minstrels, but which presents itself, though in a still unfinished state, in Herodotus. This labour consisted in including the expression of a complex thought in a well-rounded whole, by means of the syntactical order, and the mutual and strictly logical dependence of the different parts of that thought. The pupil will gain an instructive insight into the difference of the two styles, if he tries to convert the contents of these eight lines into a period of regular prose. — 6. See 7, 445, sqq. — 11. = ἐπελεν (*erat*). — 14. = ἐδάμησαν. ἐλίποντο, were left, survived, superstites

- 15 πέρθετο δὲ Πριάμοιο πόλιν δεκάτῳ ἑνιαυτῷ,
 16 Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν
 δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
 τείχος ἀμαλδύναι, ποταμῶν μένος εἰσαγαγόντες,
 ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσιν,
 20 Ῥῆσός θ' Ἐπτάπορος τε, Κάρησός τε Ῥοδῖος τε,
 Γρήνικός τε καὶ Αἴσηπος, διὸς τε Σκάμανδρος,
 καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
 κάππεσον ἐν κόνιῃσι, καὶ ἡμίθων γένος ἀνδρῶν.
 24 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλ-
 λων,
 ἐννῆμαρ δ' ἐς τείχος ἔει ρόον· ὕε δ' ἄρα Ζεὺς
 συνεχές, ὅφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 Αὐτὸς δ' Ἐννοσίγαιος, ἔχων χεῖρεσσι τρίαιναν,
 28 ἤγειτ' ἐκ δ' ἄρα πάντα θεμέλια κύμασι πέμπεν
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί·
 λεῖα δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήεσσοντον,
 αὐτὶς δ' ἠϊόνα μεγάλην ψαμάθοισι κάλυψεν,
 32 τείχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 καὶ ρόον, ἥπερ πρόσθεν ἔεν καλλιῤῥοον ὕδωρ.
 Ὡς ἄρ' ἐμελλον ὅπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει
 36 τείχος ἐύδητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν', Ἀργεῖοι δέ, Διὸς μᾶστιγι δαμέντες,
 νηυσὶν ἐπι γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,
 Ἐκτορα δειδιότες, κρατερόν μῆστωρα φόβοιο·

erant.—19. Ἰδαίων ὀρέων, plur., with reference to the several peaks of Ida, whence descended these rivers, i. e. Lectus, Gargarum, Phalacræ, &c. — 20. Pliny says of these four rivers: *Homero celebrati, nunc vestigia non habent.* — 21. The Granicus, celebrated for Alexander's victory. The Αἴσηπος, mentioned above, 2, 825. — 22. Grammarians explain βοάγρια by ἀσπίδες ἐκ βοῶν ἀγρίων. However, as H., in regard to these bucklers, nowhere mentions *wild bulls*, there is another etymology fm ἀγείρω (*boum coria collecta, cumulata*), which merits consideration.—24. Ὁμοῦ, εἰς τὸ αὐτό, Sch.—26. Pronounce like συνεχές. ἀλίπλοα, ὑπὸ τῆς θαλάσσης ἐπιπλεόμενα, Sch. Marino fluctu superfusa. This whole episode has been inspired in H. by religious sentiment. He could not abstain from mentioning incidentally the destiny of a great work executed without any invocation of the gods. — 28. ἐξέπεμπεν, *emovit.* — 30. *Complanavit, solo aquavit.* ἀγάρρ., ἄγαν ροῶδη, Sch., having an impetuous current. — 33. ἔεν, in the sing. means, "where formerly each of them caused its water to flow."—35. See 2, 92.—36. δούρατα, the timbers, planks.—38. Συγκεκλεισμένοι κατέχοντο, Sch. See 1, 409.

2. 92, for Sicar -

- 40 αὐτὰρ ὅγ', ὥς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλῃ.
 Ὡς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτῆσιν
 κάπριος ἢ ἐλίων στρέφεται, σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 44 ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειαὶς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐποτε κυδάλιμον κῆρ
 ταρβεῖ οὐδὲ φοβεῖται· ἀγνηροῖή δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πεيرهτίζων·
 48 ὅππῃ τ' ἰθύσῃ, τῇτ' εἵκουσι στίχες ἀνδρῶν·
 ὥς Ἐκτωρ ἂν ὄμιλον ἰὼν εἰλίσσειθ' ἐταίρους
 τάφρον ἐποτρύνων διαβαινέμεν. Οὐδέ οἱ ἵπποι
 τόλμων ὠκύποδες· μάλα δὲ χρεμίτιζον, ἐπ' ἄκρῃ
 52 χεῖλει ἐφισταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥῆιδίῃ· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἕστασαν ἀμφοτέρωθεν· ὑπερθεν δὲ σκολόπεσσι
 56 ὀξέσιν ἡρήρει, τοὺς ἕστασαν νῆες Ἀχαιῶν,
 πυκνοὺς καὶ μεγάλους, δητίων ἀνδρῶν ἀλεωρήν.
 Ἐνθ' οὐ κεν ρέα ἵππος εὐτροχον ἄρμα τιταίνων
 ἐσβαίῃ, πεζοὶ δὲ μενοίνεον, εἰ τελέουσιν.
 60 Δὴ τότε Πουλυδάμας θρασὺν Ἐκτορα εἶπε παραστάς·
 Ἐκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκείας ἵππους·
 ἢ δὲ μάλ' ἀργαλήν περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 64 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν·
 ἔνθ' οὐπὼς ἐστὶν καταβήμεναι οὐδὲ μάχεσθαι
 ἱππεῦσι· στείνομος γάρ, ὅθι τρώσεσθαι οἴω.
 Εἰ μὲν γὰρ δὴ πάγχυ κακὰ φρονέων ἀλαπάξει
 68 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετ' ἀρήγειν,

—39. See 4, 328. — 43. *πυργηδόν*, *turmatim*, in *turmas*; see 4, 334.

— 46. His valour slays him. This trait is greatly weakened by Virgil's imitation, *Æn.* ix. 552, "*seseque haud nescia morti Injicit.*"

— 52. *ἀπεδειδίσσετο*, terrified so as to drive them back (*ἀπό*), frightened back, in German, *zurückschrecken*. — 54. *ἐπηρεφής* is properly said of that which forms a projecting roof: hence in *Ηε*

πίτραι ἐπηρεφές, *rupes impendentes*, rocks overhanging the sea; and here *κρημνοὶ* [*marginæ fossæ prominentiores*, H.], the summit of which forms or seems to form eaves. — 55. [*ἕστασαν*, *stant*, is a syncopated pluperf.; *ἕστασαν*, an Ep. abbreviation for *ἕστησαν*, *staterant*, Sp.] — 57. *ἀλεωρή*, a means of avoiding (*ἀλείεσθαι*), a defence against. — 59. = *μενοίνων*, fm *μενοινάω*, to think on, reflect. — 62. *ἐλαύνομεν*, we push (i. e. to make them pass); we *urge* (them through —). — 66. *Στένωμα*, Sch.; *angustia*. *τρώεσθαι*, pass. for *τρωθήσεσθαι*, *ἠττηθήσεσθαι*, Sch. — 67. *ἀλα*

- 69 ἢ τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς·
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
 72 ἐκ νηῶν, καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' οἶώ οὐδ' ἄγγελον ἀπονέεσθαι
 ἄφορρόν προτὶ ἄστυ, ἐλιχθέντων ὑπ' Ἀχαιῶν.
 Ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
 76 Ἴππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυαίεες σὺν τεύχεσι θωρηχθέντες
 Ἔκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
 οὐ μένουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται.
 80 Ὡς φάτο Πουλυδάμας· ἄδε δ' Ἔκτορι μῦθος
 ἀπήμων·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμῶζε.
 Οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο·
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα διόν.
 84 Ἥνιοχῳ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος,
 Ἴππους εὖ κατὰ κόσμον ἐρυκόμεν αὐθ' ἐπὶ τάφρῳ.
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύνναντες,
 πένταχα κοσμηθέντες, ἅμ' ἠγεμόνεσσιν ἔποντο.
 88 Οἱ μὲν ἅμ' Ἔκτορ' ἴσαν καὶ ἀμύμονι Πουλυδά-
 μαντι,
 οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος ῥηξάμενοι κοίλῃς ἐπὶ νηυσὶ μάχεσθαι·
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὕχε-
 σφιν
 92 ἄλλον, Κεβριόναο χερεῖονα, κάλλιπεν Ἔκτωρ.
 Τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγή-
 νωρ·

πάξει, sc. Ἀχαιοὺς. — 69. Polydamas means, "if Zeus really intends to save us, I wish he would give us immediately the means to crush the Greeks. But as he does not, we must act with prudence." — 70. ἀπό, like ἐκάς, 9, 246. — 71. Ἡ ἐξ ὑποστροφῆς παλιν-δίωξις, ὅταν οἱ πρότερον φεύγοντες διώκωσιν, *Apoll.* Fm πάλι and ἰώκω, obsol.: subst. ἰωκή and ἰωγμός. — 72. ἐμπλήσσειν, intrans. as often ἐμβάλλειν, with signif. of ἐμπίπτειν [irruere; to dash into]. — 74. ὑπ' Ἀχαιῶν ἐλιχθέντων, lit. by the Achæans having turned (against us). Ὑπό presents the Achæans as the efficient cause of there not being a man left to carry to Troy the news of the defeat. We have already remarked (6, 73) the use of ὑπό with other verbs besides passives. — 76. Imperat. = ἐρυκίτωσαν. — 77. See 5, 774.—79. See 7, 102, and 2, 15. — 80. Fm ἀνδάνω. — 83. ἴδον Ἔκτορα, sc. ἀποθορόντα. — 87. Εἰς πέντε τάξεις, *Sch.* This division into five corps answers to that which H. has indicated in the muster

- 94 τῶν δὲ τρίτων Ἑλενος καὶ Δηϊφόβος θεοειδής,
 νῆε δ' ὧν Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρως,
 96 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 αἰθῶνες, μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.
 Τῶν δὲ τετάρτων ἦρχεν εὖς παῖς Ἀγχίσαο,
 Αἰνείας· ἅμα τῷγε δ' ὧν Ἀντήνορος νῆε,
 100 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
 Σαρπηδὼν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ Ἀρήϊον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἴσαντο διακριδὼν εἶναι ἄριστοι
 104 τῶν ἄλλων μετὰ γ' αὐτόν· ὃ δ' ἔπρεπε καὶ διὰ πάν-
 των.
 Οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῇσι βόεσσιν,
 βάν ῥ' ἰθὺς Δαναῶν λελιημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

Asius will not quit his chariot. He dashes with his men in pursuit of the Greeks. Two Lapithæ, Polypætes and Leontes, stop his passage. An obstinate fight ensues. Asius, indignant, complains to Zeus. The two Lapithæ scatter death among the Trojans.

- 108 Ἐνθ' ἄλλοι Τρῶες τηλέκλειτοί τ' ἐπικούροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ὑρτακίδης ἔθελ' Ἄσιος, ὄρχαμος ἀνδρῶν,
 αὐθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα·
 112 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσιν,
 νήπιος· οὐδ' ἄρ' ἔμελλε, κακὰς ὑπὸ Κῆρας ἀλύξας,
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος, παρὰ νηῶν
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
 116 πρόσθεν γάρ μιν Μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχρ' Ἰδομενῆος ἀγανοῦ Δευκαλίδας.
 Εἶσατο γάρ νηῶν ἐπ' ἀριστερά, τῇπερ Ἀχαιοὶ

of the Trojan troops, 2, 816—839. — 96. A figure called by the Greeks *ἐπανάληψις*, which we have seen 2, 672 and 838. — 97. A river of the Troad, which must not be confounded with another of the same name in Elis. — 103. *Ἐδοξαν, κατεφάνησαν, Sch.* διακριδὼν, lit. distinctly, in a manner to be very clearly distinguished. — 104. *Per omnes, inter omnes.* — 105. *Ἐρμωσαν, ἐπύκνωσαν, ὥπλισαν, Sch.* See 7, 238. — 106. See 3, 28.

116. *Infrausti nominis = exitiosus.* See 6, 255. The same verb is used 5, 68: *θάνατος δὲ μιν ἀμφεκάλυψεν*, and it is conformable to nature. In fainting, an instant before losing our consciousness, we see, as it were, a black veil (*κάλυμμα*) covering objects and concealing them from our view. — 117. The father of Idomeneus was named *Δευκαλίων*. See the observation made 4, 483. — 118. *Ὀρμη-*

τὸν μὲν Πειριθόου νῆα, κρατερὸν ἰ
 τὸν δὲ Λεοντῆα, βροτολοιγῶ ἴσον
 τῷ μὲν ἄρα προπάροιθε πυλάων ὑ
 132 ἕστασαν, ὥς ὅτε τε δρύες οὐρεσιν
 αἴτ' ἄνεμον μίμνουσι καὶ ὑέτ' ἡμ
 ρίζησιν μεγάλῃσι διηνεκέσσ' ἀραρ
 ὥς ἄρα τῷ χεῖρεσσι πεποιθότες ἦδ
 136 μίμνον ἐπερχόμενον μέγαν Ἄσιον
 Οἱ δ' ἰθὺς πρὸς τεῖχος ἐϋδμητον, β
 ὑψόσ' ἀνασχόμενοι, ἔκιον μέγλω
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν κ
 140 Ἀσιάδην τ' Ἀδάμαντα, Θόωνά τε
 Οἱ δ' ἦτοι εἴως μὲν ἐϋκνήμιδας Ἀχ
 ῶρ' ἔνδον ἔόντες, ἀμύνεσθαι π

σεν, Sch.; fm εἶμι. The left side of the camp
 from Troy) was the part abutting on the plain
 What the Greeks would have called the left si
 sea-shore. — 121. The opposite of ἀνακλῖναι, 5,
 longs to two verbs; see 13, 135.—128. The des
 son of Apollo and Stilbē, daughter of the rive
 bited Thessaly, on the banks of that river. — 1
 Virg. *Æn.* ix 677, sqq. — 133. μίμν., *sustinent.*
 142. ἔνδον ἔόντες contradicts what has been sai
 πυλάων ἕστασαν. For this reason some have wr
 (Ἀχαιοῦς), and others have transposed or on

- 143 αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησαν
 144 Τρῳάς, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τῷ αἰζαντε, πυλάων πρόσθε μαχέσθην,
 ἄγροτέροισι σύεσσιν ἑοικότε, τῷτ' ἐν ὄρεσσι
 ἀνδρῶν ἢ δὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 148 δοχμῷ τ' αἴσسونτε περὶ σφίσιν ἄγνυτον ὕλην,
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, εἰσόκε τίς τε βαλὼν ἐκ θυμὸν ἔλθῃ
 ὥς τῶν κόμψει χαλκὸς ἐπὶ στήθεσσι φαινός,
 152 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμά-
 χοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν.
 Οἱ δ' ἄρα χερμαδίοισιν εὐδμήτων ἀπὸ πύργων
 βάλλον, ἀμννόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων,
 156 νηῶν τ' ὠκνπόρων. Νιφάδες δ' ὥς πίπτον ἔραζε,
 ἄστ' ἄνεμος Ζαῖης, νέφεα σκιόεντα δονήσας,
 ταρφείας κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν Ἀχαιῶν
 160 ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὖον αὐτευν,
 βαλλομένων μυλάκεσσι, καὶ ἀσπίδες ὀμφαλόεσσαι.
 Δή ρα τότε ὦμωξέν τε καὶ ὦ πεπλήγετο μηρὼ
 "Ἀσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ἠΐδ'·
 164 Ζεῦ πάτερ, ἦ ρά νυ καὶ σὺ φιλοφρονῆς ἐτέτυξο
 πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας Ἀχαιοὺς
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.

But as soon as they perceive the movement of Asius, they throw themselves before the gates, and the fight begins. Here, then, at 145, we return to the point where H. had stopped in his recital of the exploits of Asius.—147. = (δέχνται) δέχονται: *excipere*, to await with firm foot. *κολοσυρτός* means the tumultuous approach of a multitude, which raises the dust under its feet. This sense results from the context of the passages in H. and Hesiod, in which this expression is found. But the etymology of the word is not yet cleared up.—149. Ἐσχατήν, ἐκ ριζῶν, Sch. — 151. τῶν, *Lapitharum*, belongs to ἰν στήθεσι.—153. Τοῖς ἀπὸ τοῦ τεύχους ὄχλοις θαρρόυντες, Sch. — 156, sqq. Imitated by Virg. *Æn.* ix. 668, sqq. — 158. ταρφείας, according to Aristarchus, fm ταρφείας, ἁ, ὅν, not found elsewhere. By writing ταρφείας, with the other grammarians, we shall get the usual form, ταρφύς. — 160. *Aridum sonabant*, gave a dry sound: just as we say in English, "to sound hollow," &c. The helmets as well as shields were of dry leather, βόες αὐαὶ (ver. 137). Köppen quotes, ἁ *propos* to this expression, Virg. *Georg.* i. 357, "*Aridus altis Montibus audiri fragor*;" i. e. *aridorum lignorum fragor*. — 161. This line confirms what has been said in n. on 7, 270.—163. Διανοπάθησας

- 167 Οἱ δ' ὥστε σφῆκες μέσον αἰόλοι ἢ μέλισσαι
 168 οἰκία ποιήσονται ὁδῷ ἐπὶ παιπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
 ἄνδρας θηρητῆρας, ἀμύνονται περὶ τέκνων
 ὥς οἷγ' οὐδ' ἐθέλουσι πυλάων, καὶ δὴ ἴοντες,
 172 χάσσασθαι, πρὶν γ' ἢ κατακτάμεν ἢ ἀλῶναι.
 Ὡς ἔφατ', οὐδὲ Διὸς πεῖθε φρένα ταῦτ' ἀγο-
 ρεύων.
 "Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 [Ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύ-
 λῃσιν.
 176 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύσαι.
 Πάντῃ γάρ περὶ τείχος ὀρώρει θεσπιδαῖς πῦρ
 λαῖνον· Ἀργεῖοι δέ, καὶ ἀχνύμενοι περ, ἀνάγκη
 νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχέιατο θυμὸν
 180 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν.
 Σὺν δ' ἔβαλον Δαπίθαι πόλεμον καὶ δηϊοτήτα.]
 "Εὐθ' αὖ Πειριθόου υἱός, κρατερὸς Πολυποίτης,
 δουρὶ βάλεν Δάμασον, κυνὴς διὰ χαλκοπαρήν·
 184 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν· ἀλλὰ διαπρὸ
 αἰχμῇ ἱεμένη ῥήξ' ὀστέον· ἐγκέφαλος δέ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.
 188 Υἱὸν δ' Ἀντιμάχοιο Λεοντεύς, ὕζος Ἄρης,
 Ἰππόμαχον βάλε δουρί, κατὰ ζωστήρα τυχήσας.
 Αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὀξύ,
 Ἀντιφάτην μὲν πρῶτον, ἐπαΐζας δι' ὀμίλου,
 192 πληξ' αὐτοσχεδίνην· ὃ δ' ἄρ' ὕπτιος οὐδεὶ ἐρείσθη·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην,
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

(ἄλαστος, insupportable, 24, 105), στενάξας, Sch.—166. Ought to sustain. — 167. μέσον αἰόλοι, agile in the middle (of the body), whose motion proceeds, so to speak, from the middle of the body. What is in front, the head and thorax, is motionless. — 175, sqq. These six lines, full of contradictions with what precedes and what follows, have been unanimously rejected by the ancient critics; the seventh by Aristarchus.—178. λαῖνον belongs to τείχος.—179. = ἀκαχημένοι ἦσαν, see 5, 24. — 181. συμβάλλειν μάχην, committere pugnam, like συνάγειν, 2, 381. In the mid., 377, συνεβάλλοντο μάχεσθαι, they came to close quarters. — 183. Χαλῆας παραγναθίδας ἐχούσης, Sch.—192. Ἐκ τοῦ πλησίον, Sch. Cominus.

The Trojans are about to clear the fosse, when a sinister omen stops them. Polydamas advises to renounce the attack. Hector rejects his counsel, and, favoured by Zeus, commences the attack.

- 195 Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα,
 196 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
 οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος τε ῥήξιν καὶ ἐνιπρήσειν πυρὶ νῆας.
 Οἷ ῥ' ἔτι μερμήριζον, ἐφισταότες παρὰ τάφρῳ.
 200 Ὅρνις γὰρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης, ἐπ' ἀριστερά λαὸν ἔεργων,
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον,
 ζῶν, ἔτ' ἀσπαίροντα· καὶ οὐπω λήθετο χάρμης.
 204 Κόψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρήν,
 ἰδνωθεὶς ὀπίσω· ὃ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε,
 ἀλγήσας ὀδύνησι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ·
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.

195. = ἀπενάριζον, despoiled of . . . ; with two accus., like the other *verba privandi* ; see Gr. 757. — 200, sqq. Virg. has very beautifully imitated this passage, *Æn.* xi. 751, sqq. ; and Cicero has almost translated it, *De Divinatione* l., ch. 47: "Sic Jovis altisoni subito pinnata satelles Arboris e trunco, serpentis saucia morsu, Subjugat ipsa, feris transfigens unguibus, anguem Semianimum, et varia graviter cervice micantem. Quem se intorquentem Ianians, rostroque cruentans, Jam satiata animos, jam dueros ulta dolores, Abjicit efflantem, et laceratum affligit in undas, Seque obitu a solis nitidos convertit ad ortus." Voltaire has reproduced and [in his own way] considerably embellished Cicero's translation, in the Preface to *Rome sauvée* :

"Tel on voit cet oiseau qui porte le tonnerre
 Blessé par un serpent élançé de la terre.
 Il s'envole, il entraîne au séjour azuré
 L'ennemi tortueux dont il est entouré.
 Le sang tombe des airs. Il déchire, il dévore
 Le reptile acharné qui le combat encore.
 Il le perce, il le tient sous ses ongles vainqueurs ;
 Par cent coups redoublés il venge ses douleurs.
 Le monstre en expirant se débat, se replie ;
 Il exhale en poisons les restes de sa vie ;
 Et l'aigle tout sanglant, fier et victorieux,
 Le rejette en fureur, et plane au haut des cieux."

— 201. ἐπ' ἀριστερά must be connected with ἐπῆλθε, the eagle arrived on their left side, which was a bad omen, and thereby λαὸν ἔεργει, arrested the movement of the troops. — 202. φοινήεις, the same as δαφοινόος, 2, 308. — 203. λήθετο, the serpent. — 205. Twisting itself backwards. — 206. Macrobius observes that Virg. has neglected this trait of the eagle forced to let go his prey. It is more-

208 Τρῶες δ' ἱρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν,
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 Δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παρα-
 στάς·

“Ἑκτορ· αἰὲ μὲν πῶς μοι ἐπιπλήσσεις ἀγορῇσιν,
 212 ἐσθλὰ φραζομένῳ· ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν
 δῆμον εὐντα παρὲξ ἀγορευέμεν, οὐτ' ἐνὶ βουλῇ
 οὔτε ποτ' ἐν πολέμῳ, σὺν δὲ κράτος αἰὲν ἀέξειν·
 νῦν δ' αὐτ' ἐξέρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.

216 Μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.

ᾧδε γὰρ ἐκτελέεσθαι ὀίομαι, εἰ ἐτεόν γε
 Τρῳσὶν ὅδ' ὄρνις ἐπῆλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης, ἐπ' ἀριστερὰ λαὸν ἐέργων,
 220 φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλωρον,
 ζῶν· ἄφαρ δ' ἀφῆκε, πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.

“Ὡς ἡμεῖς, εἴπερ τε πύλας καὶ τεῖχος Ἀχαιῶν
 224 ῥήξομεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κύσμεν παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα·
 πολλοὺς γὰρ Τρώων καταλείβομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δρώσουσιν, ἀμυνόμενοι περὶ νηῶν.

228 ᾧδὲ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἰδεῖη τεράων καὶ οἱ πειθοίατο λαοί.

over a peculiarity faithfully portrayed after nature. Pliny says of this kind of combat, often fatal to the eagle (*Hist. Nat.* x. ch. 5), “*Acrior est (aquilæ) cum dracone pugna, multoque magis anceps, etiamsi in aere. Ova hic consecratur aquilæ: at illa ob hoc rapit ubicumque visum. Ille multiplici nexu alas ligat, ita se implicans, ut simul decidat.*” Here the eagle lets go the serpent before she is reduced to that extremity. — 208. Hippónax has also used ὄφις as a trochee, the first long. They probably pronounced it ὄπις, in the same way that we find σκύφος for σκύφος, and some other like words. — 211. ἐπιπλήσσειν τινί, to reproach, reprimand any one. (ἐν) ἀγοραῖς. — 213. δῆμον = δημότην, lit. “being people,” for a man of the people. Horace has said in the same way, “(if thy possessions amount not to such a sum) *plebs eris*, they will reckon you among the plebs.” On the person of the sage Polydamas, see 18, 249, sqq. παρὲξ: ἔξω τοῦ δέοντος, *Sch.* Lit.: athwart, across. — 216. = ἴομεν. — 222. οὐκ ἐτέλεσε may be translated by, “did not succeed in, accomplish his object.” — 224. διαρρήξωμεν, *Sch.* — 225. = παρὰ τῶν νεῶν (in separating ourselves) from the ships, quitting them to retrace our steps. αὐτὰ = τὰ αὐτά, *eadem*, the same road, already traversed in coming. — 229. εὖ οἶδα, with the gen. here and 24, 412, is an anomalous construction, which doubtless derives its origin from that of the partic. εἰδώς. In this sentence the verb is neut., ἔμπειρός

230 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος
"Εκτωρ"

Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·

232 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

Εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,

ἔξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,

ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθῆσθαι

236 βουλέων, ἄστε μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·

τὴν δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις

πεῖθεσθαι· τῶν οὔτι μετατρέπομ' οὐδ' ἀλεγίζω,

εἴτ' ἐπὶ δεξι' ἴωσι πρὸς Ἡῶ τ' Ἡελιόν τε,

240 εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ Ζόφον ἡερδόντα.

Ἡμεῖς δὲ μέγαλοιο Διὸς περθώμεθα βουλή,

ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.

Εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.

244 Τίπτε σὺ δειδοίκας πόλεμον καὶ δηϊοτῆτα ;

εἵπερ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες

νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·

οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.

248 Εἰ δὲ σὺ δηϊοτῆτος ἀφέξειαι, ἢ τί ν' ἄλλον

παρφάμενος ἐπέεσσιν ἀποστρέψεις πολέμοιο,

αὐτίκ' ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις.

"Ὡς ἄρα φωνήσας ἡγήσατο· τοὶ δ' ἅμ' ἔποντο

252 ἡχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυνος

ᾤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,

ἢ ῥ' ἰθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν

θίλγε νόον, Τρῳσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν.

εἶμι, peritus sum. On καὶ οἱ (in prose καὶ ᾧ), see 1, 218. [The change from the *relative* pron. to the *demonstrative* is not uncommon even in prose.]—233. = σπουδαίως, serio, as 7, 359.—234. See *ibid.*, n. on 360.—236. See 8, 175, sqq.—238. See 1, 160.—239. i. e. πρὸς ἥῳ τε καὶ ἡλίου ἀνατολᾷ (Hdt.'s words, I., ch. 201), or καὶ ἡλίον ἀνατέλλοντα (ch. 204).—243. "We find in H. a host of these sayings full of meaning, which by the lively turn of the expression engrave themselves deeply on the mind. Aristotle (*Rhet.* ii. ch. 21) points out this line as one of those sentences so just, that they are immediately approved and received by all. Thus Epaminondas employed it very happily to dissipate the effects of an ill omen. Pyrrhus parodied it in his own favour the night before a decisive battle, by substituting Πύρρον for πάτρης." *Dugas Month.*—247. Μίνων τοῖς δηϊοῖς, τοῖς πολεμίοις, ἐν τῇ μάχῃ, πολεμικός, Sch. Otherwise μενεπτόλεμος, μενεχάρμης.—255. θίλγειν answers to our English to charm, in its proper sense, "to paralyse by a charm, a supernatural power." In the Od., Circe, by her potions, θίλγει, fascinates, stupefies the facul-

- 256 Τοῦπερ δὴ τεράεσσι πεποιθότες ἡδὲ βίηφιν,
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 Κρόσσας μὲν πύργων ἔρουν, καὶ ἔρειπον ἐπάλξεις,
 στήλας τε προβλήτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ
 260 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων.
 Τὰς οἷγ' ἀνέρουν, ἔλποντο δὲ τεῖχος Ἀχαιῶν
 ῥήξιν. Οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου·
 ἀλλ' οἷγε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 264 βάλλον ἀπ' αὐτῶν δηῖους ὑπὸ τεῖχος ἰόντας.

The two Ajaces inspirit the Greeks. The fight commences afresh ; but Zeus sends against them his son Sarpedon, who engages Glaucus to follow him, and both of them, followed by the Lycians, attack the tower commanded by Menestheus, who calls Ajax and Teucer to his aid.

- Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν
 ἄλλον μελιχίοις, ἄλλον στερεοῖς ἐπέεσσιν
 268 νείκεον, ὄντινα πάγχυ μάχης μεθιέντα ἴδοιεν·
 ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος, ὅς τε μεσήεις,
 ὅς τε χειριώτερος· ἐπεὶ οὐπὼ πάντες ὁμοῖοι
 ἄνδρες ἐν πολέμῳ· νῦν ἔπλετο ἔργον ἅπασιν·
 272 καὶ δ' αὐτοὶ τόδε πον γιγνώσκετε· μήτις ὀπίσσω
 τετράφθω προτὶ νῆας, ὁμοκλητῆρος ἀκούσας·
 ἀλλὰ πρόσσω ἴεσθε, καὶ ἀλλήλοισι κέλεσθε,
 αἶ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς
 276 νείκος ἀπωσαμένους δηῖους προτὶ ἄστν δίεσθαι.
 ὦς τῷγε προβοῶντε μάχην ὠτρυνον Ἀχαιῶν.
 Τῶν δ', ὥστε νιφάδες χιόνος πίπτουσι θαμναι
 ἥματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς
 280 νιφέμεν, ἀνθρώποισι πιφανσκόμενος τὰ ἅ κῆλα·
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ

ties. — 258. Hdt. (ii. ch. 125) explains κρόσσαι by ἀναβαθμοί, or βωμίδες, projecting stones, which formed, as it were, steps (hence, no doubt, the false explanation of the Scholiasts by κλίμακες). The lower rows projected to give more solidity to the upper parts of the towers. The 444th line confirms this explanation. The imperfects must be understood (as the Grammarians say) *de conatu*. — 260. In prose, ἐρείσματα. — 261. See 1, 459.

265. = κελευστιάω, frequentative of κελεύω. — 268. νείκεον, a verb specially adapted to the second member instead of a more general verb, such as ὀτρύνειν, which might also have agreed with μελιχίοις. — 276. See 304 — 279. Aor. of ὀρῆμι, more frequently syncopated ὄρτο. — 280. Φανερτοποιῶν, ἐμφανιζόμενος, Sch. We see here that

- 282 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόοντας ἄκρους,
καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,
284 καὶ τ' ἐφ' ἄλός πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,
κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα
εἰλύεται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
ὥς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
288 αἱ μὲν ἄρ' ἐς Τρῶας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
βαλλομένων· τὸ δὲ τεῖχος ὑπὲρ πᾶν δοῦπος ὀρώρει.
Οὐδ' ἂν πω τότε γε Τρῶες καὶ φαίδιμος Ἔκτωρ
τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῃα,
292 εἰ μὴ ἄρ' υἷὸν ἐὼν Σαρπηδόνα μητίετα Ζεὺς
ὤρσεν ἐπ' Ἀργείοισι, Λέονθ' ὥς βουσὶν ἔλιξιν.
Αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσην,
καλήν, χαλκείην, ἐξήλατον· ἦν ἄρα χαλκεὺς
296 ἤλασεν, ἔντοσθεν δὲ βοείας ράψε θαμειάς,
χρυσείης ράβδοισι διηνεκείσιν περὶ κύκλον·
τὴν ἄρ' ὅγε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
βῆ ρ' ἴμεν, ὥστε Λέων ὀρεσίτροφος, ὅςτ' ἐπιδευῆς
300 δηρὸν ἔρ κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ,
μήλων πειρήσοντα, καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
εἴπερ γάρ χ' εὖρησι παρ' αὐτόφι βώτορας ἄνδρας
σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
304 οὐ ρά τ' ἀπείρητος μέμονε σταθμοῖο δέισθαι,
ἀλλ' ὅγ' ἄρ' ἡ ἥρπαξε μετάλμενος, ἡὲ καὶ αὐτὸς

κῆλα Διός is not said of the thunderbolts alone. — 281. Here H. is painting calm weather, the snow falling in large flakes, which end by covering every thing. Above, at 156, the distance was greater, and those who hurled the stones less numerous; this is the reason of the difference with which the same comparison is there presented. — 283. = λωτόντα. Aristarchus preferred the ordinary contraction, λωτοῦντα. — 285. μιν, sc. τὴν νιφάδα (collectively). The surf dissolves, defiles, and drives back the snow; but all beyond the reach of the surf remains covered with it (lit. enveloped, εἰλννται). — 286. Fm ὄμβρος come *imber* and *umbra* (an obscuration of the air). This suffices to show that anciently the sense of ὄμβρος was wider than that of *rain*. — 293. = ὥς λείοντα (ἐπὶ) βουσὶν ἔλιξιν (see 9, 466). — 295. Aristarchus wrote ἐξήλατον, *sc. laminis inductam*. Ἐξιλαύνειν was used as well as ἐλαύνειν for *malleo ducere*, as we may see in Hdt. I. ch. 50 and 68, § 4. — 296. βοείας, subst.; see 11, 843. — 297. These rods prevented the leather from sinking or bending. — 298. See 3, 18, sqq. — 301. Πείραν ληψόμενον, *Sch.* The same as in Lat. *tentare* = *aggredi*, with a shade of uncertainty as to the success. — 302. [παρ' αὐτόφι = παρ' αὐτοῖς, sc. μήλοισι.] — 304. οὐ ρά τε . . . μέμονε [apodosis: *haud ita tult. C.*], see 24, 657. δέισθαι (fm δέιμαι) is here passive, "to be driven away:" *διωχθῆναι* (*Sch.*).

- 306 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι
ὥς ῥα τότ' ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκεν
308 τεῖχος ἐπαΐξαι διὰ τε ῥήξασθαι ἐπάλλξεις.
Αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·
Γλαῦκε, τίη δὴ νῶϊ τετιμῆμεσθα μάλιστα
ἔδρῃ τε κρέασιν τε ἰδὲ πλείοις δεπάεσσιν,
312 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσιν;
καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο;
τῷ νῦν χοῇ Λυκίοισι μέτα πρώτοισιν ἐόντας
316 ἐστάμεν, ἥδ' ἐ μάχης καυστειρῆς ἀντιβολῆσαι·
ὄφρα τις ὧδ' εἴπῃ Λυκίων πύκα θωρηκτῶν·
Οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα,
320 οἶνόν τ' ἔξαιτον, μελιθδέα· ἀλλ' ἄρα καὶ ἵς
ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.
ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
αἰεὶ δὴ μέλλοιμεν ἀγήρῳ τ' ἀθανάτῳ τε
324 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην,
οὔτε κε σὲ στίλλοιμι μάχην ἐς κυδιάνειραν·
νῦν δ'—ἔμπης γὰρ Κῆρες ἐφ' ἐστᾶσιν θανάτοιο
μυρίαί, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι—
328 ἴομεν, ἥ ἐ τῷ εὖχος ὀρέζομεν, ἥ τις ἡμῖν.
ὦς ἔφατ'· οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπί-
θησεν.
Τὼ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε.
Τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετewo Μενεσθεύς·
332 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν, κακότητα φέροντες.
Πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο

Above, 276, it is middle, *abigere*. — 306, sqq. "Hoc est illud quod vulgo dici solet, aut vincere, aut mori." Bth. — 309. On Glaucus, see the grand episode of 6, 119, sqq. — 310. [τίη δὴ; *cur tandem?*] — 311. Προιδρία, Sch. κρέασιν, see 7, 321. — 313, 314. See 6, 194, 195. — 316. See 4, 342 — 318. = ἀκληεῖς, fm ἀκλεῆς. — 320. ἔξαιτος (fm ἔξαιννμαι, synonym of ἔξαιρούμαι), in prose ἔξαιρτος, *eximius*. — 322. See 6, 55. — 326. νῦν δέ is used in Greek when we pass from a supposition to a reality. ἔμπης, *prorsus*. Virg. makes Zeus say (*Æn.* x. 457), "Stat sua cuique dies; breve et irreparabile tempus Omnibus est vitæ: sed famam extendere factis, Hoc virtutis opus." — 328. = ἴωμεν. — 333. I see no other way of taking πύργον Ἀχαιῶν here than as these words are to be taken 4, 334 and 347, "He fixed his eyes on the body of the Achæans" (sc. the body nearest to him). Spitz. [who with H. translates: *per munitiones Achæorum*

- 334 ἡγεμόνων, ὅστις οἱ ἄρῃν ἐτάροισιν ἀμύναι·
 ἐς δ' ἐνόησ' Αἴαντε δύνω, πολέμου ἀκορήτω,
 336 ἐσταότας, Τεῦκρόν τε, νέον κλισίηθεν ἰόντα,
 ἐγγύθεν· ἀλλ' οὐπῶς οἱ ἔην βώσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτῇ δ' οὐρανὸν ἴκεν
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν,
 340 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο· τοῖ δὲ κατ' αὐτάς
 ἰστάμενοι πειρῶντο βίῃ ρήξαντες ἐσελθεῖν.
 Αἶψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θοώτην·
 "Ερχεο, δῖε Θοῶτα, θέων Αἴαντα κάλεσσον·
 344 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἴη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος.
 "Ωδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 ζαχρηῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
 348 Εἰ δέ σφιν καὶ κείθι πόνος καὶ νεῖκος ὄρωρεν,
 ἀλλά περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω, τόξων εὖ εἰδώς.

Ajax answers the appeal of Menestheus. Leaving Ajax, the son of Oileus, and Lycomedes to defend his post, he charges, with Teucer, against the Lycians. Epicles is slain. Glaucus, wounded by Teucer, is forced to quit the fight. Sarpêdôn at last tears down a battlement and breaches the rampart.

- "Ως ἔφατ'· οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας·
 352 βῆ δὲ θέειν παρὰ τείχος Ἀχαιῶν χαλκοχιτώνων·

perspectu] says, "Vix probabile est poetam versibus duobus sibi proximis unum idemque nomen ita variasse ut ambiguitatis et obscuritatis *jure* argueretur." We must protest against this *jure*. If the poet had written ἀνὰ πύργους Ἀχαιῶν, there might have been something equivocal. But *one tower* of all the *Achæans* did not exist. Πύργος Ἀχαιῶν then can only have the meaning elsewhere attached to this couple of words. The Greek phrase is no more ambiguous, than it would be to say, in speaking of a review, "From the Duke of York's *column*, he followed with his eyes the *column* of the guards." — 334. Βλάβην, *Sch.* οἱ ἐτάροις, *suis sociis*. — 337. Οὐδέπω αὐτῷ ἦν δυνατόν βοήσαντι ἀκουσθῆναι, *Sch.* γέγωνα (no present), to make oneself heard by crying aloud. See 7, 227. — 339. Τῶν ἐξ ἱππέων τριχῶν κομῶντας τοὺς λόφους ἐχουσῶν, *Apoll.* — 340. "ἐπώχατο is thus explained : *οχεύς, the bolt, comes fm ἔχω : ἐπῆχω* [to hold on (the door-post, fastened to the door-post), see 5, 751], to hold fast, a meaning again found in ἐπῆχειν τὰ ὦτα. From the perf. act. ὅκωχα is formed the pass. ὡγμαι, the same as ἡγμαι fm ἀγῆχα. Ἐπώχατο (ἐπώχυντο) is the Ionian form of the 3rd pl. plupf. pass. of ἐπῆχω." *Buttm.* πᾶσαι (says Aristarchus) is put for ὅλαι, as there is only question of one gate ; as in Lat. *totis castris*. — 347. Ἄγαν βίαιοι καὶ μεγάλοι, *Sch.* See 5, 525.

Εἰ δὲ καὶ ἐνθάδε περ πόλεμ
 ἀλλὰ περ οἷος ἴτω Τελαμών
 καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω
 364 ὦς ἔφατ'· οὐδ' ἀπίθησε μ
 Αὐτίκ' Ὀϊλιάδην ἔπεα πτερό
 Αἴαν, σφῶϊ μὲν αὖθι, σὺ
 δης,
 ἑσταότες Δαναοὺς ὀτρύνετον
 368 Αὐτὰρ ἐγὼ κεῖσ' εἶμι, καὶ ἀν
 αἶψα δ' ἐλεύσομαι αὐτίς, ἐπὴν
 ὦς ἄρα φωνήσας ἀπέβη Τ
 καὶ οἱ Τεῦκρος ἄμ' ἦε κασίγνη
 372 τοῖς δ' ἄμα Πανδίων Τεύκρου
 Εὖτε Μενεσθῆος μεγαθύμου π
 τείχεος ἐντὸς ἰόντες, ἐπειγομέ
 Οἱ δ' ἐπ' ἐπάλξεις βαῖνον, ἐρι
 376 ἴφθιμοι Δυκίων ἡγήτορες ἠδὲ
 σὺν δ' ἐβάλοντο μάχεσθαι ἑνα
 Αἴας δὲ πρῶτος Τελαμώνιο
 Σαρπήδοντος ἑταῖρον, Ἐπικλ
 380 μαρμάρῳ ὀκრიόεντι βαλὼν, ὃ
 κείτο μέγας παρ' ἑπαλξιν ὑπέ
 χεῖρεςσ' ἀμφοτέρως ἔχοι ἀνὴρ
 οἷοι νῦν βροτοὶ εἰς· ὃ δ' ἄρ'
 384 θλάσσε δὲ περὶ ἴσθμῳ

- 387 Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἴππολόχοιο,
 388 ἰὼ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἧ ῥ' ἶδε γυμνωθέντα βραχίονα· παῦσε δὲ χάρμης.
 * Ἀψ δ' ἀπὸ τείχεος ἄλτο λαθὼν, ἵνα μή τις Ἀχαιῶν
 βλήμενον ἀθρήσειε, καὶ εὐχετοῦτ' ἐπέεσσιν.
 392 Σαρπήδοντι δ' ἄχος γένετο, Γλαύκου ἀπιόντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης·
 ἀλλ' ὅγε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' ἐσπόμενος πέσε δουρὶ
 396 προηνής, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶ.
 Σαρπηδὼν δ' ἄρ' ἐπαλξιν ἐλὼν χερσὶ στιβαρῇσιν
 ἔλχ', ἣ δ' ἔσπετο πᾶσα διαμπερές· αὐτὰρ ὑπερθεῖν
 τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Ajax and Teucer force Sarpedon to retire. He gives up penetrating single-handed into the entrenchments. A violent struggle is sustained the whole extent of the ramparts. At last Zeus crowns Hector with glory. He animates the Trojans to run to the ships of the Greeks; and himself clears them a passage. The Greeks in consternation flee to their ships.

- 400 Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ'· ὁ μὲν ἰὼ
 βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς Κῆρας ἄμυνεν
 παιδὸς ἰοῦ, μὴ νηυσὶν ἐπὶ πρύμνησι δαμείη·
 404 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· οὐδὲ διαπρὸ
 ἤλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα.
 Χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὅγε πάμπαν
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.
 408 Κέκλετο δ' ἀντιθέοισιν ἐλιζάμενος Λυκίοισιν·
 ὦ Λύκιοι, τί τ' ἄρ' ὧδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοι ἐστί, καὶ ἰφθίμῳ περ ἐόντι,
 μούνῳ ῥήξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 412 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τε ἔργον ἄμεινον.
 ὧς ἔφαθ'· οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.

—384. See *ibid.*, 743. — 385. ἀρνευτήρ, *urinator*, diver. — 388. (ἐκ) τείχους — 395. *Cecidit secutus hastam* (the spear drawn back by Sarpedon, who was placed far below). — 396. ἔβραχον (no present), to crash, ring, resound (elsewhere ἀράβησε), a verb which has nothing in common with βρέχειν, to wet.

403. See 6, 198, 199. — 408. ἀντιθέοις, “epitheton qualia heroum esse solent, non gentium; eoque magis honorificum Lyeiis.” *Bth.* Hdt. relates a remarkable trait of heroism in the Lyeians, I. ch. 176. ἐλιζάμενος, turning (towards them), ἐπιστραφεῖς, Sch. — 409. See 4,

- 415 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 416 τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον.
 Οὔτε γὰρ ἴφθιμοι Λύκιοι Δαναῶν ἐδύναντο
 τείχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον·
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 420 τείχεος ἅψ' ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
 Ἄλλ' ὥστ' ἀμφ' οὐροισι δὺ' ἀνέρε δηριάσασθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιζύνῳ ἐν ἀρούρῃ,
 ὥτ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης·
 424 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
 δήρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 ἀσπίδας ἐκύκλους λαισηΐά τε πτερόεντα.
 Πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεῖ χαλκῷ,
 428 ἡμὲν ὅτεφ στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 Πάντῃ δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν
 ἑρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 432 Ἄλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον, ὥστε τάλαντα γυνὴ χερσὶν ἄληθής,
 ἥτε σταθμὸν ἔχουσα καὶ εἶριον ἀμφὶς ἀνέλκει

234.—416. σφίσι φαίνεται, *ab iis exhibebatur*, was manifested by them (the two parties). — 420. = ἐπελάσθησαν (προσῆλθον). — 421. = περὶ ὅρων, *de finibus (agrorum)*. — 422. Ἐπικοίνῳ καὶ ὁμόρῳ ἐν χωρίῳ, *Sch.* ξυνός is the Ionian form of κοινός. — 423. ἴσης, *sc. μοίρας*, or rather we must regard ἴση as a subst.: *de aequo*, of what accrued to each. — 426. λαισηΐα relates to the Lycians; see 5, 453. — 428. = ὥτινι. ἡμὲν, usually followed by ἡδέ, is here followed by δέ only, because the construction dependent on the relative (ὅστις), is abandoned. — 431. ἑρράδατο comes fm ἑρράσμαι, a partep. formed fm ῥαίνω, *aspergo*, like κέκασμαι, fm (καίνω) καίνυμαι (see 2, 530); ἑρράδμαι (like κεκορυθμένοι, κ.τ.λ.), plupf. 3rd pl. (ἑρράδντο) ἑρράδατο. There is no need to suppose a form ῥάζω. — 432. Πανταχοῦ παρὰ τῷ ποιητῇ φόβος τὴν φυγὴν σημαίνει, *Aristarch.* — 433. ἀλλ' εἶχον, as in English, "they held on," for "held their ground." The same 13, 679: ἀλλ' ἔχεν (Hector) ἢ ἐσᾶλτο, *se sustinuit (ibi) ubi insillierat*. In this last passage and elsewhere, ἔχω, intrans., is followed by an adv., or another modifying word, which is here confounded and absorbed in the comparison immediately introduced. As we have seen more than once already, this comparison breaks the thread of the construction for which it is substituted. As to the point on which the simile bears, it is thus pointed out by the Scholiast: τὸ ἰσόπαλες τῶν μαχομένων περίβαλε τῷ ζυγῷ· οὐδὲν γὰρ οὕτως ἀκριβὲς πρὸς ἰσόγητα. ἀληθής, just, honest, exact. A beautiful passage of Virg. (*Æn.* viii. 408, sqq.) has often been put on a parallel with this. It presents however only one, and that a sufficiently remote resemblance; for the object of the poet is quite different from that to

- 435 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται·
 436 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
 ποῖν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἐκτορι δῶκεν
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
 Ἡῦσεν δὲ διαπρύσιον Τρῳέσσι γεγωνῶς·
 440 "Ορνυσθ', ἱππόδαμοι Τρῶες· ῥήγνυσθε δὲ τεῖχος
 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῖς πῦρ.
 Ὡς φάτ' ἐποτρύνων· οἱ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τεῖχος ἀολλέες· οἱ μὲν ἔπειτα
 444 κροσσάων ἐπέβαινον, ἀκαχμένα δούρατ' ἔχοντες.
 Ἐκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὃς ῥα πυλάων
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθευ
 ὀξὺς ἔην· τὸν δ' οὐ κε δύ' ἀνέρε δήμου ἀρίστῳ
 448 ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
 οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 [Τὸν οἱ ἐλαφρόν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω.]
 Ὡς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἴος,
 452 χειρὶ λαβῶν ἐτέρῃ, ὀλίγον τέ μιν ἄχθος ἐπείγει·
 ὥς Ἐκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰέρας,
 αἷ ῥα πύλας εἵρουντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας, ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες
 456 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.
 Στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε
 μέσσας,

which H.'s comparison tends. — 434. ἀμφις ἀνέλκει, because she raises both scales, 8, 72 : Zeus ἔλκε μίσα λαβῶν (τὰ πάντα), taking the balance by the middle. — 435. ἀεικέα μισθόν, *iniquam mercedem*, a stipend fixed iniquitously, a miserable stipend. This significant epithet has offended the taste of certain grammarians, who have found it more logical to write ἀνεϊκέα μισθόν, "the workwoman weighs exactly, in order to gain undisputed wages, about which there could be no dispute (νείκος)." — 436. Ἰσόροπος καὶ ὁμοία ἦν ἡ μάχῃ αὐτοῖς, *Sch.* Fm *τείνω*. See 11, 336. — 437. Until . . . — 439. See 8, 227. — 444. See n. on 258. ἀκαχμ., see 10, 135. — 446. Παχύς κατὰ τὰ πρυμνά, κατὰ τὸ ἑσχατον μέρος, *κάτωθεν*, *Sch.* — 447, sqq. See 5, 302. In imitating these two passages, Virg. attributes a prodigious progress to the degeneracy of the human race, "Vix illud (saxum) lecti bis sex cervice subirent, Qualia nunc hominum producit corpora tellus." *Æn.* xii. 299. — 448. Properly, "to lift with the lever" (ὀχλεύς or μόχλος, verb *μοχλεύω*). — 450. Rejected by the ancient critics. — 454. See 1, 239. — 456. εἶχον (τὰς σανίδας), held them, were fastened to them. These bars or bolts went from the two side-posts and met in the middle, where the extremity of the one over-lapped that of the other ; which is expressed by ἐπημοιβοί. At their junction they were fastened to one another by a *bar*.

458 εὖ διαβάς, ἵνα μή οἱ ἀφανρότερον βέλος εἴη.

Ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
460 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον· οὐδ' ἄρ'
ὀχῆες

ἔσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
λαὸς ὑπὸ ῥιπῆς. Ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἴκτωρ,
νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ

464 σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ· δοιὰ δὲ χερσὶν
δοῦρ' ἔχεν. Οὐ κέν τις μιν ἐρυκάκοι ἀντιβολήσας,
νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὕσσε δεδῆει.

Κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον,

468 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο·
αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δ' ἐφόβηθεν
νῆας ἀνὰ γλαφυράς· ὄμαδος δ' ἀλίσστος ἐτύχθη.

κληίς (κλείς). — 458. εὖ διαβάς, having put his legs well apart; planting himself firmly. Tyrtæus in his war-songs says it is thus the enemy must be awaited: ἀλλά τις εὖ διαβάς μενέτω. "This picture of Hector breaking down the gates, and precipitating himself into the heart of the ramparts, is of a poetic richness and movement of expression which have not been sufficiently remarked." *Dugas Montb.* — 459. θαιροί, the hinges, fixed to the gate itself, otherwise στροφεῖς. — 460. See 5, 749. — 461. See 1, 531. — [462. λαὸς, App. II.] — 463. θοῇ, see 10, 394. τὰ ὑπώπια, the part of the face under the eyes, or near the eyes. Of terrific aspect, like the night. — 464. Ὁν ἠμφίεστο, Sch. — 467. See 408. — 470. ποιητὰς, see 5, 198. Or simply, *manu factas*. — 471. Ἀπανστος, Sch.; *fini liázomai*, to bend, yield, give way; see 2, 797.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ν.

Zeus turns his attention from the field of battle. Poseidōn seizes the occasion to assist the Greeks. Under a human form he inflames the courage of the two Ajaces, and excites the chiefs of the Greeks to the fight.

Ζεὺς δ' ἐπεὶ οὖν Τρῳάς τε καὶ Ἑκτορα νηυσὶ
πέλασσεν,
τοὺς μὲν ἕα παρὰ τῇσι πόνον τ' ἐχέμεν καὶ οἷζυν
νωλεμέως· αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῷ,
4 νύσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορούμενος αἴαν,
Μυσῶν τ' ἀγχεμάχων καὶ ἀγανῶν Ἰππημολγῶν,
γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.

1. ἐπέλασεν, *admovit*, had caused (enabled) them to approach.—4. Thrace produced excellent horses. The inhabitants had gained the reputation of skilful horsemen from the remotest ages (witness the horses of king Diomédēs in the Mythology). Θρηκῶν φίλιππον λαόν, says Euripides, *Heceuba*, v. 9.—5. H. speaks here of the Mysians of *Europe*, a Thracian tribe, which conquered the part of Asia Minor which bears their name. Under the Romans they re-appear in history by the name of *Mæsi*, whence *Mæsia*, the country watered by the Danube. ἀγχεμάχων τῶν συστάδην καὶ ἐκ τοῦ πλησίον μαχομένων, *Sch. Cominus pugnantium*. What follows relates to the Scythians, a name common to different races of people of the North, of whom Hdt. has left us an admirable description. Ἰππημολγοί (fm ἀμέλω, to milk), who milk mares (*qui equino lacte aluntur*, Pliny).—6. γ(α)λακτοφάγοι has been taken by some for the proper name of another Scythian nation, and Hesiod appears to have so used it in one of his lost poems. It is more natural to consider it only an explicative apposition of Ἰππημολγοί, Hippemolgi, who live on milk. "They drink mares' milk, and eat the cheese made of it (called ἱππάκη)," says Hippocrates. ἄβιος is said of any one who lives very poorly; but since Æschylus, many authors having used Ἀβιοί as a proper name (see Quint. Curt. vii. ch. 26). and agrees better with the construction of the entire

7 Ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαεινῶ
8 οὐ γὰρ ὄγ' ἀθανάτων τιν' ἐέλεπετο ὄν κατὰ θυμόν
ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.

Οὐδ' ἀλαοσκοπιὴν εἶχε κρείων Ἐνοσίχθων
καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
12 ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης
Θρηϊκίης· ἐνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν.
Ἐνθ' ἄρ' ὄγ' ἐξ ἀλὸς ἕξετ' ἰών, ἐλέαιρε δ' Ἀχαιοὺς
16 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.

Αὐτίκα δ' ἐξ ὕρεος κατεβήσετο παιπαλόεντος
κραιπνὰ ποσὶ προβιβάζ· τρέμε δ' οὐρεα μακρὰ καὶ
ὕλη

ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

20 Τρεῖς μὲν ὀρέξατ' ἰών, τὸ δὲ τέτρατον ἔκετο τέκμωρ,
Αἰγᾶς· ἐνθα τέ οἱ κλυτὰ δώματα βένθεσι λίμνης,
χρύσεα, μαρμαίροντα τετεύχεται, ἄφθιτα αἰεὶ.

Ἐνθ' ἐλθὼν ὑπ' ὅχεσφι τιτύσκετο χαλκόποδ' ἵππω,
24 ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε.

Χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ· γέντο δ' ἰμάσθλην

taken as an adj., I have written Ἀβίων, with Aristarchus. See, moreover, the passage of Æschylus, from *Prometheus Delivered* (a lost piece):

Ἐπειτα δ' ἤξεις δῆμον ἰνδικώτατον
θνητῶν ἀπάντων καὶ φιλοξενώτατον,
Ἀβίους, ἵν' οὐτ' ἀροτρον οὔτε γητόμος
τέμνει δίκελλ' ἀρουραν, ἀλλ' αὐτοσπόροι
γυῖαι φέρουσι βίοντον ἀφθονον βροτοῖς.

These lines leave no doubt about the explanation of our passage. Let us here remark how ancient an opinion it is, that civilization and the increase of prosperity deprave mankind. In mentioning these Nomadic tribes, H. cannot refrain from adding, "the most just of men." We read, in the first chapters of Justin, an amplification of this idea. — 10. See 10, 515. — 12. Σάμος Θρηϊκή, the island of Samothrace, still *Samothraki*. — 15. Poseidón loved the Greeks, who honoured his temples with rich offerings; see 8, 201, sqq. — 18 and 19. Longinus (*On the Sublime*, ch. 9) praises these lines as a perfect expression of Divine Majesty. — 20. ὀρέξατο· ἐξέτεινε, διέβη, *Sch.* He extended his legs (as indicated by ἰών): he made three steps; at the fourth he set his foot upon Ægæ, a town of Achaia (see 8, 203). Strabo, however, and with him modern editors, think there is here question of another town of the same name, in Eubœa, and not less celebrated for its temple of Poseidón. — 23, sqq. See 8, 41, sqq. Virg., who has imitated a part of this passage, *Æn.* i. 158, also assigns horses to Poseidón. Later poets, such as Statius, and

- 26 χρυσεῖην, εὐτυκτον, ἐοῦ δ' ἐπεβήσεται δίφρου·
 βῆ δ' ἐλάαν ἐπὶ κύματ'· ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
 28 πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν ἄνακτα·
 γηθοσύνη δὲ θάλασσα δίστατο· τοῖ δ' ἐπείοντο
 ῥίμφα μάλ', οὐδ' ὑπένερθε διαίνετο χάλκεος ἄξων·
 τὸν δ' ἐς Ἀχαιῶν νῆας εὐσκαρθμοὶ φέρον ἵπποι.
 32 Ἔστι δέ τι σπέος εὐρὴν βαθείης βένθεσι λίμνης,
 μεσσηγὺς Τενέδοιο καὶ Ἰμβρον παιπαλοέσσης·
 ἐνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων,
 λύσας ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ
 36 ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας,
 ἀρρήκτους, ἀλύτους, ὄφρ' ἐμπεδὸν αὐτὴ μένοιεν
 νοστήσαντα ἄνακτα· ὃ δ' ἐς στρατὸν ὥχετ' Ἀχαιῶν.
 Τρῶες δέ, φλογὶ ἴσοι, ἀολλέες, ἥε θυέλλῃ,
 40 Ἔκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἔποντο,
 ἄβρομοι, αὐτᾶχοι· ἔλποντο δὲ νῆας Ἀχαιῶν
 αἰρήσειν, κτενέειν δὲ παρ' αὐτόφιν πάντας Ἀχαιούς·
 Ἀλλὰ Ποσειδάων γαίηοχος, ἐννοσίγαιος,
 44 Ἀργείους ὥτρυνε, βαθείης ἐξ ἁλὸς ἐλθῶν,
 εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν·

artists, harness to his car sea-horses, *hippocampi*. — 27. ἄταλλε· ἐσκιῶτα καὶ ἔχαιρεν, *Sch. Exultabant*. ὑπ' αὐτοῦ, see 1, 248. — 29. τοί, *equi*. — 30. "And the axle-tree was not wetted by the spray of the waves," a trait intended to give an idea of the extreme swiftness of Poseidōn's car. We shall see a similar trait, 20, 226, sqq., imitated by Virg., *Æn.* vii. 807. The whole of this admirable passage has been quoted by Longinus, *On the Sublime*, ch. 7; Boileau has translated it into French verse :

"Il attelle son char, et, montant fièrement,
 Lui fait fendre les flots de l'humide élément ;
 Dès qu'on le voit marcher sur ces liquides plaines,
 D'aise on entend sauter les pesantes baleines.
 L'eau frémit sous le dieu qui lui donne la loi,
 Et semble avec plaisir reconnaître son roi,
 Cependant le char vole."

—31. Derived fm σκαίρω. See 2, 814.—33. See 1, 38. The isle of Imbros, on the coast of Thrace, in the gulf of Melas. See 24, 79.—37. *Manere aliquem*, to wait for. — 41. ἄβρομοι (fm βρέμω, *strepo*), αὐτᾶχοι with a change of the digamma into ν, = ἀ(ν)ιαχοι. "The true explanation of these words appears to me to be *unā strepentes, unā sonantes*, crying all together. This signification of ἄμα or ὁμο- is placed beyond a doubt by the words ἀλοχος (fm λέχος), ἀκοιτις (fm κοίτη), *conjux*, ἀδελφοί (fm δελφός, *uterus*: *qui sunt unius et ejusdem uteri*), and others." *Buttm.* — 42. In prose αὐτοῦ, ibi; see 12,

- 46 Αἴαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ·
 Αἴαντε, σφῷ μὲν τε σαώσετε λαὸν Ἀχαιῶν,
 48 ἀλκῆς μνησαμένω, μηδὲ κρυεροῖο φόβοιο.
 Ἄλλη μὲν γὰρ ἔγωγ' οὐ δαΐδ' αἰ χεῖρας ἀάπτους
 Τρώων, οἳ μέγα τείχος ὑπερκατέβησαν ὁμίλῳ·
 ἔξουσιν γὰρ ἅπαντας ἐϋκνήμιδες Ἀχαιοί·
 52 τῇ δὲ δὴ αἰνότατον περιδείδ' αἰ, μὴ τι πάθωμεν
 ἢ ῥ' ὅγ' ὁ λυσσώδης φλογὶ εἴκελος ἡγεμονεύει,
 Ἐκτωρ, ὃς Διὸς εὖχετ' ἐρισθενέος πάϊς εἶναι.
 Σφῶϊν δ' ὥδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν,
 56 αὐτῷ θ' ἐστάμεναι κρατερῶς, καὶ ἀνωγέμεν ἄλλους·
 τῷ κε καὶ ἐσύμενόν περ ἐρωήσαιτ' ἀπὸ νηῶν
 ὠκυπόρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει.
 Ἦ, καὶ σκηπανίῳ γαίηοχος Ἐννοσίγαιος
 60 ἀμφοτέρω κεκοπῶς πλησεν μένεος κρατεροῖο·
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας, καὶ χεῖρας ὑπερθεν.
 Αὐτὸς δ', ὥστ' ἴρηξ ὠκύπτερος ὥρτο πέτεσθαι,
 ὃς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς,
 64 ὁρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο·
 ὥς ἀπὸ τῶν ἦϊξε Ποσειδάων ἐνοσίχθων.
 Τοῖν δ' ἔγνω πρόσθεν Ὀϊλῆος ταχὺς Αἴας,
 αἶψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον νιόν·
 68 Αἴαν· ἐπεὶ τις νῶϊ θεῶν, οἳ Ὀλυμπον ἔχουσιν,
 μάντεϊ εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι—
 οὐδ' ὅγε Κάλχας ἐστί, θεοπρόπος οἰωνιστής·
 ἴχνια γὰρ μετόπισθε ποδῶν ἡδὲ κνημῶν
 72 ρεῖ' ἔγνω ἀπιόντος· ἀρίγνωτοι δὲ θεοὶ περ—
 καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισιν
 μᾶλλον ἐφορμάται πολεμίζειν ἡδὲ μάχεσθαι,
 μαιμώωσι δ' ἐνερθε πόδες καὶ χεῖρες ὑπερθεν.

302.—47. Fut. for imperat.—48. *Fugæ*.—49. Ἀλλαχοῦ, κατ' ἄλλο μέρος, Sch. — 51. Ἐφίξουσιν, κωλύσουσιν, Sch. — 55. Θῆσοι εἰς νοῦν, Eustath. — 57. ἐρωέω has, in this passage only, the act. signif. of *reprimere*, to cause to recoil, repulse. — 59. Diviners carried a wand, *σκηπάνιον* or *σκηπτρον* (Chryses in the first book, v. 15), as augurs the *lituus*. — 63. See 9, 15. — 64. Διὰ τοῦ πεδίου, Sch. See 6, 2. — 68. αἴαν is pronounced with a gesture, meaning, “let us attack;” it is to this idea that ἐπεὶ, *since*, relates.—71. ἴχνια does not mean here *vestigia*; the sense is more general, the gait, *incessus*, as Virg. says (*Æn.* i. 405), *Et vera incessu patuit dea*, of Aphrodite, when she retires from Æneas. It is with a profound sense that the poets reveal the gods only at the moment of their disappearance. — 72. =

- 76 Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 Οὕτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι
 μαιμῶσιν, καὶ μοι μένος ὥρορε· νέρθε δὲ ποσσὶν
 ἔσσυμαι ἀμφοτέροισι· μενοινῶω δὲ καὶ οἷος
 80 Ἐκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι.
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 χάρμη γηθόσυνοι, τὴν σφιν θεὸς ἔμβαλε θυμῷ.
 Τόφρα δὲ τοὺς ὄπιθεν Γαίηοχος ὥρσεν Ἀχαιοὺς,
 84 οἳ παρὰ νηυσὶ θοῇσιν ἀνέψυχον φίλον ἦτορ·
 τῶν ῥ' ἅμα τ' ἀργαλέῳ καμάτῳ φίλα γυῖα λέλυντο,
 καὶ σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισιν
 Τρῶας, τοὶ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ.
 88 Τοὺς οἳ γ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λείβον·
 οὐ γὰρ ἔφαν φεύξεσθαι ὑπέκ κακοῦ. Ἀλλ' Ἐνοσί-
 χθων
 ῥεῖα μετεισάμενος κρατερὰς ὥτρυνε φάλαγγας.
 Τεῦκρον ἔπι πρῶτον καὶ Διήϊτον ἦλθε κελεύων,
 92 Πηνελέων θ' ἥρωα Θούαντά τε Διήπυρόν τε,
 Μηριώνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς ὄγ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 Αἰδώς, Ἀργεῖοι, κοῦροι νέοι· ὕμιν ἔγωγε
 96 μαρναμένοισι πέποιθα σαωσέμεναι νέας ἀμάς·
 εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλέοιο,
 νῦν δὴ εἵδεται ἡμαρ ὑπὸ Τρώεσσι δαμῆναι.
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι,
 100 δεινόν, ὃ οὐ ποτ' ἔγωγε τελευτήσεσθαι ἔφασκον,
 Τρῶας ἐφ' ἡμετέρας ἵεναι νέας· οἳ τὸ πάρος περ
 φυζακινῆς ἐλάφοισιν εἰοίκεσαν, αἶτε καθ' ὕλην
 θύων παρδαλίων τε λύκων τ' ἥια πέλονται,
 104 αὐτῶς ἡλάσκουσαι, ἀνάλκιδες, οὐδ' ἐπὶ χάρμῃ·
 ὥς Τρῶες τὸ πρὶν γε μένος καὶ χεῖρας Ἀχαιῶν
 μίμνενιν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἠβαιοῖν.
 Νῦν δ' ἔκαθεν πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται
 108 ἡγεμόνος κακότητι μεθημοσύνησί τε λαῶν,
 οἳ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσιν

ῥαδίως.—84. Ἀνεκτῶντο, ἀνέπανον, Sch.; refreshed, re-animated
 89. ἔφαν, see 2, 37.—90. Πρὸς αὐτοὺς ἀφικόμενος, μετελθὼν,
 Fm εἰμι.—96. = ἡμετέρας, see 6, 414.—97. Intrans., like *esse*
 for *remissum esse*.—98. Φαίνεται, Sch.—102. Φευκτικαῖς
 διυλαῖς, Sch.—103. ἥια· βρώματα, οὐ τὰ ἐν οἴκῳ. Δ.
 ἰφθία, Sch.—104. See 2, 470. οὐδὲ (οὐσαι οὐ γι

- 110 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἄν' αὐτάς.
 'Αλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτιός ἐστιν
 112 ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
 οὐνεκ' ἀπητίμησε ποδώκεα Πηλεΐωνα
 ἡμέας γ' οὐπὼς ἔστι μεθιέμεναι πολέμοιο.
 'Αλλ' ἀκεώμεθα θῦσσον· ἀκεσταί τοι φρένες ἐσθλῶν.
 116 Ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς,
 πάντες ἄριστοι εἴοντες ἀνὰ στρατόν. Οὐδ' ἂν ἔγωγε
 ἀνδρὶ μαχεσσαίμην, ὅστις πολέμοιο μεθείη,
 λυγρὸς ἐὼν· ὑμῖν δὲ νεμεσσωμαι πέρι κῆρι.
 120 ὦ πέπονες, τάχα δὴ τι κακὸν ποιήσετε μεῖζον
 τῇδε μεθημοσύνῃ· ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
 αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νεῖκος ὄρωρεν.
 Ἔκτωρ δὴ παρὰ νηυσὶ βοὴν ἀγαθὸς πολεμίζει
 124 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχλῃα.

The Greeks form around Ajax, and arrest the charge of Hector. Hector arouses the courage of the Trojans. Imbrius falls by the hand of Teucer; Amphimachus is slain by Hector, who is repulsed by Ajax.

- Ὡς ῥα κελευτιόων Γαίηοχος ὥρσεν Ἀχαιοὺς.
 Ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἴσταντο φάλαγγες
 καρτεραί, ἃς οὐτ' ἂν κεν Ἄρης ὀνόσαιτο μετελθὼν
 128 οὔτε κ' Ἀθηναίη λαοσσόος. Οἱ γὰρ ἄριστοι
 κρινθέντες Τρῳάς τε καὶ Ἔκτορα δῖον ἔμμνον,
 φράζαντες δόρυ δουρί, σάκος σάκει προθελύμῃ·

not (made) for the battle.—109. ἀμύνειν (Τρῳάς) νηῶν, a construction which we have seen 4, 11. — 113. ἀτιμάω (1, 11), strengthened by ἀπό. This preposition strengthens the meaning of verbs expressing separation, abandonment, repulsion.—115. Ἰασώμεθα διὰ τάχους τὸ γεγονός ἀμάρτημα, τὴν ἡμετέραν ἀμίλειαν, Sch. ἀκεστός, verbal adj., sanabilis.—119. λυγρός, miser. πέρι. See 4, 46. — 122. These words are very well explained by the Scholiast: τὴν οἰκείαν αἰσχύνην (pudorem animi), καὶ τὴν ἐξ ἄλλων προεγινομένην μέμψιν.

125. See 12, 265. — 128. Ἡ τοὺς λαοὺς σόονσα, ὃ ἐστὶ σοβοῦσα καὶ ἐπὶ πόλεμον ὀρμῶσα, Apoll. Viros excitans. — 130. In the two passages where we have seen προθίλνυμι, 9, 541; 10, 15, this word has often been explained by πρόρριζος, 'torn up by the roots.' But this explanation is contradicted by the line which now engages our attention. Moreover, the three passages lend themselves naturally to the explanation of Aristarchus: Πρ. δηλοῖ τὸ συνεχὲς καὶ ἄλλο ἐπ' ἄλλῳ, otherwise πνευόν, close, in compact ranks. The syntactical form employed in these two lines has been often imitated. Furius of Antium (a poet mentioned by Horace): *Pressatur pede pes, mucro mucrone, tiro tiro*. Virg. (x. 361): *Haeret pede pes, densusque*

- 131 ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνῆρ·
 132 ψαῦον δ' ἰππόκομοι κόρυθες λαμπροῖσι φάλοισιν
 νευόντων ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισιν·
 ἔγχεα δ' ἐπτύσσοντο θρασειάων ἀπὸ χειρῶν
 σιόμεν· οἱ δ' ἰθὺς φρόνιον, μέμασαν δὲ μάχεσθαι.
 136 Τρῶες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκ-
 τωρ,
 ἀντικρὺ μεμαῶς, ὀλοοῖτροχος ὥς ἀπὸ πέτρης,
 ὄντε κατὰ στεφάνης ποταμὸς χειμάρροος ὥση,
 ῥήξας ἀσπίτῃ ὄμβρῳ ἀναιδέος ἔχματα πέτρης·
 140 ὕψι δ' ἀναθρόσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ
 ὕλῃ ὃ δ' ἀσφαλῆως θέει ἔμπεδον, ἕως ἵκηται

circa cir. See Statius, *Thebaid*, viii. 398. Again I cite the imitation of Tyrtæus :

Ἄλλὰ τις ἐγγὺς ἴων αὐτοσχεῖδὸν ἔγχεῖ μακρῷ
 ἢ ξίφει οὐτάζων, δῆϊον ἀνδρ' ἐλέτῳ
 καὶ πόδα παρ ποδὶ θείει, καὶ ἐπ' ἀσπίδος ἀσπίδ' ἐρείσας,
 ἐν δὲ λόφον τε λόφῳ, καὶ κυνέην κυνέῃ,
 καὶ στήρνον στήρνῳ, πεπλημένος ἀνδρὶ μαχέσθω.

And these lines of Voltaire, which M. Boissonade has pointed out :

"Pied contre pied, aigrette contre aigrette,
 Main contre main, œil contre œil, corps à corps,
 l'un sur l'autre se jette."

—132. *ῥψαυον*, touched *each other*, came in contact. Though this reflexive meaning is not found elsewhere, there can be no doubt about it here. The place which these transitive verbs occupy in the sequence of the discourse, causes them often to affect a neut. signif. Sometimes too, but more rarely, it lends them a reflexive meaning. We must construe *κόρυθες* (*ἀνδρῶν*) *νευόντων* *φάλοις*, *nutantium cristis*, because it is the crests which are principally agitated by the movement of the head, and render it more visible. Another explanation, which makes *νευόντων* depend on *ψαῦον*, offers many inconveniences. That of Passow is more natural, "the helmets touched the crests of those who stooped," *φάλοισι* governed by *ψαῦον*, a construction hardly justified by this line of Quintus of Smyrna, viii. 349 : *ἀνω δ' ἔψαυε νήφεσσι θεσπεσίῃ τρυφάλεια*.—134. *ἐπτύσσοντο*, the spears bent, can only be understood of the deviation they made from the direction given by those who hurled them ; they met in the air, and deviated from their line.—135. See 12, 124.—136. *προῖβαλον*, *προέκρουσαν*, Sch. — 137. *ὀλοοῖτροχος*, in prose *ὀλοῖτροχος*, a block detached from a rock, which rolls from on high ; a block more or less round (say the grammarians) ; in opposition to a stone worked and squared, which does not roll.—138. *κατὰ στεφάνης* ἄπ' ἄκρου τοῦ ὄρους, *Arist.* Virg. has imitated this passage, xii. 684, sqq. — 139. *ἀναιδέος*, see 4, 521. *ἔχματα*, see 12, 260. — 141. *ἀσφαλῆως* in etymological sense, *μὴ σφαλλόμενος τῆς τοῦ θέειν* :

- 142 ἰσόμενον, τότε δ' οὔτι κυλίνδεται, ἑσόμενός περ'
ὥς "Εκτωρ εἴως μὲν ἀπείλει, μέχοι θαλάσσης
- 144 ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν,
κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξιν,
στῇ ῥα μάλ' ἐγχοιμφθείς. Οἱ δ' ἀντίοι νῆες Ἀχαιῶν,
νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν,
- 148 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
"Ηῦσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·
Τρώες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
παρμένετ'· οὔτοι δηρὸν ἐμὲ στήσουσιν Ἀχαιοὶ
- 152 καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες·
ἀλλ', οἶω, χασσονται ὑπ' ἔγχεος, εἰ ἔτεόν με
ᾤρσε θεῶν ὠριστος, ἐρίγδουπος πόσις Ἥρης.
Ὡς εἰπὼν ᾤτρυνε μένος καὶ θυμὸν ἑκάστων.
- 156 Διήφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει,
Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσῃν,
κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.
Μηριόνης δ' αὐτοῖο τιτύσκετο δοῦρὶ φαεινῷ,
- 160 καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ'
εἴσῃν,
ταυρεῖν· τῆς δ' οὔτι διήλασεν, ἀλλὰ πολὺ πρὶν
ἐν καυλῷ ἑάγῃ δολιχὸν δόρυ· Διήφοβος δὲ
ἀσπίδα ταυρεῖν σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῷ
- 164 ἔγχεος Μηριόναο δαΐφρονος· αὐτὰρ ὕγ' ἥρως
ἄψ' ἐτάρων εἰς ἔθνος ἐχάζετο, χῶσατο δ' αἰνῶς
ἀμφότερον, νίκης τε καὶ ἔγχεος, ὃ ξυνέαξεν.
Βῆ δ' ἵεναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
- 168 οἰόμενος δόρυ μακρόν, ὃ οἱ κλισίῃφι λείλειπτο.
Οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει.
Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
"Ιμβριον αἰχμητήν, πολυίππου Μέντορος υἱόν.

(Sch.), without its course being impeded. *ἔως* (εἶς), see n. on 1, 193. — 142. (Εἰς) ἰσόμενον τόπον, Sch.; the plain. — 143. *ἔως* = *τίως*, up to that time, thus far. — 144. Read as *ῥα*. — 147. *ἀμφίγυος*, adj. of doubtful signif. It is usually explained, 'two-edged'; or armed with iron in two places, at the point, and at the *σαυρωτήρ* (10, 153). — 152. *Δίκην πύργου*, Sch.; see n. on 4, 334. — 153. Fut. of *χάζω*. — 154. See 11, 288. — 158. Ὑπὸ τὴν ἀσπίδα τίθει τοὺς πόδας καὶ οὕτως προβαίνων· ποδήρεις γὰρ ἦσαν αἱ ἀσπίδες, *Apoll.* — 159. See 3, 80, and 4, 100. — 161. *τῆς* depends on *διὰ* in *διήλασεν*. — 162. *Ἰμ* *ἀγνυμι*. — 163. *Procul a se tenuit*. — 166. Gen. of the cause. The same at 203. — 168. *Κομίσων*. *Διαφέρει δὲ τὸ οἶσων καὶ τὸ οἰσόμενος· οἶσων*

- 172 Ναϊε δὲ Πήδαιον, πρὶν ἔλθειν νῆας Ἀχαιῶν,
 κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυνθον ἀμφιέλισσαι,
 ἄψ εἰς Ἴλιον ἤλθε, μετέπρεπε δὲ Τρώεσιν·
- 176 ναῖε δὲ παρ' Πριάμῳ· ὁ δέ μιν τίεν ἴσα τέκεσσιν.
 Τόν ῥ' υἱὸς Τελαμώνος ὑπ' οὔατος ἔγχρ' μακρῷ
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' αὐτ' ἔπεσεν μελίη ὦς,
 ἦτ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο
- 180 χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση·
 ὥς πέσεν· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Τεῦκρος δ' ὠρμήθη, μεμαῶς ἀπὸ τεύχεα δῦσαι·
 "Εκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῷ.
- 184 Ἀλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν· ὁ δ' Ἀμφίμαχον, Κτεάτου υἱ' Ἀκτορίωνος,
 νισσόμενον πόλεμόνδε, κατὰ στήθος βάλε δουρὶ.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
- 188 "Εκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ
 "Εκτορος· ἀλλ' οὔπη χροὸς εἴσατο, πᾶς δ' ἄρα
 χαλκῷ
- 192 σμερδαλέῳ κεκάλυφθ'· ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν
 οὔτα,
 ὥσπερ δὲ μιν σθένει μεγάλῳ· ὁ δὲ χάσσαι' ὀπίσσω
 νεκρῶν ἀμφοτέρων· τοὺς δ' ἐξείρυσσαν Ἀχαιοί.
 Ἀμφίμαχον μὲν ἄρα Στιχίος διός τε Μενεσθεύς,
- 196 ἀρχοὶ Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·
 Ἰμβριον αὐτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
 "Ωστε δύ' αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων
 ἀρπάζαντε φέρητον ἀνὰ ῥωπήϊα πυκνά,
- 200 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῇσιν ἔχοντε·
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δύω Αἴαντε κορυστὰ

μὲν γὰρ ἐτέρῳ, οἰσόμενος δὲ ἑαυτῷ, Sch. — 172. Πήδαιος, the only river in Cyprus. The land on the bank of a river is sometimes designated simply by the name of the river. — 181. See 12, 396. — 183. See 4, 100. — 191. οὔπη (*nusquam*) χροὸς εἴσατο (fm *εἶμι*), it nowhere came or went to the skin; as in prose *ἐκινεῖσθαι τινας*, to reach any thing. — 197. See 5, 732. — 198. Above 5, 556. H. also represents two lions going together to the chase. In a lost piece of Æschylus it is two wolves:

Εἶλεον δ' ἄνω λυκηδὸν, ὥστε διπλόοι
 λύκοι νεβρόν φέρουσι.

the river in G. is Pedaios - now the Cyprus river
the wolf

208 βῆ δ' ἰέναι παρά τε κλισίας
 ὀτρυνέων Δαναούς, Τρώεσσιν
 Ἰδομενεὺς δ' ἄρα οἱ δουρικλ
 ἐρχόμενος παρ' ἑταίρου, ὃ ο
 212 ἦλθε, κατ' ἰγνύην βεβλημέν
 Τὸν μὲν ἑταῖροι ἔνεικαν, ὃ δ'
 ἦϊεν ἐς κλισίην· ἔτι γὰρ πολ
 ἀντιάαν. Τὸν δὲ προσέφη κρ
 216 εἰσάμενος φθογγὴν Ἀνδραίμ
 ὃς πάσῃ Πλευρώνι καὶ αἰπείν
 Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὦ
 Ἰδομενεῦ, Κρητῶν βουληφ
 220 οἷχονται, τὰς Τρῶσιν ἀπείλεο
 Τὸν δ' αὖτ' Ἰδομενεύς, Κ
 ἦῤῥα·
 ὦ Θόαν, οὔτις ἀνὴρ νῦν αἵτιοι
 γιγνώσκω· πάντες γὰρ ἐπιστάμ
 224 οὔτε τινὰ δέος ἴσχει ἀκήριον, ο
 εἰκὼν ἀνδύεται πόλεμον κακόν·
 μέλλει δὴ φίλον εἶναι ὑπερμενεί
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεῖ

On ὑπό, see 9, 248. — 204. Fm ἴημι, to hurl
 circular movement, such as one makes to
 [H. Stephens translates:

- 228 Ἀλλά, Θόαν' καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
 ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·
 τῷ νῦν μὴτ' ἀπόληγε, κέλευέ τε φωτὶ ἐκάστω.
 Τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
- 232 Ἰδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
 ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
 ὅς τις ἐπ' ἡματι τῷδε ἐκὼν μεθήσῃ μάχεσθαι.
 Ἄλλ' ἄγε, τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ' ἅμα
 χρὴ
- 236 σπεύδειν, αἳ κ' ὄφελός τι γενώμεθα καὶ δὴ ἔοντε.
 Συμφερτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
 νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.
 Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἄμ' πόνον ἀν-
 δρῶν·
- 240 Ἰδομενεὺς δ' ὅτε δὴ κλισίην εὐτυχτοῦ ἴκανε,
 δῶσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε·
 βῆ δ' ἵμεν ἀστεροπῇ ἐναλίγκιος, ἦντε Κρονίων
 χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
- 244 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δὲ οἱ αὐγαί·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος·
 Μηριόνης δ' ἄρα οἱ, θεράπων εὖς, ἀντιβόλησεν
 ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρου χάλκεον ἦει
- 248 οἰσόμενος· τὸν δὲ προσέφη σθένης Ἰδομενῆος·
 Μηριόνη, Μόλου νιέ, πόδας ταχύ, φίλταθ' ἐταί-
 ρων,
 τίπτ' ἤλθες πόλεμόν τε λιπὼν καὶ δηϊοτῆτα ;
 ἢ τί βέβληται, βέλεος δέ σε τείρει ἀκωκή ;
- 252 ἢ τέου ἀγγελίης μετ' ἔμ' ἤλυθες ; οὐδέ τοι αὐτὸς
 ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.
 Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἤρδα·
 [Ἰδομενεῦ, Κρητῶν βουλευφόρε χαλκοχιτώνων,]
 256 ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται,

ζόντων ὑποζυγίων καὶ οὐ θελόντων, *Hezych.* — 227. See 12, 70. —
 228, sqq. For the construction, see 7, 328. — 233. *Ἰδομενεῦ*, from *μέλπειν*, to
 play. Ἐρπαίγματα, παίγνια· εἰώθασιν γὰρ οἱ κύνες κορισθῆναι τοῖς
 λειψάνοις ἡμπαίζειν, *Sch.* — 236. καί, as elsewhere καίπερ, though
 they were but two. — 237. Aristarchus points out the sense of this
 sentence with a remarkable precision : καὶ σφόδρα κακῶν (i. e. δι-
 λῶν) ἀνθρώπων εἰς ταῦτον συνελθόντων γίνεται τις ἀρετή. — 241.
 See 8, 43. — 252. τευ (= τινός) depends on ἀγγελίης (gen. of cause),
 ob nuntium de aliqua re ; see 3, 206. αὐτός, of myself, without their

- 257 οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,
 ἀσπίδα Διήφοβοιο βαλὼν ὑπερηνορέοντος.
 Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον
 ἦνδα·
- 260 Δούρατα δ', αἱ κ' ἐθέλησθα, καὶ ἐν καὶ εἴκοσι δῆεις
 ἴσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα,
 Τρώϊα, τὰ κταμένων ἀποαίνυμαι. Οὐ γὰρ οἷω
 ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν.
- 264 Τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι,
 καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανόωντες.
 Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦνδα·
 Καί τοι ἐμοὶ παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
- 268 πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδόν ἐστιν ἔλῃσθαι.
 Οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
 ἀλλὰ μετὰ πρῶτοισι μάχην ἀνὰ κυδιάνειραν
 ἴσταμαι, ὅππότε νῆκος ὀρώρηται πολέμοιο.
- 272 Ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
 λήθω μαρνάμενος, σὲ δὲ ἰδμεναι αὐτὸν οἷω.
 Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον
 ἦνδα·
- Οἷδ' ἀρετὴν οἶός ἐσσι· τί σὲ χρὴ ταῦτα λέγεσθαι;
 276 εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
 ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,
 ἔνθ' ὃ τε δειλὸς ἀνὴρ, ὅς τ' ἄλκιμος, ἐξεφαάνθη—
 τοῦ μὲν γάρ τε κακοῦ τρέπεται χροῦς ἄλλυδις ἄλλῃ·
- 280 οὐδέ οἱ ἀτρέμευς ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός,
 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει·

sending to seek me.—255. Omitted in several good MSS.—257. The Scholiast cites, as an example of the same change of number, this passage of Euripides (*Ion*, 391): Πρὸς τοῦ θεοῦ Κωλονόμεσθα μὴ μαθεῖν ἃ βούλομαι.—[260. δῆω = *intentionem*.]—261. See 8, 435. *There a palace* is spoken of; *here*, the same terms are applied to the *tent*. See, on this subject, our remark on the last bk., 450.—262. οὐκ οἷω, it does not enter into my thoughts, I never dream of.—269. See 11, 313.—273. Epic = *λανθάνω*.—275. οἶος, with the first short, is found again 18, 105. λέγεσθαι, middle for διαλέγεσθαι, to say in conversation. So at 292. In the next line it is for ἐκλεγοίμεθα, *legeremur*, *eligeremur*.—277. Διαφαίνεται, δείκνυται, Sch.—280. (ὥς τε) ἀτρ. ἦσθαι. As we see in line 285, where the thought is completed, H. speaks of an ambush, λόχος. *There* the warriors must remain still, in order not to be discovered. The coward betrays himself by frequent changes of posture. — 281. ὀκλάζειν, to bend the knee, resting on the heels, which project behind; the position, in fact, in which warriors in ambush are represented on ancient vases. The coward, thus stooping, cannot retain

- 282 ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει,
 Κῆρας ὀϊομένων, πάταγος δέ τε γίγνεται ὀδόντων·
 284 τοῦ δ' ἀγαθοῦ οὐτ' ἄρ' τρέπεται χρώς, οὔτε τι λήην
 ταρβεῖ, ἐπειδὴν πρῶτον ἐρίζηται λόχον ἀνδρῶν,
 ἀράται δὲ τάχιστα μιγήμεναι ἐν δαί' λυγρῇ—
 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.
 288 Εἵπερ γάρ κε βλεῖο πονεύμενος ἢ τυπείης,
 οὐκ ἂν ἐν αὐχέν' ὀπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,
 ἀλλὰ κεν ἢ στέρνων ἢ νηδύος ἀντιάσειεν,
 πρόσσω ἱέμενοι, μετὰ προμάχων ὀαριστύν.
 292 Ἄλλ' ἄγε, μηκέτι ταῦτα λεγόμεθα, νηπύτιοι ὦς,
 ἑσταότες, μή ποῦ τις ὑπερφιάλως νεμεσῇσῃ·
 ἀλλὰ σύγε κλισίηνδε κιὼν ἔλευ ὄβριμον ἔγχος.
 Ὡς φάτο· Μηριόνης δέ, θοῶ' ἀτάλαντος Ἄρη,
 296 καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος·
 βῆ δὲ μετ' Ἴδομενεῖα, μέγα πτολέμοιο μεμηλώς.
 Οἷος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισιν,
 τῷ δὲ Φόβος, φίλος υἱός, ἅμα κρατερὸς καὶ ἀταρ
 βής,
 300 ἔσπετο, ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστήν·
 τῷ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μέτα θωρήσσεσθον,
 ἢ μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τῷγε
 ἔκλυον ἀμφοτέρων, ἐτέροισι δὲ κῦδος ἔδωκαν·
 304 τοῖοι Μηριόνης τε καὶ Ἴδομενεύς, ἀγοὶ ἀνδρῶν,
 ἥϊσαν ἐς πόλεμον, κεκορυθμένοι αἶθοπι χαλκῇ.
 Τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπεν·
 Δευκαλίδη, πῇ τ' ἄρ' μέμονας καταδύναι ὄμιλον,
 308 ἢ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἢ ἀνὰ μέσσους,

the same position. He shifts (*keeps shifting*) his posture, μετοκλά-
 ζει. The force of the preposition is here fully retained, and must
 not be neglected. — 282. JN. κραδίη οἱ πατ. ἐν στέρνοις. — 283.
 Θάνατον προσδοκῶντι, Sch. — 287. ὄνομαι, to blame. — 288. βλεῖο,
 2 aor. optat. formation in μι (βλήμι, aor. ἔβλην) = βληθείς. —
 291. ὀαριστός is properly said of a peaceful conversation, an intimate
 society. There is, then, a figure employed here, and at 17, 228. —
 299. Φόβος, Terror, which causes the flight (φόβον) of the enemy.
 — 301. Thrace, inhabited by a very warlike nation, is regarded by
 the poet as the residence of Arēs. The Ephyreans (distinct from
 the Ephyre mentioned in bk 6, 152) lived in Thessaly, near the Pe-
 nēus, in the vale of Tempē. They were afterwards called Κρανῶνιοι.
 The Phlegyans are those who lived near Gyrtōn (2, 738) in Thessaly;
 not those in Boeotia. — 303. Both parties implore the aid of Arēs,
 who hears but one of them. — 307. = Δευκαλιωνίδη, see 450, εαλ. —

- 309 ἢ ἐπ' ἀριστερόφιν ; ἐπεὶ οὐ ποθὶ ἔλπομαι οὕτω
δεύεσθαι πολέμοιο κερηκομόωντας Ἀχαιοὺς.
Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον
ἦν δα·
- 312 Νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
Αἴαντές τε δῶω, Τεῦκρός θ', ὃς ἄριστος Ἀχαιῶν
τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῳ ὑσμίνῃ·
οἳ μιν ἄδην ἐλόωσι, καὶ ἐσσύμενον πολέμοιο,
- 316 Ἔκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.
Αἰπὺ οἳ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους,
νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων
- 320 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῆσιν.
Ἀνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,
ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτὴν,
χαλκῷ τε ῥηκτὸς μεγάλοισί τε χερμαδίοισιν·
- 324 οὐδ' ἂν Ἀχιλλῇ ῥήξηνορι χωρήσειεν
ἐν γ' αὐτοσταδίῃ· ποσὶ δ' οὐπῶς ἐστὶν ἐρίζειν.
Νῶϊν δ' ὥδ' ἐπ' ἀριστερόν· ἔχε στρατοῦ, ὄφρα τάχιστα
εἴδομεν, ἥε τῷ εὖχος ὀρέζομεν, ἥε τις ἡμῖν.
- 328 Ὡς φάτο· Μηριόνης δέ, θοῶν ἀτάλαντος Ἄρηϊ,
ἦρχ' ἵμεν, ὄφρ' ἀφίκοντο κατὰ στρατόν, ἧ μιν
ἀνώγει.
- Οἳ δ' ὥς Ἰδομενεῖα ἴδον, φλογὶ εἵκελον ἀλκὴν,
αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισιν,
- 332 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν.
Τῶν δ' ὁμὸν ἵστατο νεῖκος ἐπὶ πρύμνησι νέεσσιν.
Ὡς δ' ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωνσιν ἄελλαι
ἡματι τῷ, ὅτε τε πλείστη κύνες ἀμφὶ κελεύθους,
- 336 οἷτ' ἄμυδις κόνις μεγάλην ἵστασιν ὁμίχλην·
ὥς ἄρα τῶν ὁμός' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῷ
ἀλλήλους καθ' ὅμιλον ἐναιρέμεν ὀξεί χαλκῷ.
Ἐφριξεν δὲ μάχη φθισίμβροτος ἐγχείρσιν

310. They will not want war ; i. e. they will see a great combat arise.

—314. See 7, 241.—315. ἐλώσι = ἐλώσι [the so-called Attic fut. for ἐλάσουσι] : satis superque vexabunt. [πολέμοιο, cf. 630, and 338, App. V.] — 317. αἰπύ, arduum, arduous, difficult. — 319. In prose εἰ μὴ . . . — 322. See 12, 361. — 325. = ποδωκία. — 326. ἔχειν ἵππους, to direct the horses towards . . . ; and intrans. ἔχειν, to direct oneself, hold one's way (ὥδε, huc). — 327. = εἰδωμεν. — 335. Virg. applies to summer the epithet pulverulenta. — 336. Συνιστάσιν, Sch. — 339. Ἐπυκνώθη δὲ ἡ μάχη τῇ τῶν ὁράτων ἀνατάσει

340 μακρῆς, ἃς εἶχον τάμεσίχροας· ὅσπερ δ' ἄμερδεν
 αὐγῇ χαλκείῃ κορύθων ἀπο λαμπομενάων,
 θωρήκων τε νεοσμήκτων, σακέων τε φαεινῶν,
 ἐρχομένων ἀμυδῖς· μάλα κεν θρασυκάρδιος εἴη,
 344 ὃς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.

The sport by turns of the opposite designs of Zeus and Poseidón, both armies suffer loss. Idomeneus distinguishes himself on one side, and Deïphobus on the other.

Τὼ δ' ἀμφὶς φρονέοντε δῶν Κρόνου νῆε κραταίῳ
 ἀνδράσιν ἡρώεσσιν ἐτεύχετον ἄλγεα λυγρά.
 Ζεὺς μὲν ἄρα Τρώεσσι καὶ Ἑκτορι βούλετο νίκην,
 348 κυδαίνων Ἀχιλλῆα πόδας ταχύν· οὐδέ τι πάμπαν
 ἤθελε λαὸν ὀλέσθαι Ἀχαιῶν ἱλιόθι πρό,
 ἀλλὰ θέτιν κύδαινε καὶ νῆα καρτερόθυμον.
 Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθὼν
 352 λάθρη ὑπεξαναδὺς πολίης ἀλός· ἤχθετο γάρ ῥα
 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερώς ἐνεμέσσα.
 Ἡ μὰν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἱὰ πάτρην,
 ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ἦδη·
 356 τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλείνεν,
 λάθρη δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ ἐοικώς.

φρίσσειν γὰρ τὸ ὀρθοῦσθαι πυκνῶς, Sch. In Lat. *horre*. Virg. : *Ferreus hastis horret ager*, and with a double metaphor, vii. 525 : *Atraque late Horrescit strictis seges ensibus*, the arms, bristling and close, compared to the ears of a field. — 340. ἀμέρδω is very probably a form of ἀμείρω (derived fm μέρος, with ἀ priv.), *expertem facio*. On the subject of these two forms of the same verb, we may recall the analogy between κείρω and κέρδος. Elsewhere ἀμέρδω means in H. simply to *deprive*, to *frustrate*, with gen. Here the context gives it the sense of, “to deprive of their lustre, to weaken, to blind.” We read, in like manner, *Od.* 19, 18 : Ἐντὶ πατρὸς καλὰ, τὰ οἱ καπνὸς ἀμείρδει, which the smoke tarnishes. — 341. Lucretius says in the same way *fulgor ab auro*, which paints better than *auri fulgor*.

345. See 2, 13. — 349. See 3, 3. — 352. Pay attention to each of the prepositions in the composition of ὑπεξαναδύς. Ἀχθομαι with accus. is also found 5, 361 : λῆν ἀχθομαι ἔλκος, as in Lat. *indignari aliquid*. — 354. = μία. I believe Bth. is right in saying : *de diis tanquam de hominibus loquitur poeta*, and that there is here no allusion to the places to which Fable assigns the birth of these gods. — 355. πλείονα ἦδη (fm οἶδα), as older, and having consequently greater experience. Complete anthropomorphism. — 356. See 7, 196. Elsewhere ἀναφανδόν. — 357. ἔγειρε without accus., because in this general phraseology the government is necessarily undetermined. —

- 358 Τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
 πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
 360 ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν.
 Ἔνθα, μεσαιπόλιός περ ἑών, Δαναοῖσι κελεύσας
 Ἰδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὥρσεν.
 Πέφνε γὰρ Ὀθρυονῆα, Καβησόθεν ἔνδον ἰόντα,
 364 ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει·
 ἦτεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην,
 Κασσάνδρην, ἀνάεδνον· ὑπέσχετο δὲ μέγα ἔργον,
 ἐκ Τροίης ἀέκοντας ἀπωσέμεν νῆας Ἀχαιῶν.
 368 Τῷ δ' ὁ γέρων Πρίαμος ὑπὸ τ' ἔσχετο καὶ κατ-
 ἔνευσεν
 δωσέμεναι· ὁ δὲ μάρναθ', ὑποσχέσῃσι πιθήσας.
 Ἰδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
 καὶ βάλεν ὕψι βιβάντα τυχών· οὐδ' ἤρκεσε θώρηξ
 372 χάλκεος ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
 Δούπησεν δὲ πεσών· ὁ δ' ἐπέυξατο φώνησέν τε·
 Ὀθρυονεῦ, περὶ δὴ σε βροτῶν αἰνίζομαι ἀπάντων,
 εἰ ἔτεδον δὴ πάντα τελευτήσεις ὅσ' ὑπέστης
 376 Δαρδανίδῃ Πριάμῳ· ὁ δ' ὑπέσχετο θυγατέρα ἦν.
 Καὶ κέ τοι ἡμῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν·
 δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην,
 Ἀργεος ἐξαγαγόντες, ὀπυιέμεν, εἴ κε σὺν ἅμμιν
 380 Ἰλίου ἐκπέρσῃς εὐναιόμενον πτολίεθρον.
 Ἀλλ' ἔπειν, ὄφρ' ἐπὶ νηυσὶ συνῶμεθα ποντοπόροισιν
 ἀμφὶ γάμψ· ἐπεὶ οὔτοι ἐεδνωταὶ κακοὶ εἰμεν.

358. See 4, 315.—359, 360. We have already seen 12, 336, analogous terms: Ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων, containing a metaphor borrowed from the use of cables. The words ἄρρηκτόν τ' ἄλυτόν τε render, in this passage, the use of this metaphor still more evident. But it is a great mistake to think that πείραρ means cable, as has been said. πείραρ, πείρας, or πείρας means an end and nothing else. Lit., “having interlaced (ἐπαλλάξαντες) the ends of the fight (the two hostile fronts; as we say in prose, συνάπτειν μάχην, miscere pugnam), they stretched them indissolubly on both sides:” i. e. by the inspiration of the two gods the Greeks and Trojans fought without intermission. — 361. μεσαιπόλιος found only here, “half-white, greyish.” — 363. Cabésus, a town of Thrace, on the Hellespont. ἔνδον, in Troy. — 366. See 3, 146. “Othryoneus does precisely what David does, 1 Kings xviii. 25, who, not being rich enough to marry Saul’s daughter by making her the ordinary presents, wishes to merit her by slaying a hundred Philistines.” *Mad. Dacier*. — 374. Ἐπαινῶ, *Sch.* Some texts had the fut. αἰνίζομαι. — 374. See 2, 286. — 381. Arist. wrote συνῶμεθα, because that word

- 383 Ὡς εἰπὼν, ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην
 384 ἥρως Ἴδομενεύς. Τῷ δ' Ἀσιος ἦλθεν ἀμύντωρ,
 πεζὸς πρόσθ' ἵππων· τῷ δὲ πνεύοντε κατ' ὤμων
 αἶεν ἔχ' ἡνίοχος θεράπων· ὁ δὲ ἔτο θυμῷ
 Ἴδομενῆα βαλεῖν· ὁ δὲ μιν φθάμενος βάλε δουρὶ
 388 λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν.
 Ἡριπε δ', ὥς ὅτε τις δρυς ἥριπεν, ἢ ἀχερωίς,
 ἢ ἐ πίτυς βλωθρὴ, τήντ' οὐρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι·
 392 ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κῆτο τανυσθείς,
 βεβρυχώς, κόνιος δεδραγμένος αἱματοέσσης.
 Ἐκ δὲ οἱ ἡνίοχος πλήγη φρένας, ἃς πάρος εἶχεν·
 οὐδ' ὄγ' ἐτόλμησεν, δῆϊων ὑπὸ χεῖρας ἀλύξας,
 396 ἄψ ἵππους στρέψαι. Τὸν δ' Ἀντίλοχος μενεχάρμης
 δουρὶ μέσον περόνησε τυχών· οὐδ' ἤρκεσε θώρηξ
 χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
 Αὐτὰρ ὄγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου·
 400 ἵππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 Διήφοβος δὲ μάλα σχεδὸν ἤλυθεν Ἴδομενῆος,
 Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.
 404 Ἀλλ' ὁ μὲν ἅντα ἰδὼν ἠλείατο χάλκεον ἔγχος,
 Ἴδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' εἴση,
 τὴν ἄρ' ὄγε ρινοῖσι βοῶν καὶ νώροπι χαλκῷ
 δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν·
 408 τῇ ὑπο πᾶς ἐάλῃ, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος·
 καρφαλέον δὲ οἱ ἀσπίς ἐπιθρόξαντος αὔσεν
 ἔγχος· οὐδ' ἄλιόν ῥα βαρεῖης χειρὸς ἀφῆκεν,
 ἀλλ' ἔβαλ' Ἰππασίδην Ὑψήνορα, ποιμένα λαῶν,
 412 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν.
 Διήφοβος δ' ἐκπαγλὸν ἐπεύξατο, μακρὸν αὔσας·

comes fm συνίσταμαι, pacisci, to set themselves at one. — 382. Προικοδοται, Sch. — 385. On Asius, see 2, 837. — 387. See 1, 107, or 6, 9. — 389. ἀχερωίς, populus alba, Linn. — 390. Pinus pinea, Linn. βλωθρός, fm βλώσκειν (μολεῖν, see 4, 11), which shoots up high, ἢ δι' ἡίρος αἰθέρ' ἵκανεν, as H. says 14, 288. — 391. Νεωστὶ ἠκονημένοις, Sch. — 393. Mugiens, 2 perf. fm βρυχάομαι, just as we find μεμυκώς, μεμηκώς, formed from the analogous verbs μυκάομαι, μηκάομαι. — 394. Ἐξεπλάγη καὶ ἐκφρων ἐγένετο ὁ αὐτοῦ ἡνίοχος, Sch. — 406. See 7, 220. — 407. See 8, 193. — 408. Συνιλήθη, συνιστάλη, Sch. See 5, 823. Virg., who has imitated this passage, xii. 490, sqq., says: et se collegit in arma. — 409. καρφαλέον = ξηρόν and αὔον.

- 414 Οὐ μὰν αὐτ' ἄτιτος κείτ' Ἄσιος· ἀλλὰ ἔφημι
εἰς Ἀϊδός περ ἰόντα πυλάρταο κρατεροῖο
416 γηθήσειν κατὰ θυμόν· ἐπεὶ ρά οἱ ὥπασα πομπόν.
Ὡς ἔφατ'· Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιοι,
Ἀντιλόχῳ δὲ μάλιστα δαΐφροني θυμὸν ὄρινεν·
ἀλλ' οὐδ', ἀχνύμενός περ, ἐοῦ ἀμέλησεν ἑταῖρου,
420 ἀλλὰ θεῶν περίβη, καὶ οἱ σάκος ἀμφεκάλυψεν.
Τὸν μὲν ἔπειθ' ὑποδύντε δῶυ ἐρίηρες ἑταῖροι,
Μηκιστεύς, Ἐχίοιο πάϊς, καὶ δῖος Ἀλάστωρ,
νῆας ἐπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
424 Ἴδομενεὺς δ' οὐ λῆγε μένος μέγα· ἴετο δ' αἰεὶ
ἢ τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι,
ἢ αὐτὸς δουπῆσαι, ἀμύνων λοιγὸν Ἀχαιοῖς.
Ἐνθ' Αἰσυήταο Διοτρεφῆος φίλον νιόν,
428 ἦρω' Ἀλκάθοον — γαμβρὸς δ' ἦν Ἀγχίσαο·
πρεσβυτάτην δ' ὥπνιε θυγατρῶν, Ἴπποδάμειαν,
τὴν πέρι κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ
ἐν μεγάρῳ· πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο
432 κάλλει καὶ ἔργοισιν ἰδὲ φρεσί· τοῦνεκα καὶ μιν
γῆμεν ἀνὴρ ὠριστος ἐνὶ Τροίῃ εὐρείῃ —
τὸν τόθ' ὑπ' Ἴδομενῇ Ποσειδάων ἐδάμασσαν,
θέλξας ὅσσε φαεινά, πέδῃσεν δὲ φαίδιμα γυῖα.
436 Οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι·
ἀλλ' ὥστε στήλην ἢ δένδρεον ὑψιπέτηλον
ἀτρέμας ἑσταότα στήθος μέσον οὔτασε δουρὶ
ἦρως Ἴδομενεὺς, ῥῆξεν δὲ οἱ ἀμφὶ χιτῶνα
440 χάλκεον, ὅς οἱ πρόσθεν ἀπὸ χροῶς ἦρκει ὀλεθρον·
δὴ τότε γ' αὖτον αὔσεν, ἐρικόμενος περὶ δουρί.
Δούπησεν δὲ πεσών, δόρυ δ' ἐν κραδίῳ ἐπέπηγει,
ἢ ρά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν

See 441, and 12, 160. Fm ἑπιτρέχω. — 414. Ἀτιμώρητος, Sch. — 415. See 6, 47, and 8, 367.—419, sqq. See 8, 330, sqq. — 424. Some texts had μένευς (μένους). But we read in the same way 21, 305, λῆγε τὸ δν μένος, to make to cease. — 426. To fall, according to the expression δούπησεν δὲ πεσών.—431. See 2, 530.—435. See 12, 255.—439. See 5, 736. — 441. Σχιζόμενος, διακοπτόμενος ὁ χιτῶν, Sch. — 443. What is here said, "The heart by its palpitations caused the end of the spear to vibrate," would be absurd, taken literally. A thousand times, in poetry, two simultaneous effects are placed in relation to each other, though in reality this relation does not exist. This arises from the fact, that poetry follows before all things the impulse of the senses and imagination; reflection and reason comes

- 444 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης·
 Ἰδομενεὺς δ' ἔκπαγλον ἐπεύζατο, μακρὸν αὖσας·
 Δηϊφῶβ', ἧ ἄρα δὴ τι εἴσκομεν ἄξιον εἶναι
 τρεῖς ἑνὸς ἀντὶ πεφάσθαι; ἐπεὶ σύ περ εὖχαι
 αὐτῶς·
 448 δαιμόνι', ἀλλὰ καὶ αὐτὸς ἐναντίον ἴστας' ἐμῆο,
 ὄφρα ἴδῃ οἷος Ζηνὸς γόνος ἐνθάδ' ἰκάνω·
 ὅς πρῶτον Μίνωα τέκε, Κρήτη ἐπίουρον·
 Μίνως δ' αὖ τέκετ' υἱὸν ἀμύμονα Δευκαλίωνα·
 452 Δευκαλίων δ' ἐμὲ τίκτε, πολέσσ' ἀνδρεσσιν ἄνακτα
 Κρήτη ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἐνεικαν,
 σοὶ τε κακὸν καὶ πατρὶ καὶ ἄλλοισι Τρῳέεσσιν.

Deiphobus runs towards Æneas, informs him of the death of Alcathoüs, and carries him off to avenge him. Idomeneus calls his men to resist them. The Trojans press on the steps of these two chiefs.

- ὣς φάτο· Δηϊφῶβος δὲ διάνδιχα μερμήριζεν,
 456 ἧ τινά που Τρώων ἐταρίσσαιτο μεγαθύμων,
 ἂψ ἀναχωρήσας, ἧ πειρήσαιτο καὶ οἷος.
 ὦδε δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Αἰνεΐαν· τὸν δ' ὕστατον εὗρεν ὁμίλου
 460 ἴσταότ'· αἰεὶ γὰρ Προιάμῳ ἐπεμήνιε δίῳ,
 οὐνεκ' ἄρ' ἐσθλὸν ἔοντα μετ' ἀνδράσιν οὔτι τίεσκεν.
 Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 Αἰνεΐα, Τρώων βουληφόρε, νῦν σε μάλα χρῆ
 464 γαμβρῷ ἀμυνέμεναι, εἴπερ τί σε κῆδος ἰκάνει.

afterwards. "The spear has pierced the palpitating heart; Alcathoüs falls, and they see the end of the spear vibrate." Nothing is more natural than for the *imagination* to combine, in one single trait, these two movements, "the heart, in palpitating, causes the end of the spear to vibrate;" which sheds a lustre over the person of Alcathoüs, and exalts the greatness of the danger, from which Poseidón has delivered the Grecian hero, by enchaining his enemy with a charm. It is more useful to try to comprehend the liberties and the hardihood of poetic fiction, than to arm oneself with logic, anatomy, and natural history, in order to criticise them, which is very easy.—446. Εἰκάζομεν, δοκοῦμεν, Sch. — 447. See 5, 531. — 450. Φύλακα, Sch.

455. See 1, 139. — 456. See 24, 335. — 458. Ἐδοξε, Sch. — 460. According to some traditions, Æneas owed to this resentment against Priam his being tampered with for the capture of Troy; as well as the Antenorides, because Menelaus had received the hospitality of Anténór. The conduct of Priam towards Æneas was influenced besides by an oracle which had predicted that one day Æneas would reign over the Trojans (see 20, 387).

- 465 Ἄλλ' ἔπεν, Ἀλκαθούῳ ἐπαμύνομεν, ὅς σε πάρος πε-
γαμβρὸς ἐὼν ἔθρεψε δόμοις ἐνι, τυτθὸν ἐόντα·
τὸν δέ τοι Ἰδομενεὺς δουρικλυτὸς ἐξενάριξεν.
- 468 Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι οὔρινεν·
βῆ δὲ μετ' Ἰδομενῆα, μέγα πτολέμοιο μεμηλώς.
Ἄλλ' οὐκ Ἰδομενῆα φόβος λάβε τηλύγετον ὥς,
ἀλλ' ἔμεν', ὥς ὅτε τις σὺς οὖρεσιν ἀλκὴ πεποιοῦν,
472 ὅστε μένει κολοσυρτὸν ἐπερχόμενον πολὺν ἀνδρῶν
χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὑπερθεῖν·
ὀφθαλμῷ δ' ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδόντας
θήγει, ἀλέξασθαι μεμαῶς κύνας ἠδὲ καὶ ἀνδράς·
- 476 ὥς μένεν Ἰδομενεὺς δουρικλυτός, οὐδ' ὑπεχώρει,
Αἰνείαν ἐπιόντα βοηθόον· αὖε δ' ἑταίρους,
Ἀσκάλαφόν τ' ἐσορῶν, Ἀφαρῆά τε Δηϊπυρόν τε,
Μηριόνην τε καὶ Ἀντίλοχον, μίστωρας αὐτῆς·
- 480 τοὺς ὕγ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
Δεῦτε, φίλοι, καὶ μ' οἶψ' ἀμύνετε· δεῖδ' αὖ δ' αἰνῶς
Αἰνείαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν·
ὅς μάλα καρτερός ἐστι μάχῃ ἐνὶ φῶτας ἐναίρειν·
- 484 καὶ δ' ἔχει ἥβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον.
Εἰ γὰρ ὀμηλική γε γενοίμεθα τῷδ' ἐπὶ θυμῷ,
αἰψὰ κεν ἢ ἐφείροιο μέγα κράτος, ἢ ἐφεροίμην.
Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἕνα φρεσὶ θυμὸν
ἔχοντες
- 488 πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες.
Αἰνείας δ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν,
Δηϊφοβὸν τε Πάριν τ' ἐσορῶν καὶ Ἀγήνορα δῖον,
οἳ οἱ ἅμ' ἡγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα
- 492 λαοὶ ἔπονθ', ὥσεί τε μετὰ κτίλον ἔσπετο μῆλα
πιόμεν' ἐκ βοτάνης· γάνυται δ' ἄρα τε φρένα
ποιμήν·
ὥς Αἰνεία θυμὸς ἐνὶ στήθεσσι γεγήθει,
ὥς ἴδε λαῶν ἔθνος ἐπισπόμενον ἐοῖ αὐτῷ.

— 465. = ἐπαμύνομεν. — 470. See 3, 175. — 472. See 12, 147.
— 473. οἰοπόλος (ἐν ᾧ οἷός τις πολεῖται), *solitary*. — 477. Ἐν
μάχῃ θεόν, *Apollon*. See 2, 408. αὖε, see 11, 461. — 485. ὀμη-
λική, collective = ὀμηλικές. — 486. *Referred victoriam*. See 18, 308.
— 488. See 11, 593. — 492. It is proper to remark that Pindar
calls Cinyras king of Cyprus and priest of Venus, *ἱερεὶα κτίλον*
Ἀφροδίτας. *κτίλος* does not mean in H. simply “a ram.” It is what
they formerly called the bell-weather, ὁ προηγούμενος τῶν προβάτων
καὶ προεάρχων τῆς ποιμένης κριός. See 3, 196. — 493. *πιόμενα*, fut.

The conflict rages round the body of Alcathoüs, in which many warriors are killed and wounded on both sides.

- 496 Οἱ δ' ἄμφ' Ἀλκαθόω αὐτοσχεδὼν ὤρμηθησαν
μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκὸς
σμερδαλέον κονάβιζε, τιτυσκομένων καθ' ὅμιλον
ἀλλήλων· δύο δ' ἄνδρες Ἀρήϊοι ἔζοχον ἄλλων,
500 Αἰνείας τε καὶ Ἴδουμενεύς, ἀτάλαντοι Ἄρηι,
ἵεντ' ἀλλήλων ταμέειν χρὸς νηλεῖ χαλκῷ.
Αἰνείας δὲ πρῶτος ἀκόντισεν Ἴδουμενῆος·
ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
504 αἰχμὴ δ' Αἰνείαςο κραδαινομένη κατὰ γαίης
ῥῆχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.
Ἴδουμενεύς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην·
ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
508 ἦφυσ'· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστώ.
Ἴδουμενεύς δ' ἐκ μὲν νέκυος δολιχόσκιον ἔγχος
ἔσπασατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
ὥμοιιν ἀφελίσθαι· ἐπείγετο γὰρ βελέεσσιν.
512 Οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι,
οὐτ' ἄρ' ἐπαίξαι μεθ' ἐὼν βέλος οὐτ' ἀλέασθαι.
Τῷ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἦμαρ,
τρέσσαι δ' οὐκέτι ρίμψα πόδες φέρον ἐκ πολέμοιο.
516 Τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ
Δηϊφόβος· δὴ γάρ οἱ ἔχεν κότον ἑμμενὲς αἰεὶ·
ἀλλ' ὅγε καὶ τόθ' ἄμαρτεν, ὁ δ' Ἀσκάλαφον βάλε
δουρί,
υἷὸν Ἐνυαλίοιο· δι' ὤμου δ' ὄβριμον ἔγχος
520 ἔσχευ· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστώ.
Οὐδ' ἄρα πῶ τι πέπυστο βριήπυος ὄβριμος Ἄρης
υἱὸς εἴοιο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ·
ἀλλ' ὅγ' ἄρ' ἄκρω Ὀλύμπῳ ὑπὸ χρυσέοισι νέφεσσιν
524 ἦστο, Διὸς βουλῇσιν ἐελμένος, ἔνθα περ ἄλλοι

It is a sign of the flock being in good health, when they rush eagerly towards the drinking-troughs.—495. See 8, 522.

504. [κραδαινομένη, the spear hurled by Æneas. Heyne incorrectly; non, dum emittitur, sed postquam in terra fixa erat, vibrat se ex impetu, quo emissa fuerat, hasta, C.] — 505. [ἄλιον, irritum.] — 508. Gladio latus hausit apertum, Virg. x. 314 [quos hausierit ensis, Æn. ii. 600]. — 513. μεθ' ἐὼν βέλος, to withdraw it. — 515. In order to flee. See 5, 256. — 517. Both had been aspirants to the hand of Helen. — 519. See 5, 100. — 521. Ὁ μίγα καὶ βαρὺ βοῶν, Sch.; or rather βριθὺ βοῶν. Bpī is used by Hesiod for βριθύ and βριαρόν. — 524. ἐελμ., see 12, 38.

525 ἀθάνατοι θεοὶ ἦσαν, ἐργόμενοι πολέμοιο.

- Οἱ δ' ἄμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὠρμήθησαν·
 Δηΐφοβος μὲν ἀπ' Ἀσκαλάφου πήληκα φαεινὴν
 528 ἤρπασε· Μηριόνης δέ, θοῶν ἀτάλαντος Ἀρῆι,
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς
 αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα.
 Μηριόνης δ' ἐξαυτίς ἐπάλμενος, αἰγυπίος ὥς,
 532 ἐξέρυσσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος·
 ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο. Τὸν δὲ Πολίτης,
 αὐτοκασίγνητος, περὶ μέσσω χεῖρε τιτήνας,
 ἐξηγεῖν πολέμοιο δυσηχέος, ὄφρ' ἴκεθ' ἵππους
 536 ὠκέας, οἳ οἳ ὀπισθε μάχης ἠδὲ πτολέμοιο
 ἕστασαν, ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἳ τόνγε προτὶ ἄστν φέρον βαρέα στενάχοντα,
 τειρόμενον· κατὰ δ' αἶμα νεουτάτου ἔρρεε χειρός.
 540 Οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει.
 "Ενθ' Αἰνέας Ἀφαρῆα Καλητορίδην ἐπορούσας
 λαιμὸν τύψ', ἐπὶ οἳ τετραμμένον, ὅξεί δονρί·
 ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάβη,
 544 καὶ κόρυς· ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.
 Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας
 οὔτας ἐπαΐξας· ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,
 ἦτ' ἀνὰ νῶτα θέονσα διαμπερὲς αὐχέν' ἱκάνει·
 548 τὴν ἀπὸ πᾶσαν ἔκερσεν· ὁ δ' ὕπτιος ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσας·
 Ἀντίλοχος δ' ἐπόρουσε, καὶ αἶνυτο τεύχε' ἀπ'
 ὤμων,
 παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 552 οὔταζον σάκος εὐρὺ παναίολον· οὐδ' ἐδύναντο
 εἶσω ἐπιγράψαι τέρενα χροῖα νηλεί χαλκῶ
 Ἀντιλόχον· περὶ γάρ ῥα Ποσειδάων ἱνοσίχθων
 Νέστορος υἱὸν ἔρυτο, καὶ ἐν πολλοῖσι βέλεσιν.

Reprensus, retentus. — 525. Εἰργόμενοι, κλωνόμενοι, *Sch.* — 530. See 5, 182. — 534. Περὶ τὰ μέσα αὐτοῦ τὰς χεῖρας διατεινὰς καὶ συλλαβών, *Sch.* The hands which seize him by the middle are here called themselves μέσσω, *medica* (placed in the middle). — 539. Νεορώτων, *Sch.* From οὐτάω. — 541. Αἰνέας, in two syllables. — 543. = ἤφθη (*ἐφήφθη αὐτῷ, apta, alligata erat capiti*). The helmet and shield were fastened to the neck (see 3, 369, sqq., and *Hdt.* I. ch. 171, § 4): the head consequently bent to the side to which they both shifted in falling. — 544. Διαφθαρκὸς τῆς ψυχῆς, *Apollon*. *Fm* ραῖσαι, *frangere*. — 546, 547. The veinous cavity. — 553. See 4, 139, and 6, 400. —

- 556 Οὐ μὲν γάρ ποτ' ἄνευ δηίων ἦν, ἀλλὰ κατ' αὐτοὺς
στρωφᾷτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ'
αἰεὶ
σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ἦσιν,
ἣ τευ ἀκοντίσσαι, ἥε σχεδὸν ὀρμηθῆναι.
- 560 'Αλλ' οὐ λῆθ' Ἀδάμαντα τιτυσκόμενος καθ'
ὄμιλον,
'Ασιάδην, ὅς οἱ οὔτα μέσον σάκος ὀξεί χαλκῷ,
ἐγγύθεν ὀρμηθεὶς· ἀμενήνωσεν δὲ οἱ αἰχμὴν
κυανοχαῖτα Ποσειδάων, βιότοιο μεγήρας.
- 564 Καὶ τὸ μὲν αὐτοῦ μείν', ὥστε σκῶλος πυρίκαυστος,
ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἡμισυ κεῖτ' ἐπὶ γαίης·
ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλειύνων·
Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρὶ
- 568 αἰδοίων τε μεσηγὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
γίγνεται Ἀρης ἀλεγεινὸς οἴζυροῖσι βροτοῖσιν·
ἐνθα οἱ ἔγχος ἐπῆξεν· ὁ δ' ἐσπόμενος περὶ δουρὶ
ἥσπαιρ', ὥς ὅτε βοῦς, τόντ' οὐρεσι βουκόλοι ἄνδρες
- 572 ἱλλάσιν· οὐκ ἐθέλοντα βίῃ δῆσαντες ἄγουσιν·
ὥς ὁ τυπεὶς ἥσπαιρε μίνυνθά περ, οὔτι μάλα δῆν,
ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσας· ἐγγύθεν ἐλθὼν
ἥρως Μηριόνης· τὸν δὲ σκότος ὅσσε κάλυψεν.
- 576 Δηίπυρον δ' Ἐλενος ξίφει σχεδὸν ἤλασε κόρσην
Θρηκίῳ, μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν·
ἣ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσσε· καὶ τις Ἀχαιῶν
μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσεν·
- 580 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
'Ατρείδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον·
βῆ δ' ἐπαπειλήσας Ἐλένῳ ἥρωϊ ἄνακτι,
ὀξὺ δόρυ κραδάων· ὁ δὲ τόξου πῆχυν ἀνελκεν.
- 584 Τῷ δ' ἄρ' ὁμαρτήτην, ὁ μὲν ἔγχει ὀξυόεντι

554, 555. Poseidōn was venerated by the house of Nestor as the first author of the family. See the opening of *Od.*, bk 3. — 561. See 4, 525.—563. Φθονήσας Ἀδάμαντι, μὴ τὸν βίον Ἀντιλόχου ἀφίληται, *Sch.* *Invidens (ei) vitam (Antilochi)*. See 4, 54. — 564. A stake burnt, or hardened in the fire, to preserve it against wet, and to hinder it from rotting when driven into the ground.—569. *Mortalibus agris*, *Virg.*—570. See 12, 395.—573. Ταῖς ἐξ ἱμάντων σιραῖς· εἴρηται δὲ παρὰ τὴν εἰλησιν (*sm* ἔλλω, εἴλω) τῶν σχοινίων ἢ ἱμάντων, *Sch.*—577. Ξίφος Θράκιον, a kind of long straight sword (not curved) called *ρόμφαια*. *Thracum rhomphaea* (says *Livy*), *ingentis longitudinis*. —578. Ἀποκρουσθεῖσα, *Sch.*—583. See 11, 375.—584. See 5, 50. —

- 585 ἴετ' ἀκοντίσσαι, ὃ δ' ἀπὸ νευρῆφιν οἷσι τῶ·
 Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῶ
 θώρηκος γύαλον, ἀπὸ δ' ἔπτατο πικρὸς οἷστός.
 588 Ὡς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ'
 ἄλωϊν
 θρώσκωσιν κύαμοι μελανόχροες, ἢ ἐρέβινθοι,
 πνοιῇ ὑπο λιγυρῇ καὶ λικμητῆρος ἐρωῇ·
 ὥς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο
 592 πολλὸν ἀποπλαγχθεῖς, ἐκὰς ἔπτατο πικρὸς οἷστός.
 Ἀτρεΐδης δ' ἄρα χεῖρα, βοῇν ἀγαθὸς Μενέλαος,
 τὴν βάλεν, ἧ ῥ' ἔχε τόξον ἐύξοον· ἐν δ' ἄρα τόξῳ
 ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος.
 596 Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων,
 χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος.
 Καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάθυμος Ἀγένωρ,
 αὐτὴν δὲ ξυνέδησεν εὖστρόφῳ οἷος ἀώτῳ,
 600 σφενδόνῃ, ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν.
 Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο
 ἦϊε· τὸν δ' ἄγε Μοῖρα κακὴ θανάτοιο τέλοςδε,
 σοί, Μενέλαε, δαμῆναι ἐν αἰνῇ δηϊοτῆτι.
 604 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχος·
 Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
 οὐτάσεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
 608 ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῷ
 ἔγχος· ὃ δὲ φρεσὶν ἦσι χάρη καὶ ἐέλπετο νίκην.
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,

588. πτύον, a winnowing shovel, and not what they generally call the *tan*. Here is Columella's description (II. ch. 10): "Quum acervus paleis granisque mixtus in unum fuerit coniectus, paulatim ex eo ventilabris (πτύοις) per longius spatium jactetur: quo facto palea, quæ levior est, citra decidet; faba, quæ longius emittetur, pura eo perveniet, quo ventilator (λικμητήρ) eam jaculabitur." This comparison has been cited as an example of the power of genius to ennoble whatever it touches. H. is full of these examples. — 595. Imitated by Virg., ix. 576.—599. See 9, 661. This "plaited wool" is a sling, σφενδόνη. See below 716. In later times they made slings of sinews or leather. — 600. The attendant had a sling about him, and they used it to bandage the wound. We must not suppose that there is question here of that kind of bandage which Hippocrates calls σφενδόνη. That bandage served to place broken arms in a sling, &c., and, doubtless, owed its name to its form. — 608. See 12, 184. The words *fm οὐδὲ διαπρὸ τοῦ ἐγχος* must be considered as in a parenthesis: the sequel, ὃ δὲ χάρη καὶ ἐέλπετο νίκην, belongs to

- 611 ἄλτ' ἐπὶ Πεισάνδρῳ· ὁ δ' ὑπ' ἀσπίδος εἴλετο καλὴν
 612 ἀξίνην εὐχαλκον, ἐλαίνῳ ἀμφὶ πελέκκι,
 μακρῷ, ἐϋξέστῳ· ἅμα δ' ἀλλήλων ἐφίκοντο.
 "Ἦτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης
 ἄκρον ὑπὸ λόφον αὐτόν· ὁ δὲ προσιόντα μέτωπον,
 616 ῥινὸς ὕπερ πυμάτης· λάκε δ' ὅστέα, τῷ δέ οἱ ὅσσε
 πᾶρ ποσὶν αἱματόμεντα χαμαὶ πέσον ἐν κονίησιν·
 ἰδνῶθη δὲ πεσών. Ὁ δὲ λαῆξ ἐν στήθεσι βαίνων
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·
 620 Δεῖψέ τέ θην οὕτω γε νέας Δαναῶν ταχυπώλων,
 Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς.
 "Ἄλλης μὲν λώβης τε καὶ αἵσχεος οὐκ ἐπιδενεῖς,
 ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες· οὐδὲ τι θυμῷ
 624 Ζηνὸς ἐριβρεμέτῳ χαλεπὴν ἐδδείσατε μῆνιν
 ξεινίου, ὅς τε ποτ' ὕμμι διαφθέρσει πόλιν αἰπὴν.
 Οἳ μὲν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
 μάψ' οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·
 628 νῦν αὖτ' ἐν νηυσὶν μενεαίνετε ποντοπόροισιν
 πῦρ ὀλοὸν βαλέειν, κτεῖναι δ' ἥρωας Ἀχαιοὺς·
 ἀλλὰ ποθὶ σχήσεσθε, καὶ ἐσσύμενοί περ, Ἄρηος.
 Ζεῦ πάτερ, ἦ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
 632 ἀνδρῶν ἠδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται.
 Οἷον δὴ ἄνδρεςσι χαρίζεται ὕβριστῆσιν,
 Τρωσὶν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
 φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο.
 636 Πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότῃτος,
 μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
 τῶν πέρ τις καὶ μᾶλλον ἐλδεται ἐξ ἔρον εἶναι
 ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.

οὔτασιν. — 612. The handle was fixed into the brass of the axe, hence the expression ἀξίνη ἀμφὶ πελέκκι. — 616. Ἐψόφησιν, *Apollon. Fracta crepuerunt*. — 622. "Ἄλλης ὕβριως οὐκ ἐνδεεῖς, ἀλλὰ πληρεῖς ἐστέ ὕβριως, *Sch.* — 623. The feminine here is a consequence of the frequent use of ἡ κύων. *Eustath.* has remarked this, but he wrongly adds: ἴσως δὲ ὡς διὰ τὸ Τρωϊκὸν ἐκτεθλυσμίνον οὕτως ἐσχημάτισται. — 625. In the *Od.*, 1, 270, it is said of Zeus:

Ζεὺς ἐπιτιμῆτωρ ἱκετῶν τε ξείνων τε,
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

— 626. See 1, 114. — 627. ἀνάγ., see 6, 292. "Ὅτι φιλοφροσύνης καὶ ξενίας ἐτύχετε, *Sch.* — 630. *Vos cohibebitis*, here and 9, 235. — 631. περιμῖναι, *superiorem esse*. — 632. = ἐκ σοῦ. — 638. Προΐσθαι (*fm προΐημι*) τὴν ἐπιθυμίαν, κορεσθῆναι, *Sch.* All things of which he

- 640 Ὡς εἰπὼν, τὰ μὲν ἔντε' ἀπὸ χροῶς αἱματόεντα
 συλήσας, ἐτάροισι δίδου Μενέλαος ἀμύμων,
 αὐτὸς δ' αὐτ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη.
 Ἔνθα οἱ υἱὸς ἐπάλτο Πυλαιομένεος βασιλῆος,
 644 Ἀρπαλίων, ὃ ῥα πατρὶ φίλῳ ἔπετο πτολεμίζων
 ἐς Τροίην· οὐδ' αὖτις ἀφίκετο πατρίδα γαῖαν·
 ὅς ῥα τότε Ἀτρεΐδαο μέσον σάκος οὐτάσε δουρὶ
 ἐγγύθεν, οὐδὲ διαπρὸς δυνήσατο χαλκὸν ἐλάσσαι·
 648 ἅψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων,
 πάντοσε παπταίνων· μή τις χροῶς χαλκῷ ἐπαύρη.
 Μηριόνης δ' ἀπώντος ἴει χαλκῆρ' οἷστόν·
 καί ῥ' ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ οἷστός
 652 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.
 Ἐζόμενος δὲ κατ' αὔθι, φίλων ἐν χερσὶν ἐταίρων,
 θυμὸν ἀποπνείων, ὥστε σκώληξ, ἐπὶ γαίῃ
 κείμενος ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
 656 Τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο·
 ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρήν,
 ἀχνύμενοι· μετὰ δέ σφι πατὴρ κίε, δάκρυα λείβων·

wishes to satisfy his desire, rather than that of fighting.—647. Pylæmenes has been slain by Menelaus, 5, 576.—649. See 11, 391.—650. *In abeuntem*, a use of the gen. which we have pointed out several times.—654. σκώληξ, *lumbricus*, an earth-worm.—657. Ἀγοβιβάσαντες, ἀναθίντες, *Sch.* *Fm ἀνίημι*. The ancient critics have remarked that this body is the only one which has been carried off thus during the fight; that, moreover, the father, being dead, could not accompany and bewail his son. To get rid of these difficulties, some have effaced the three lines 557—559; others, to efface nothing, have distinguished between ἀρχός (a title given to Pylæmenes 5, 577), and βασιλεύς (643). They have translated the first by *chief, commander, general*: so that there would be two Pylæmenes. I pass over in silence other attempts to make the two passages agree, e. g. the pleasant idea that *here* there is question of the *soul*, of the *shade* of the father coming to pay the last honours to his son. No doubt H. knew pretty exactly the events of the siege of Troy. He was informed of all the leading facts; he knew what chiefs there fell, and nearly in what circumstances; in a word, what chiefs saw their country again. But the precise details which we read in his poems, the painting which places before our eyes almost every one of his characters, this is *poetry*. H. knew that king Pylæmenes and his son had fallen under the spear of Menelaus. This fact he works up into his battle-pieces. Now he finds he has done it twice, and in a way to contradict himself by a kind of anachronism, provided always the compilers have properly placed these two parts of the poem. This suffices to give us to understand that such contradictions must, at the most, be averred, but that every attempt to get rid of them

- 659 ποιὴν δ' οὔτις παιδὸς ἐγίγνετο τεθνηῶτος.
 660 Τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη·
 ξείνος γάρ οἱ ἦν πολέσιν μετὰ Παφλαγόνεσσιν·
 τοῦ ὅγε χωόμενος προΐει χαλκήρε' οἰστόν.
 Ἦν δέ τις Εὐχύνωρ, Πολυΐδου μάντιος υἱός,
 664 ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,
 ὅς ῥ' εὖ εἰδὼς Κῆρ' ὀλοῆν ἐπὶ νηὸς ἔβαινε.
 Πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολυΐδος,
 νοῦσιν ὑπ' ἀργαλήϊ φθίσθαι οἷς ἐν μεγάροισιν,
 668 ἢ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·
 τῷ ῥ' ἅμα τ' ἀργαλήην θωὴν ἀλείνεεν Ἀχαιῶν,
 νοῦσόν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ.
 Τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
 672 ὥχεται ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος
 εἶλεν.

Ignorant that the Trojans are repulsed on the left of the fleet, Hector is fighting in the centre, with the Boeotians, Athenians, Locrians, Phthians, and Epeans, who support the two Ajaces. The Locrian arrows throw the Trojans into disorder.

- Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Ἐκτωρ δ' οὐκ ἐπέπυστο Διὶ φίλος, οὐδέ τι ᾔδῃ,
 ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο
 676 λαοὶ ὑπ' Ἀργείων· τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
 ἐπλετο· τοῖος γὰρ γαῖήοχος Ἐννοσίγαιος
 ὥτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
 ἀλλ' ἔχεν, ἣ τὰ πρῶτα πύλας καὶ τεῖχος ἐσᾶλτο,
 680 ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστάων·
 ἐνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου,
 θιν' ἔφ' ἀλὸς πολιῆς εἰρουμέναι· αὐτὰρ ὕπερθεν
 τεῖχος ἐδέδμητο χθαμαλώτατον, ἐνθα μάλιστα
 684 ζαχρηεῖς γίγνοντο μάχῃ αὐτοὶ τε καὶ ἵπποι.

would have no other result than an alteration. — 659. See 1, 633. To understand this line, we must identify ourselves with the sentiments of the ancients, and not think of an ordinary interest (see also our n. on 24, 594). The father followed weeping, and his grief must have been the greater, as he could not look to any ransom for the blood of his son; no ransom could restore his son to him. — 664. ἀγαθός, *nobilis*. On the diviner, Polyides, we shall find many details in Apollon., iii. ch. 3, *init.* — 669. θωή, amends, penalty (*ζημία*), has here a figurative sense, "the pain inflicted by the Achæans," i. e. the reports they might have spread of his cowardice.

673. See 11, 596.—676. κῦδος, as in Lat., decus, for victory.—679.

- 685 Ἐνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἑλκεχίτωνες,
 Λοκροὶ καὶ Φθιοὶ καὶ φαιδιμόεντες Ἐπειοί,
 σπουδῇ ἐπαίσσοντα νεῶν ἔχον· οὐδ' ἐδύναντο
 688 ὤσαι ἀπὸ σφείων φλογὶ εἵκελον Ἑκτορα δῖον·
 οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν
 ἦρχ' υἱὸς Πετewo, Μενεσθεύς· οἱ δ' ἅμ' ἔποντο
 Φεῖδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν
 692 Φυλείδης τε Μέγης, Ἀμφίων τε Δρακίος τε.
 Πρὸ Φθίων δέ, Μεδῶν τε μενεπτόλεμός τε Ποδ-
 ἄρκης·
 ἦτοι ὁ μὲν νόθος υἱὸς Οἴλῃος θείοιο
 ἔσκε, Μεδῶν, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
 696 ἐν Φυλάκῃ, γαίης ἀπο πατρίδος, ἄνδρα κατακτάς,
 γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχ' Οἰλεύς·
 αὐτὰρ ὁ, Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο·
 οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες,
 700 ναῦφιν ἀμυνόμενοι, μετὰ Βοιωτῶν ἐμάχοντο.
 Αἴας δ' οὐκέτι πάνπαν, Οἴλῃος ταχύς υἱός,
 ἴστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδ' ἠβαιοῖν
 ἀλλ' ὥστ' ἐν νειῷ βόε οἴνοπε πηκτὸν ἄροτρον,
 704 ἴσον θυμὸν ἔχοντε, τιταίνετον· ἀμφὶ δ' ἄρα σφιν
 πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρώς·
 τῷ μὲν τε ζυγὸν οἶον εὐξοον ἀμφὶς ἐέργει,
 ἱμένῳ κατὰ ὠλκα· τέμει δέ τε τέλος ἀρούρης·
 708 ὥς τῷ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοισιν.
 Ἄλλ' ἦτοι Τελαμωνιάδῃ πολλοὶ τε καὶ ἐσθλοὶ
 λαοὶ ἔπονθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο,
 ὁππότε μιν κάματός τε καὶ ἰδρὼς γούναθ' ἴκοιτο.
 712 Οὐδ' ἄρ' Οἰλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·

See 12, 433. — 684. See *ibid.* 347. — 685. These are the Ionians of Greece, particularly the Athenians, whom H., however, calls nowhere else by this name. This whole passage to 700, offers matter for grave doubts, which cannot be treated of here. — 689. *Electi, eximii, præstantissimi*. — 697. *γνωτός*, brother. According to Columella, they particularly esteemed *red* or *broken* oxen. — 705. *Ταῖς ῥίζαις τῶν κεράτων*, *Eustath.* The sweat comes from the efforts of the neck, and, on account of the yoke, can only show itself at the root of the horns. — 706. *Διέργει, χωρίζει*, *Sch.* — 707. In prose *αὐλακα*. Everywhere else H. says *τάμνει*, but *τέμει* is attested by the grammarians. The subject is *ἀροτρον*, 703, and what follows from *τιταίνετον* must be considered as parenthetical. — 710. *ἔταροι* defines more exactly what *λαοὶ* must be understood, “those who surrounded him most nearly.” The same word is applied in the *Od.* to the comrades of

- 713 οὐ γὰρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·
 οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἵπποδασείας,
 οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δοῦρα·
 716 ἀλλ' ἄρα τόξοισιν καὶ ἐϋστρόφῳ οἶδς ἀώτῳ
 Ἴλιον εἰς ἅμ' ἔποντο πεποιθότες· οἷσιν ἔπειτα
 ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας.
 Δή ῥα τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισιν
 720 μάρναντο Τρωσὶν τε καὶ Ἑκτορι χαλκοκορυστῇ·
 οἱ δ' ὅπιθεν βάλλοντες ἐλάνθανον· οὐδέ τι χάρμης
 Τρῶες μμνήσκοντο· συνεκλόνεον γὰρ οὔστοι.

Polydamas, perceiving the disorder of the Trojans, advises Hector to assemble the chiefs to take a decisive part. Hector rushes through the fight, calling the warriors around Polydamas. He meets Paris, and reproaches him with having brought these calamities on his country. Paris appeases him, and they both rejoin the chiefs in van of the army; when Hector, at their head, charges the Greeks. Ajax defies him. Hector proudly replies, and the strife is renewed with greater vigour.

- Ἐνθα κε λευγαλέως νηῶν ἅπο καὶ κλισιάων
 724 Τρῶες ἐχώρησαν προτὶ Ἴλιον ἠνεμόεσσαν,
 εἰ μὴ Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς·
 Ἑκτορ, ἀμήχανός ἐσσι παραρρήτοῖσι πιθέσθαι.
 Οὐνεκά τοι πέρι δῶκε θεὸς πολεμῆϊα ἔργα,
 728 τοῦνεκα καὶ βουλῇ ἐθέλεις περιδμεναι ἄλλων·
 ἀλλ' οὐπῶς ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι.
 Ἄλλῳ μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα ἔργα·
 [ἄλλῳ δ' ὀρχηστύν, ἑτέρῳ κίθαριν καὶ αἰοιδήν·]
 732 ἄλλῳ δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα Ζεὺς
 ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι·
 καὶ τε πολέας ἐσάωσε, μάλιστα δέ κ' αὐτὸς ἀνέγνων.
 Αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.

Ulysses. — 716. The sling. See n. on 599. — 721. Heyne cites an English historian, who highly eulogizes these tactics, reminding his readers that William the Conqueror gained the battle of Hastings by this means, A. D. 1066.

723. *λευγαλέως*, miserably, in miserable plight [c. r. *λεγγ*, related to *λυγ-* in *λυγρῶς*]. — 726. Above, 9, 526, we saw *παραρρήτός* in the masc. In the neut. *παραρρήτά*, *monita*, what has been said to reduce any one to reason. — 728. Fm *περίοιδα*: *magis scientem esse*. — 731. A line inappropriately added by Zenodotus or Crates. — 734. *ἀνέγνων* is not put simply for *ἔγνων*, "but above all he himself recognises," sc. the effects of wisdom; he is the first to recognise them in himself. The ancient Scholiast has understood it in the

- 736 Πάντη γάρ σε περὶ στέφανος πολέμοιο δέδθεν·
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,
 οἱ μὲν ἀφυστᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται
 παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
- 740 Ἄλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρί-
 στους·
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαιμέθα βουλήν,
 ἥ κεν ἐνὶ νήεσσι πολυκλήϊσι πέσωμεν,
 αἶ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα
- 744 πᾶρ νηῶν ἔλθωμεν ἀπήμονες. Ἡ γὰρ ἔγωγε
 δεῖδω, μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 μίμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι δέω.
- 748 Ὡς φάτο Πουλυδάμας· ἄδε δ' Ἔκτορι μῦθος
 ἀπήμων·
 [αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε,]
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρί-
 στους·
- 752 αὐτὰρ ἐγὼ κεῖσ' εἴμι καὶ ἀντιῶω πολέμοιο·
 αἶψα δ' ἐλεύσομαι αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω.
 Ἡ ῥα, καὶ ὠρμήθη, ὄρεϊ νιφέντι ἑοικώς,
 κεκληγώς, διὰ δὲ Τρώων πέτετ' ἠδ' ἐπικούρων.
- 756 Οἱ δ' ἐς Πανθοῖδην ἀγαπήνορα Πουλυδάμαντα
 πάντες ἐπεσσεύοντ', ἐπεὶ Ἔκτορος ἔκλυον αὐδὴν.
 Αὐτὰρ ὁ Δηΐφοβόν τε, βίην θ' Ἐλένοιο ἄνακτος,
 Ἀσιάδην τ' Ἀδάμαντα καὶ Ἀσιον, Ὑρτάκου νιόν,
 760 φοῖτα ἀνὰ προμάχους, διζήμενος, εἴ που ἐφεύροι.
 Τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέ-
 θρους·

same way: Ἐξαιρίτως δὲ καὶ αὐτὸς ἐγνώρισε τὸ τῆς συνέσεως ἀγα-
 θόν.—736. See 2, 92. — 745. We have already seen *ίστάναι* used of
 the balance (*statera*) for *pendere*: ἀφιστάναι, to weigh completely,
 to make an end of it, *rependere*, repay. "I fear lest to-morrow (τὸ
 χθιζόν) the Greeks completely repay us their debt (χρεῖος);" lest
 they take their revenge. — 746. See 6, 203. — 747. See 630. — 748.
 See 12, 80: a passage from which the following line, which is here
 redundant, has been improperly transferred.—754. Greatly amplified
 by Virg. xii. 700:

" Horrendumque intonat armis:
 Quantus Athos, aut quantus Eryx, aut ipse coruscis
 Quum fremit illicibus, quantus, gaudetque *nivali*
 Vertice se attollens pater Apenninus ad auras."

- 762 ἀλλ' οἱ μὲν δὴ νηυσὶν ἐπὶ πρύμνῃσιν Ἀχαιῶν
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες·
 764 οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
 Τὸν δὲ τάχ' εὔρε μάχης ἐπ' ἀριστερὰ δακρυοέσσης,
 δῖον Ἀλέξανδρον, Ἑλένης πόσιν ἠῦκόμοιο,
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 768 Ἀγχοῦ δ' ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσιν·
 Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,
 ποῦ τοι Δηϊφωβός τε, βίη θ' Ἑλένοιο ἄνακτος,
 Ἀσιάδης τ' Ἀδάμας ἡδ' Ἀσιος, Ὑρτάκου υἱός ;
 772 ποῦ δέ τοι Ὀθρυονεύς ; νῦν ὤλετο πᾶσα κατ' ἄκρης
 Ἴλιος αἰπεινή· νῦν τοι σῶς αἰπὺς ὄλεθρος.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἔκτορ· ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι·
 776 ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο
 μέλλω, ἐπεὶ οὐδ' ἐμὲ πᾶμπαν ἀνάλκιδα γείνατο
 μήτηρ.
 Ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἡγεiras ἐταίρων,
 ἐκ τοῦδ' ἐνθάδ' ἐόντες ὁμιλέομεν Δαναοῖσιν
 780 ὥλεμέω· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλᾷς.
 Οἶω Δηϊφωβός τε βίη θ' Ἑλένοιο ἄνακτος
 οἴχεσθον, μακρῇσι τετυμμένω ἐγχείρῃσιν
 ἀμφοτέρω, κατὰ χεῖρα· φόνον δ' ἤμυνε Κρονίων.
 784 Νῦν δ' ἄρχ', ὕππῃ σε κραδίη θυμὸς τε κελεύει
 ἡμεῖς δ' ἐμμεαῶτες ἅμ' ἐφόμεθ', οὐδέ τί φημι
 ἀλκῆς δευήσεσθαι, ὅση δύναμις γε πάρεστιν.
 Παρ δύναμιν δ' οὐκ ἔστι, καὶ ἐσσύμενον, πολεμίζειν.
 788 Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως.
 Βὰν δ' ἴμεν, ἐνθα μάλιστα μάχη καὶ φύλοπις ἦεν,
 ἀμφὶ τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα,
 Φάλκην Ὀρθαῖόν τε καὶ ἀντίθεον Πολυφήτην,
 792 Πάλμυν τ' Ἀσκάνιον τε, Μόρυν θ', υἷ' Ἴπποτίωνος·

—769. See 3, 39. "Conspicere Paridem, quamvis strenue agentem, non potest severus Hector, quin ei insanorum illius amorum in mentem veniat, ex quibus bellum perniciosissimum exarsit." *Bth.*—772. *Ruit alto a culmine Troja*, Virg. — 773. *σῶς* (*sōs*), safe and sound, *integer*; hence, unalterable, sure, certain.—775. What we have said of γάρ, 7, 328, applies also to ἐπεὶ. — 776. The gen. expresses the idea of *separation* in all its force. Below, 16, 723, ἀπό is added. *ἐρωεῖν*, to launch oneself, *πολέμον*, from the war, far from the war; to retire from the fight. — 777. In ἐπεὶ οὐδ' the two diphthongs are lost in one syllable. — 780. = κατεκτάθησαν, ἰμ κτείνω. — 792. =

- 793 οἱ ῥ' ἐξ Ἀσκανίης ἐριβώλακος ἦλθον ἀμοιβοὶ
 ἡοὶ τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι.
 Οἱ δ' ἴσαν, ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλη,
 796 ἢ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἴσι πέδονδε,
 θεσπεσίῳ δ' ὁμάδῳ ἀλὶ μίσγεται, ἐν δέ τε πολλὰ
 κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
 κυρτά, φαληριόωντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ'
 ἄλλα·
 800 ὥς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ'
 ἄλλοι,
 χαλκῷ μαρμαίροντες ἅμ' ἡγεμόνεσσιν ἔποντο.
 Ἐκτωρ δ' ἡγεῖτο, βροτολογίῳ ἴσος Ἀρῆι,
 Πριαμίδης· πρὸ ἔθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσην,
 804 ῥίνοισιν πυκινὴν· πολλὸς δ' ἐπελήλατο χαλκός·
 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ.
 Πάντη δ' ἀμφὶ φάλαγγας ἐπειρᾶτο προποδίζων,
 εἰ πῶς οἱ εἴξειαν ὑπασπίδια προβιβῶντι·
 808 ἄλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσι νῆσσι.
 Αἴας δὲ πρῶτος προκαλέσσατο, μακρὰ βιβάσθων·
 Δαιμόνιε, σχεδὸν ἐλθέ· τίη δειδίσσεται αὐτως
 Ἀργεῖους; οὗτοι τι μάχης ἀδαήμονές εἰμεν,
 812 ἀλλὰ Διὸς μάλιστα κακῇ ἐδάμημεν Ἀχαιοί.
 Ἦ θὴν πού τοι θυμὸς ἐέλπεται ἐξαπατάειν
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.
 Ἦ κε πολὺ φθαίῃ εὐναιομένη πόλις ὑμῇ
 816 χερσὶν ὑφ' ἡμετέρῃσιν ἀλούσά τε περθομένη τε.
 Σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι, ὅππότε φεύγων
 ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν,
 θάσσοντας ἱρήκων ἔμμεναι καλλίτριχας ἵππους,
 820 οἳ σε πόλινδ' οἴσουσι κονίοντες πεδίοιο.
 Ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
 αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν,
 θάρσυνος οἰωνῷ· ὁ δ' ἀμείβετο φαίδιμος Ἐκτωρ·

νῆα, not = νῆε. — 793. A town of Mysia, at a short distance from Nicæa. ἀμοιβοί. Διαδεξάμενοι (who had relieved) τοὺς ἱμπροσθεν παραγενομένους ἐπικούρους, Sch. — 799. λευκανθίζοντα, λευκαίνόμενα ὑπὸ ἀφροῦ, Sch. Scattering white foam, fin φαληρός = φαλός, white, brilliant. ἐπί (adv.), post. — 804. Fm ἐλαύνω, see 7, 223. — 810. See 4, 184. — 817. ὅππότε, a particle of time, implied in the idea of καιρός: σοὶ σχεδὸν εἶναι (τὸν καιρὸν) ὅππότε . . . The moment is at hand when thou shalt make vows (ἀρήσῃ, 2 pers. mid.). . . — 820. Κονιορτὸν ἐγείροντες ἐν πεδίῳ, Sch. See 6, 2. — 824. Ὡς μεγά-

- 824 Αἶαν ἁμαρτοεπές, βουγάϊε, ποῖον ἔειπες !
 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο
 εἶην ἤματα πάντα, τέκοι δέ με πότνια Ἥρη,
 τιοίμην δ', ὥς τίειτ' Ἀθηναίη καὶ Ἀπόλλων,
 828 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν
 πᾶσι μάλ'· ἐν δὲ σὺ τοῖσι πεφήσεται, αἴ κε ταλάσσης
 μέναι ἐμὸν δόρυ μακρόν, ὃ τοι χροῖα λειριόεντα
 δάψει· ἀτὰρ Τρώων κορέεις κύνας ἦδ' οἰωνοὺς
 832 δημῶ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν.
 Ὡς ἄρα φωνήσας ἠγήσατο· τοὶ δ' ἅμ' ἔποντο
 ἠχῇ θεσπεσίῃ, ἐπὶ δ' ἴαχε λαὸς ὀπισθεν.
 Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδ' ἐλάθοντο
 836 ἀλκῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.
 Ἥχῃ δ' ἀμφοτέρων ἴκετ' αἰθέρα καὶ Διὸς ἀνγάς.

λως γαυριῶν, *Sch.* Fm γαίω (see 1, 405), *ferocire*, and the inseparable particle βου, "greatly, immensely." — 825, sqq. See 8, 538, sqq. — 828. φέρει. The present expresses a higher degree of assurance than the future required by the context. — 829. Ἀναιρεθήσθ, *Sch.* See 5, 531. ταλάω, τάλας, root of τλήμι, syncopated. — 831. δάψει, figuratively: for properly δάπτειν and δαρδάπτειν are said of stags and deer. κορέεις, fut. Ionic of κορέννυμι.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ε.

On hearing the noise of the combatants, Nestor sallies forth from his tent. He sees the camp invaded by the Trojans, and hastens towards Agamemnon.

- Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
 ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα·
 Φράζεο, διε Μαχῶον, ὅπως ἔσται τάδε ἔργα·
 4 μείζων δὴ παρὰ νηυσὶ βοῇ θαλερῶν αἰζηῶν.
 Ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἶθοπα οἶνον,
 εἰσόκε θερμὰ λοετρὰ ἐϋπλόκαμος Ἑκαμήδη
 θερμήνῃ, καὶ λούσῃ ἄπο βρότον αἱματόεντα·
 8 αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπὴν.
 ὧς εἰπὼν, σάκος εἴλε τετυγμένον υἱὸς ἐοῖο,
 κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο,
 χαλκῷ παμφαῖνον· ὃ δ' ἔχ' ἀσπίδα πατρὸς ἐοῖο.
 12 Εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ·
 στῇ δ' ἐκτὸς κλισίης, τάχα δ' εἰσίδεν ἔργον ἀεικές,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν,
 Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος Ἀχαιῶν.

1. In most editions we find this line stopped thus : οὐκ ἔλαθεν ἰαχὴ, πίνοντά περ ἔμπης, "*bibentem licet*;" as if ἔμπης were only there to give force to περ. That particle relates to the verb ἔλαθεν, and it ought to have been written : οὐκ ἔλαθεν ἰαχὴ, πίνοντά περ, ἔμπης, *bibentem licet*, *non latuit* or *fefellit tamen*. The same remark applies to v. 98. Towards the end of bk xi. (804) we had left Nestor with Machaon.—5, 6. θερμὰ λοετρὰ θερμήνῃ, an ancient simplicity which a later style has rejected. The preparation of the bath was, in the heroic age, an occupation assigned to the women.—6. See 7, 425.—8. Τόπον ὑψηλόν, ἐξ οὗ περιωπίσασθαι καὶ περιβλέψαι ἔστι πάντα, Sch.—9. Otherwise εὐτυκτον, as in Lat. *factus*, = *affabre factus*, and sometimes in French "*travaillé*," and in English "*wrought*."—12. See 10, 135.—15. *Ἐμὶ κρείπω*, Att.

- 16 Ὡς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῶ,
 ὁσπόμενον λιγέων ἀνέμων λαίψηρὰ κέλευθα
 αὐτῶς, οὐδ' ἄρα τε προκυλινδεται οὐδετέρῳσε,
 πρὶν τινα κεκοιμένον καταβήμεναι ἐκ Διὸς οὔρον·
 20 ὥς ὁ γέρων ὥρμαινε, δαΐζόμενος κατὰ θυμὸν
 διχθάδι, ἥ μεθ' ὅμιλον ἴοι Δαναῶν ταχυπώλων,
 ἢ μετ' Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν.
 Ὡδὲ δέ οἱ φρονέοντι δοάσματο κέρδιον εἶναι,
 24 βῆναι ἐπ' Ἀτρεΐδην. Οἱ δ' ἀλλήλους ἐνάριζον,
 μαρνάμενοι· λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρής,
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

Diomédès, Ulysses, and Agamemnon, quitting their vessels, meet Nestor, with whom they deliberate. Agamemnon speaks of quitting Troy. Ulysses rejects the idea. By the advice of Diomédès the chiefs march to the battle-field to reanimate the soldiers. Poseidôn, under the form of an old warrior, raises the hopes of Agamemnon and inspires them all with courage.

- Νέστορι δὲ ξύμβληντο Διοτρεφέες βασιλῆες,
 28 πὰρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῶ,
 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων.
 Πολλὸν γάρ ῥ' ἀπάνευθε μάχης εἰρύατο νῆες
 θιν' ἔφ' ἀλὸς πολίης· τὰς γὰρ πρώτας πεδίονδε

ἐρήριπτο.—16. sqq. "It is impossible to render with greater truth that moment of silence, precursor of the storm. Not only is the comparison here most just, but the description of the immobility of the waves, of those mute billows which assume a more sombre hue at the moment of the storm, because at that time an imperceptible trembling ruffles the surface of the waters, presents an admirable picture of truth." *Dugas Montb.*, who in the sequel of this note compares with this passage a similar passage of Virg. *Æn.* viii. 18, sqq. The frequent comparisons instituted by this translator between the genius of H. and that of Virg. are always full of taste and penetration. It is these which give the chief value to his commentary.—17. See 1, 105. κέλευθα· τὰς θαλασσίους ὁρμάς, *Sch.*—18. αὐτῶς [App. IV.], *sic*; i. e. remaining in its position, not yet agitated.—19. Διακεχωρισμένον, ἀφωρισμένον, *Sch.*; apart, by itself.—20. See 9, 8.—23. See 13, 458.—25. See *ibid.* 616.—26. See *ibid.* 147.

28. These chiefs were advancing with the same intention as Nestor.—30, sqq. Between the first ships (*πρῶται*), greatly advanced towards the plain, and the greater number arranged along shore (*αἰγιαλός*), were the places for the assemblies, the division of the booty and the provisions, the altars, the tents, the stables, &c. Thus, although the battle was fought up to the very wall, H. might say ἀπάνευθε μάχης εἰρυντο νῆες, sc. the mass of the fleet. We must be careful to remember this disposition. Many passages from this to the 16th Bk would be unintelligible, did we not take it into

- 32 ἔρυσαν, αὐτὰρ τεῖχος ἐπὶ πρύμνησιν ἔδειμαν.
 Οὐδὲ γὰρ οὐδ', εὐρύς περ ἑὼν, ἐδυνήσατο πάσας
 αἰγιαλὸς νῆας χαδέειν· στείνοντο δὲ λαοί·
 τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλησαν ἀπάσης
 36 ἡϊόνος στόμα μακρὸν, ὅσον συνέεργαθον ἄκραι.
 Τῷ ῥ' οἷγ' ὀφείοντες αὐτῆς καὶ πολέμοιο,
 ἔγχει ἐρειδόμενοι, κίον ἀθρόοι· ἄχυντο δὲ σφιν
 θυμὸς ἐνὶ στήθεσσι. Ὁ δὲ ξύμβλητο γεραιός,
 40 Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσι Ἀχαιῶν.
 Τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων·
 ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 τίπτε λιπὼν πόλεμον φθισήνορα δεῦρ' ἀφικάνεις ;
 44 δεῖδω μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος Ἔκτωρ,
 ὥς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων,
 μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,
 πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτείνειν δὲ καὶ αὐτούς.
 48 Κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
 ὦ πόποι, ἦ ῥα καὶ ἄλλοι εὐκνήμιδες Ἀχαιοὶ
 ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥς περ Ἀχιλλεύς,
 οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρύμνησι νέεσσιν.
 52 Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 Ἥ δὴ ταῦτά γ' ἑτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
 Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.
 Τεῖχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθμεν
 56 ἄρρητον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι·
 οἱ δ' ἐπὶ νηυσὶ θοῇσι μάχην ἀλίσστον ἔχουσιν

account.—34. Ἐστενοχωροῦντο διὰ τὸ πλῆθος, *Sch.*—35. προκρόσσας, advancing or extending in the form of salient battlements (κρόσσαι).—36. It was the part of the shore contained (συνειργόμενον) between two promontories (ἄκραι), Ῥοίτειον and Σίγειον. This explains the metaphor of στόμα ἡϊόνος.—37. ὀφείω, a desiderative form, as in Latin those in -urio. The gen. partitive is well placed here : wishing to see (what it was possible to see) of the fight.—40. πτῆσσειν has every where else in H. an intransitive sense. Here it would mean, to quell the courage of the Greeks ; to frighten them : ἐταπείνωσεν ἢ ἐπτόησεν, according to Aristarchus. The appearance of Nestor will show them the immensity of the danger. However, the reasons which several critics, ancient as well as modern, have assigned for the suppression of this line seem decisive.—45, sqq. See 8, 182, 183, 536, sqq.—51. The regular style would require οὐκ ἐθέλοντες.—53. Φανερὰ, *Sch.* As in Latin we may say in *promptu est* for *manifestum est*.—54. παρατεκταίνειν, to work timber, to build by the side, or otherwise, to transform.—55. Ἐμ κατερείπω, 2 perf. with intrans. sense, the same as ἐπέπιθμεν (see 2, 341).—56. See 7, 338.—

- 58 νωλεμές· οὐδ' ἂν ἔτι γνοίης, μάλα περ σκοπιάζων,
ὅπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται·
60 ὧς ἐπιμῖξ κτείνονται, αὐτὴ δ' οὐρανὸν ἵκει.
Ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
δύμενας· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι.
64 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Νέστορ, ἐπειδὴ νηυσὶν ἐπὶ πρύμνῃσι μάχονται,
τείχος δ' οὐκ ἔχραισμε τετυγμένον, οὐδέ τι τάφρος,
ἧ ἐπὶ πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ
68 ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι·
οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς.
Ἥδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν·
72 οἶδα δὲ νῦν, ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσιν
κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
Νῆες ὅσαι πρῶται εἰρύαται ἄγχι θαλάσσης,
76 ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἅλα διαν·
ὑψὶ δ' ἐπ' εὐνάων ὁρμίσσομεν, εἰσόκεν ἔλθῃ
νύξ ἀβρότῃ, ἣν καὶ τῇ ἀπόσχωνται πολέμοιο
Τρῶες· ἔπειτα δέ κεν ἐρυσάιμεθα νῆας ἀπάσας.
80 Οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα.
Βέλτερον ὅς φεύγων προφύγῃ κακόν, ἢ ἐάλωρ.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις
Ὀδυσσεύς·
Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων!
84 Οὐλόμεν', αἶθ' ὥφελles ἀεικέλιου στρατοῦ ἄλλου
σημαίνειν, μῆδ' ἄμμιν ἀναστέμεν· οἷσιν ἄρα Ζεὺς

62. νόος, *mens*, reflexion, prudence [*counsel*, Cp.] — 70. See 12, 70. — 71, 72. ἧδεα (*ῥέειν*) and οἶδα, I knew that (which is expressed at 69, 70). — 73. Oftener κυδάνω. Compare the two forms οἰδαίνω and οἰδάνω, sqq. — 75. *Quæ primæ subductæ sunt*; i. e. *quæ primæ stant propter mare*. The words by which πρῶται is accompanied here and at ver. 31, give it two different applications. — 76. (*ταύτας*) ἔλκωμεν, *trahamus* (in *mare*). Hor.: *Trahuntque siccas machinæ carinas*. — 77. εὐναί, the large stones used by the ancients as anchors. — 78. ἀβρότῃ = ἀμβροτος, = ἀμβροσίη (2, 57). App. V. — 80. See 3, 156. — 81. ὅς = εἴ τις. — 82. See 1, 148. — 83. See 4, 350. — 84. Ὀλιθιώτατε, Sch. See 1, 2. ἀεικέλιος, which has not a fine appearance, mean, contemptible [nearly our *unlikely*]; *ἐγκαταφρονήτου, εἰτελοῦς*, Sch. In the *Odyssey* this word is frequently found. — 85. σημαίνειν governs the dat.; with the signif. of ἀρχειν, it takes the same government as the

- 86 ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
ἀργαλέους πολέμους, ὅφρα φθιόμεσθα ἕκαστος.
- 88 Οὕτω δὴ μέμονας Τρώων πόλιν εὐρυάγυιαν
καλλείψειν, ἧς εἵνεκ' οἰζύομεν κακὰ πολλά ;
Σίγα, μήτις τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ
μῦθον, ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάμπαν
ἄγοιτο,
- 92 ὅστις ἐπίσταιτο ἧσι φρεσὶν ἄρτια βάζειν,
σκηπτουχός τ' εἴη, καὶ οἱ πειθοίαιτο λαοὶ
τοσσοῖδ' ὅσσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις·
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες·
- 96 ὃς κέλειαι, πολέμοιο συνεσταύτος καὶ αὐτῆς,
νῆας εὐστέλμους ἅλαδ' ἐλκέμεν, ὅφρ' ἔτι μᾶλλον
Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσιν περ ἔμπης,
ἡμῖν δ' αἰπὺς ὄλεθρος ἐπὶ ῥέπῃ. Οὐ γὰρ Ἀχαιοὶ
- 100 σχήσουσιν πόλεμον, νηῶν ἅλαδ' ἐλκομενάων,
ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.
Ἔνθα κε σὴ βουλή δηλήσεται, ὄρχαμε λαῶν.
Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
- 104 ὦ Ὀδυσσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνὶ πῇ
ἀργαλήρ' ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα
νῆας εὐστέλμους ἅλαδ' ἐλκέμεν νῆας Ἀχαιῶν.
Νῦν δ' εἴη, ὃς τῆςδὲ γ' ἀμείνονα μῆτιν ἐνίσποι,
- 108 ἦ νέος, ἢ παλαιός· ἐμοὶ δέ κεν ἀσμένῳ εἴη.
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
Ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν—αἱ κ' ἐθέλητε
πεῖθεσθαι· καὶ μήτι κότῳ ἀγάσησθε ἕκαστος,
- 112 οὐνεκα δὴ γενεῇφι νεώτατός εἰμι μεθ' ὑμῖν·
πατὴρ δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὐχομαι εἶναι.
[Τυδέος, ὃν Θήβησι χυτὴν κατὰ γαῖαν κάλυψεν.]

verb.—87. = φθιώμεθα, fm φθίνω.—88. See 24, 657, or 5, 482—91. *διά*, a local sense.—92. See 5, 326.—93. See 1, 218.—95. *οἷον ἔειπες* must be regarded as a second accus. intended to define the sense of the first, *φρένας*.—96. We say also in prose *συνίσταται* or *συνίστη πόλεμος*, *commissum est bellum*.—98. See n. 1. In order that the wishes of the Trojans, though already sufficiently victorious, may, nevertheless (*ἐμπης*), be satisfied still more amply, *ἔτι μᾶλλον*.—100. *Sustinebunt*.—101. *Περιβλέψουσιν, ὅπως φύγωσι*, Sch. *ἐρωήσουσι*. See 13, 57.—104. *καθίκεσθαι* is properly said of a blow struck by an object which one raises for the purpose; e. g. a stick.—111. *Μετ' ὀργῆς μίμνησθε*, Sch.—114. The Thebans, on the authority of this passage, pretended that the tomb of Tydeus was among them; but Zenodotus and Aristophanes of Byzantium rejected this

- 115 Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 116 ὥκειον δ' ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι,
 Ἄγριος ἠδὲ Μέλας, τρίτατος δ' ἦν ἱππύτα Οἰνεύς,
 πατρός ἐμοῖο πατήρ· ἀρετῇ δ' ἦν ἔσοχος αὐτῶν.
 Ἄλλ' ὁ μὲν αὐτόθι μείνει· πατήρ δ' ἐμὸς Ἀργεῖ
 νάσθη,
 120 πλαγχθεῖς· ὥς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι.
 Ἀδρήστοιο δ' ἔγημε θυγατρῶν, ναῖε δὲ δῶμα
 ἀφνειὸν βιότοιο, ἅλις δέ οἱ ἦσαν ἄρουραι
 πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 124 πολλὰ δέ οἱ πρόβατ' ἔσκε· κέκαστο δὲ πάντας
 Ἀχαιοὺς
 ἐγχείρ'· τὰ δὲ μέλλετ' ἀκούμεν, εἰ ἐτεόν γε.
 Τῷ οὐκ ἂν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες,
 μῦθον ἀτιμήσαίτε πεφασμένον, ὅν κ' εὖ εἶπω.
 128 Δεῦτ' ἴομεν πόλεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκη
 ἔνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊοτῆτος,
 ἐκ βελίων, μή πού τις ἐφ' ἑλκεῖ ἔλκος ἄρηται·
 ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ
 132 θυμῷ ἦρα φέροντες ἀφεστᾶσ' οὐδὲ μάχονται.

line as an interpolation, posterior (adds Heyne) to the Tragic poets. —115. Others call him *Porthaön*. —116. See 13, 217. —119. Ἀφ-
 κίσθη, *Sch.*; had established himself. The active νάσσα (*ἔνασα*) =
 ὥκισα is found in the *Od.*, 4, 174. —120. "*Deorum voluntate*," says
 Diomedes, for euphemism and for piety. The flight of Tydeus was
 the consequence of a murder he had committed, which the my-
 thologists recount differently. —121. King of Argos. θυγατρῶν
 προσληπτίον τὸ μίαν, τὴν Δηϊπύλην, *Sch.* —122. See 5, 544. —
 123. Αἱ ἐπίστιχοι φυτεῖαι, κῆποι, *Sch.* Plantation in rows, fm ὄρχος,
 a row, στίχος. As to the rich gifts which Tydeus received from
 Adrastus, see 9, 483. —124. πρόβατα, and collectively πρόβασις (ῆ),
 are said of cattle in general, not of sheep alone. κέκ. See 2, 530. —
 125. We have already seen this formula of restriction, εἰ ἐτιόν γε,
 8, 423, 12, 217, but in those two passages εἰ was followed by its verb.
 Here we must understand that verb, εἰ ἐτεόν γε (*ἀκούετε*), lit. "but
 of that you will hear speak, if indeed (you hear it spoken of)," i. e.
 if I say the truth. We must remember, moreover, that ἀκούω is
 very often put in the *present* where we should put the *past*: instead
 of: "you have heard (learnt) that . . .," they say in Greek, ἀκούεις, if
 the thing is generally known and every body speaks of it; or may
 one day or other speak of it. According to this view we shall see
 that the following paraphrase of Aristarchus is completely exact:
 ταῦτα δὲ ἡμᾶς εἰκὸς εἰδέναι ἀκηκόοντας, εἰ ἀληθῆ λέγω. —127.
 Φανερῶς ἱρημένον, *Sch.* —129. Ἀπεχώμεθα, *Sch.* See 2, 98. —
 130. Ἐξω τῶν βελίων, *Sch.* αἵρεσθαι, take for oneself, gain; see 12,
 435. —131. Fm ἐνίημι, *immitto*. —132. Χαριζόμενοι τῇ ψυχῇ, *Sch.*

- 133 Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο·
 βᾶν δ' ἴμεν, ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 Οὐδ' ἄλαοσκοπιὴν εἶχε κλυτὸς Ἐννοσίγαιος·
 136 ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἰοικώς·
 δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαο,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ἀτρεΐδῃ, νῦν δὴ που Ἀχιλλῆος ὀλοὸν κῆρ
 140 γηθεῖ ἐνὶ στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν
 δερκομένῳ· ἐπεὶ οὐ οἱ ἐνὶ φρένες οὐδ' ἠβαιαί.
 Ἄλλ' ὁ μὲν ὥς ἀπόλοιτο, θεὸς δέ ἐσιφλώσειεν.
 Σοὶ δ' οὐπὼ μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν·
 144 ἀλλ' ἔτι που Τρώων ἡγήτορες ἠδὲ μέδοντες
 εὐρὺ κονίσουσιν πεδῖον· σὺ δ' ἐπόψαι αὐτὸς
 φεύγοντας προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.
 Ὡς εἰπὼν μέγ' αὔσεν, ἐπεσσύμενος πεδίοιο.
 148 Ὅσπον δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
 ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρῃος,
 τόσσην ἐκ στήθεσφιν ὅπα κρείων Ἐννοσίχθων
 ἤκεν· Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβραλ' ἐκάστω
 152 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.

Animo suo indulgentes. *ἦρα* comes from the root *AP* in *ἄρω*, *ἄρτο*; see App. V.—135. See 10, 515. 13, 10.—141. *δερκομένῳ*, dat., though *Ἀχιλλῆος*, and not *Ἀχιλλῆϊ*, had gone before. Either of these cases might have been put ver. 139, and therefore in the progress of the narrative the change of construction was rendered possible. Though, in H., the measured flow of his verse is made a more important object than mere grammatical regularity, it is not the less true that at bottom every thing in his construction is in perfect harmony. We forgot to point out, above, a case completely analogous, 10, 188 :

Ὡς τῶν νῆδυμος ἕπνος ἀπὸ βλεφάρουιν ὀλώλει,
 νύκτα φυλάσσομένοισι κακὴν . . .

—142. *σιφλός* was said of a physical infirmity, like *πηρός* [cf. *πόδα σιφλός*, *Apoll. Rhod.* 1, 204, C.] : but *σίφλος*, the subst., is explained by *blame* (*μῶμος*, *ψόγος*). Hence some have rendered *σιφλώσειεν* = *ἐπιψογον ποιήσειε*, “cover him with blame.” The other explanation, *κακώσειεν*, *ἀφανίσκειν*, “destroy, annihilate him,” is, without doubt, preferable. —145. “*Κόνεως* πληρώσουσι, and consequently *φύζονται* : for fugitives, in their course, raise the dust.” *Sch.*—147. = *ἐν πεδίῳ*, see 6, 2. —148, 149. See 5, 860, 861. —151. See 11, 11.

Hêrê recognizes Poseidôn in the midst of the Greeks. She meditates distracting the attention of Zeus. Decking herself with her handsomest ornaments, she borrows the girdle of Aphrodîtê, passes to Lemnos, and takes Hypnos (Sleep) with her to overpower Zeus.

- 153 "Ηρη δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσιν
σταῖς ἐξ Οὐλύμποιο ἀπὸ ρίου· αὐτίκα δ' ἔγνω
τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν,
156 αὐτοκασίγνητον καὶ δαῖρα, χαῖρε δὲ θυμῷ.
Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἴδης
ἤμενον εἰσεῖδε· στυγερὸς δὲ οἱ ἔπλετο θυμῷ.
Μερμήριξε δ' ἔπειτα βοῶπις πότνια "Ηρη,
160 ὅπως ἐξαπάφοιτο Διὸς νύον αἰγιόχοιο.
"Ηδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
ἐλθεῖν εἰς Ἴδην, εὖ ἐντύνασαν ἔαυτήν,
εἴ πως ἰμείραιτο παραδραθέειν φιλότῃτι
164 ἢ χροῖῃ, τῷ δ' ὕπνον ἀπήμονά τε λιάρὸν τε
χεῖν ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμῃσιν.
Βῆ δ' ἴμεν ἐς θάλαμον, τὸν οἱ φίλος υἱὸς ἔτευξεν,
"Ηφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν
168 κλήιδι κρυπτῇ, τὴν δ' οὐ θεὸς ἄλλος ἀνῶγεν.
"Ενθ' ἦγ' εἰσελθοῦσα θύρας ἐπέθηκε φαιινάς.
Ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἰμερόεντος
λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ,
172 ἀμβροσίῳ, ἔδανῳ, τό ρά οἱ τεθυωμένον ἦεν·
τοῦ καὶ κινυμένοιο Διὸς κατὰ χαλκοβατέες δῶ,
ἱμπης ἐς γαῖάν τε καὶ οὐρανὸν ἵκετ' αὐτμή.
Τῷ ῥ' ἦγε χροῖα καλὸν ἀλειψαμένη, ἰδὲ χαίτας
176 πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαιινούς,
καλοὺς, ἀμβροσίους, ἐκ κράτος ἀθανάτοιο.

154. Ἀπὸ τοῦ ἀκρωτηρίου τοῦ ὄρους, *Sch.* ἐξ Ὀλύμπ. ἀπὸ ρ. is connected with εἰσεῖδε. See 225.—160. Ἐξαπατήσιν, *Sch.* See 9, 176.—163. = παραδραθέειν. See 1, 125.—164. Τῷ ἰδίῳ αὐτῆς χρωσί, σώματι, *Sch.* Λιάρός, hot, warm, has been explained by ἡδύς, doubtless gratuitously; sleep causes a greater or less degree of perspiration.—165. See 3, 366.—167. Ἐφήρμοσιν, *Apollon.* Ἐμῖν ἐπάρω, *idapto.* σταθμοί, *postes.*—169. See 5, 751.—171. Τὰ ὀντάσματα τοῦ σώματος, *Apollon.* On λίπ' ἐλαίῳ, see the last n. on bk x.—172. Ἐδανός early became obsolete, and we are not sure of its meaning. The ancients derived it from ἡδῶ, the vowel of which would have been ended short, and they explain it by ἡδύς. θυῶν, from θεός (τό), perfume.—173. See 1, 426. Τοῦ (sc. ἐλαίου) κινυμένου (σαλευμένου, *Sch.*) depends on αὐτμή, and Διὸς belongs to δῶ. "It is remarkable (says *Mad. Dacier*) that H. leaves all this luxury to the women, and never presents us with a perfumed hero."—177. *See*

- 178 Ἀμφὶ δ' ἄρ' ἀμβρόσιον ἱανὸν ἔσαθ', ὃν οἱ Ἀθήνη
 ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλά·
 180 χρουσεῖρης δ' ἐνετῆσι κατὰ στῆθος περονᾶτο.
 Ζώσατο δὲ Ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν
 ἐν δ' ἄρα ἔρματα ἦκεν εὐτρήτοισι λοβοῖσιν,
 τρίγληνα, μορόεντα· χάρις δ' ἀπελάμπετο πολλή.
 184 Κρηδέμνω δ' ἐφύπερθε καλύψατο δια θεάων,
 καλῶ, νηγατέω· λευκὸν δ' ἦν ἡέλιος ὥς·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
 Αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ θήκατο κόσμον,
 188 βῆ ῥ' ἵμεν ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην,
 τῶν ἄλλων ἀπάνευθε θεῶν, πρὸς μῦθον ἔειπεν·
 Ἥ ῥά νύ μοι τι πίθοιο, φίλον τέκος, ὅττι κεν
 εἶπω;
 ἡέ κεν ἀρνήσαιο, κοτεσσαμένη τόγε θυμῶ,
 192 οὔνεκ' ἐγὼ Δαναοῖσι, σὺ δὲ Τρώεσσιν ἀρήγεις;
 Τὴν δ' ἡμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·
 Ἥρη, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνοιο,
 αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,

(dependent) from . . .—178. See 3, 385.—179. ξύω, to scrape, smooth, polish; hence to work with skill, to perfection; unless (says Heyne) ξύω be the word proper to designate one of the operations of weaving. Ἀσκ. is similarly employed 4, 110. Μετ' ἐπιμελείας κατασκευάσασα, Sch.—180. ἐνετῆ, fm ἐνέημι, immissa, is explained by περόνη, a clasp.—182. "The fashion of wearing ear-rings, as we see, is of great antiquity. We find also in Genesis (xxiv. 22), that the steward gave ear-rings to Rebecca, whom he sought in marriage for his young master Isaac. H. uses the general expression ἔρματα, every thing that fastens (or, according to Buttm., articles threaded on a string, fm εἶρω, sero: series), and he defines his thought by a periphrasis εὐτρήτοισι λοβοῖσιν, to these well-pierced lobes of the ears: whilst in Genesis, the Septuagint version, we find the proper word ἐνώτια." Dugas Month.—183. Γλήνεα (24, 192) means brilliant objects, precious: τρίγληνα then would be: of (or consisting of) three brilliants, having three pendants. It has also been derived fm γλήνη, the pupil of the eye, and the expression of "pierres œillées," (eyed-stones), such as the agate, the chalcedony, has been applied here. But this comparison is not even specious. The eye in these stones is a defect, which has the form of an eye; whereas the Greek word expresses the brilliance. μορόεντα. Τὰ μετὰ πολλοῦ μόρου καὶ κακοπαθείας γενόμενα, Sch.; wrought with difficulty. This explanation of the ancients has little probability. Others read τρίγλην', ἀμορόεντα (fm μόρος, mors) immortalia, a reading contradicted by the use H. elsewhere makes of this word, Od. 18, 298. According to a recent conjecture, μορόεις would pertain to μαίρω (μαρμαίρω), to glitter, to sparkle.—184. κρήδεμνον, broader perhaps than the 'belt,' but less

196 εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστίν.

Τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
Δὸς νῦν μοι φιλότητα καὶ ἥμερον, ὥτε σὺ πάντας
δαμνᾷ ἀθανάτους ἡδὲ θνητοὺς ἀνθρώπους.

200 Εἴμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης,
Ὀκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
οἳ μ' ἐν σφοῖσι δόμοισιν ἐν τρέφον ἡδ' ἀτίταλλον,
δεξάμενοι Ρεΐης, ὅτε τε Κρόνον εὐρύνοπα Ζεὺς

204 γαίης νέρθε καθεῖσε καὶ ἀτρυνγέτοιο θαλάσσης·
τοὺς εἴμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω.

Ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.

208 Εἰ κείνῳ γ' ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότῃ,
αἰεὶ κέ σφι φίλῃ τε καὶ αἰδοίῃ καλεοίμην.

Τὴν δ' αὐτὴ προσέειπε φιλομμειδῆς Ἀφροδίτη·

212 Οὐκ ἔστ', οὐδὲ ἔοικε, τεὸν ἔπος ἀρνήσασθαι·

Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις.

Ἢ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα,

perhaps than the 'veil.' — 196. εἰ τετελεσμένον ἐστίν, *si effectum est*, "if that is done," i. e. if that is feasible, possible. — 199. = δαμνᾶσαι, 2d pers. mid. like πειρᾶ, 24, 390. — 201. θεῶν πατέρα, *ἐπεὶ πρῶτον στοιχεῖον τινὲς τῶν φυσικῶν εἶπον τὸ ὕδωρ, καὶ ἐξ αὐτοῦ τὰ λοιπὰ τρία*, Sch. We know that this doctrine was that of the Ionian Thales, the first of the Greek philosophers, contemporary with Cræsus. But the *Oceanumque patrem rerum* of Virg. (*Georg.* iv. 382) is only a learned phrase, which in his time signified nothing. See 246. — 204. καθιέρναι, Sch. See 8, 478. — 205. ἄκριτα may here have its proper sense, "not-judged, undecided, or very difficult to determine." See 2, 796. — 208. Παραπίεσσα, Sch. Aor. 2 with redupl. — 209. *ἦμ' ἀνίημι*, to aim at . . . — 212. = ἔξεστι. — 214. κεστός is not a subst., and we must reject all thought of the *cestus* of the Romans, though it is the same word. Κεστός (and πολέκεστος, 3, 371), means "pricked with the needle, embroidered," from the root of *κεντίω*, to prick. It was the belt or girdle, which later they called *σρόφιον*. "This charming picture of the girdle of Aphrodité (Venus) is one of the most admired passages in the Iliad in our days. There are a host of imitations of it. . . . Boileau has drawn his finest eulogium on H. from an allusion to this charming passage :

'On dirait que pour plaire, instruit par la nature,
Homère ait à Vénus dérobé sa ceinture.'

. . . Although H., in this place, says that Love, Desire, &c., are in the girdle of Venus, we must not understand that these figures were embroidered on the girdle, and we must not take these expressions in too absolute a sense. This turn of expression: *There was Love, &c.*, signifies nothing but that Aphrodité, when she had on her girdle,

215 ποικίλον· ἔνθα τέ οἱ θελκτήρια πάντα τέτυκτο·
 216 ἔνθ' ἐνὶ μὲν φιλότῃς, ἐν δ' ἡμερος, ἐν δ' ὀαριστὺς
 πάρφασις, ἥτ' ἔκλεψε νόον πύκα περ φρονεόντων.
 Τὸν ῥά οἱ ἔμβαλε χερσὶν ἔπος τ' ἔφατ' ἔκ τ' ὀνό-
 μαζεν·

Τῇ νῦν, τοῦτον ἱμάντα τεῶ' ἐγκάτθεο κόλπῳ,
 220 ποικίλον, ᾧ ἐνὶ πάντα τετεύχεται· οὐδὲ σέ φημι
 ἄπρηκτόν γε νέεσθαι ὃ τι φρεσὶ σῇσι μενοινᾷς.

Ὡς φάτο· μείδῃσεν δὲ βοῶπις πύτνια Ἥρη,
 μειδήσασα δ' ἔπειτα ἑῷ ἐγκάτθετο κόλπῳ.

224 Ἥ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη·
 Ἥρη δ' αἰΐξασα λίπεν ῥίον Οὐλύμποιο,
 Πιερίην δ' ἐπιβάσα καὶ Ἡμαθίην ἐρατεινήν,
 σεύατ' ἐφ' ἱπποπόλων Θρηκῶν ὄρεα νιφόεντα,
 228 ἀκροτάτας κορυφάς· οὐδὲ χθόνα μάρπτε ποδοῖν·
 ἐξ Ἀθώω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα,
 Λῆμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος.

Ἐνθ' Ὑπνῷ ξύμβλητο, κασιγνήτῳ Θανάτοιο,
 232 ἔν τ' ἄρα οἱ φῦ χερσὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 Ὑπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώ-
 πων·

ἧ μὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἡδ' ἔτι καὶ νῦν
 πείθεις· ἐγὼ δέ κέ τοι εἰδέω χάριν ἥματα πάντα.

236 Κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινῷ,
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῃ.
 Δῶρα δέ τοι δώσω καλὸν θρόνον, ἄφθιτον αἰεὶ,

easily inspired love; that in her presence there burned an ardent desire, and that they delighted in her converse." *Dugas Montb.* — 217. ὀαριστὺς πάρφασις (παράφασις, 11, 793) must be very closely connected, "converse, seduction, seductive chat." They form a complex idea. This kind of juxta-position is found in all languages, and it is not necessary on that account to attribute to παράφασις the character of an adjective. We might in the same way, and without more necessity, find that ἀκίσματα was an adj., 15, 394. ἔκλεψε, see 1, 132.—219. τῇ, see 24, 287.—221. ἄπρηκτον (τούτου) ὃ τι . . . —226. North of Thessaly and south of Macedonia. — 227. See 13, 4.—230. Thoas, son of Dionysos and Ariane, father of Hypsipylê, the only woman of Lemnos who did not kill her husband. It has never yet, that I know, been explained in a probable manner why H makes Hypnos (Sleep) to be found at Lemnos. Hesiod, whose Theogony belongs to quite another circle of ideas, places it in the infernal regions. Ovid, in his celebrated description of the Palace of Sleep (*Metam.* xi.), places it among the Cimmerians; Statius, in *Æthiopia*. — 231. The idea of making Sleep the brother of Death presents itself naturally.

- 239 χρύσειον· Ἡφαιστος δὲ κ' ἐμὸς παῖς ἀμφιγυήεις
 240 τεύξει ἀσκήσας, ὑπὸ δὲ θρῆνυν ποσὶν ἦσει,
 τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων.
 Τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος
 Ὕπνος·
 Ἥρην, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνοιο,
 244 ἄλλον μὲν κεν ἔγωγε θεῶν αἰεγενετάων
 ῥεῖα κατευνήσαιοι, καὶ ἂν ποταμοῖο ῥέεθρα
 Ὠκεανοῦ, ὅσπερ γένεσις πάντεσσι τέτυκται·
 Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίουκος ἄσπον ἰκοίμην,
 248 οὐδὲ κατευνήσαιοι, ὅτε μὴ αὐτός γε κελεύει.
 Ἦδη γάρ με καὶ ἄλλο τεῖ ἐπίνυσσεν ἐφετμή,
 ἤματι τῷ, ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς
 ἐπλεεν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.
 252 Ἦτοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο
 νήδυμος ἀμφιχυθείς· σὺ δέ οἱ κακὰ μῆσας θυμῷ,
 ὄρσας ἄργαλέων ἀνέμων ἐπὶ πόντον ἀήτας·
 καὶ μιν ἔπειτα Κόωνδ' εὐναιομένην ἀπένεικας,
 256 νόσφι φίλων πάντων· ὁ δ' ἐπεγρόμενος χαλέπαιεν,
 ῥιπτάζων κατὰ δῶμα θεοῦς, ἐμὲ δ' ἔξοχα πάντων
 ζῆτει· καὶ κέ μ' αἶστον ἀπ' αἰθέρος ἐμβαλε πόντῳ,
 εἰ μὴ Νῦξ δμῆτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν·
 260 τὴν ἰκοίμην φεύγων· ὁ δ' ἐπαύσατο, χωόμενός περ.
 Ἀζετο γάρ, μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.
 Νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι.
 Τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρην·
 264 Ὕπνε, τίη δὲ σὺ ταῦτα μετὰ φρεσὶ σῇσι μενοινᾷς;
 ἦ φῆς, ὥς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν',
 ὥς Ἡρακλῆος περιχώσατο, παιδὸς ἐοῖο;
 Ἄλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτεράων

It is also found in Hesiod, who makes Night the mother of both. — 239. See 1, 607. — 240. Ὑποθήσει, Sch. Fm ὑφίημι. — 241. A beautiful line. As sleep steals on after a repast, the god is represented as loving the table. — 246. See 201.—247. Fm ἀγχι. — 249. Ἐσωφρόνισιν, Apollon. Fm πινύσσω, whence πινυτός, advised, prudent. ἄλλο, in alia re.—250. On the expedition of Heracles against Troy and his return, see the Handbk of Mythology, or Apollodorus, ii. ch. 6 and 7, p. 144, ed. Didot.—252. Κατεκοίμισα, Sch. See 24, 635.—253, sqq. See 15, 25, sqq.—255. = ἀπήνεγκας.—258. Ἀφανῆ, Sch. Fm εἶδω.—261. See 10, 394, and on the fear with which the powers of hell inspired the gods, see n. on 8, 478. — 265. Num putas . . . See 2, 37. — 267. Νεωτέρων, Sch. This passage has been elegantly amplified by Virg., *Æn.* i. 71, sqq. "When H. says, the youngest of

268 δώσω ὀπνιέμεναι, καὶ σὴν κεκληῆσθαι ἄκοιτιν.

[Πασιθέην, ἧς αἰὲν ἐέλδεαι ἡματα πάντα.]

ὦς φάτο· χήρατο δ' Ὕπνος, ἀμειβόμενος δὲ
προσηύδα·

Ἄγρει νῦν μοι ὅμοσσον ἄατον Στυγὸς ὕδωρ·

272 χειρὶ δὲ τῇ ἑτέρῃ μὲν ἔλε χθόνα πουλυβότειραν,

τῇ δ' ἑτέρῃ ἅλα μαρμαρέην· ἵνα νῶϊν ἅπαντες
μάρτυροι ὦσ' οἱ ἔνερθε θεοί, Κρόνον ἀμφὶς ἑόντες·
ἢ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτέρων,

276 Πασιθέην, ἧς αὐτὸς ἐέλδομαι ἡματα πάντα.

ὦς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
ὦμνυε δ', ὥς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας
τοὺς Ὑποταρταρίους, οἳ Τιτῆνες καλέονται.

280 Αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελευτήσέν τε τὸν ὄρκον,

τῷ βίητην, Λήμνον τε καὶ Ἴμβρου ἄστν λιπόντε,
ἥερα ἐσσαμένω, ῥίμφα πρήσσοντε κέλευθον.

Ἰδὴν δ' ἰκέσθην πολυπίδακα, μητέρα θηρῶν,

284 Λεκτόν, ὅθι πρῶτον λιπέτην ἅλα· τῷ δ' ἐπὶ χέρσου
βίητην· ἀκροτάτῃ δὲ ποδῶν ὑπο σείετο ὕλη.

Ἐνθ' Ὕπνος μὲν ἔμεινε, πάρος Διὸς ὕσσε ἰδέσθαι,
εἰς ἐλάτην ἀναβὰς περιμήκετον, ἥ τότ' ἐν Ἰδῇ

288 μακροτάτῃ πεφυνῖα δι' ἡέρος αἰθέρ' ἵκανεν·

the Graces, he gives us to understand that there are older Graces; for every age has peculiar graces of its own. Besides, he knows nothing of the number of the Graces being reduced to three; which is a more recent fiction." *Mad. Dacier*. — 269. A line interpolated at a recent period, as the ancient critics take no notice of it. — 270. *Ἐμ χαίρω*. — 271. *ἄγρει*. See 5, 765. = *ἄατον*, an Epic elongation: inviolable, *ἄμνη*, damage. — 272, 273. The Schol. says that *Hērē* is invited to touch the earth and the sea as *elements*. It is rather (observes Heinrich) because Tartarus extends beneath the earth and the sea, and that she touches these visible objects to address her oath to Tartarus, as those who implore the infernal gods touch the earth; see 9, 568. — 273. *Marmoreum mare*, Virg.: resplendent as marble. The Lat. poets also designate the sea simply as *marmor*. "Hence the name of *Marmora* or *Marmara*, given to the ancient Propontis, called also by some geographers the *White Sea*." Dugas Montb. — 274—279. See 8, 478, sqq., with the note. — 281. See 13, 33. — 282. *Ὀμίχλην*, Sch. See 5, 776. — 284. *Λεκτόν*, a promontory at the foot of Ida, opposite Lesbos, now *Capo Baba*. This second accus. specifies more precisely the place which *Ἰδὴν* designated generally. — 286. He stopped before he saw the eyes of Zeus, i. e. his face, before he found himself face to face with him, which he wished to avoid. For this reason the reading of some MSS. is less good, *ἰκίσθαι*, though it may seem a natural expression. — 287. *Ida* was entirely covered with firs,

289 ἔνθ' ἥστ' ὄζοισιν πεπυκασμένος εἰλατίνοισιν,
 ὄρνιθι λιγυρῇ ἐναλίγκιος, ἦντ' ἐν ὕρεσσιν
 χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.

Hērē captivates Zeus by her seductive artifices. He envelopes himself in a golden cloud, and abandons himself to repose in the arms of his wife.

292 "Ἡρῇ δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
 Ἰδῆς ὑψηλῆς· ἶδε δὲ νεφεληγερέτα Ζεὺς.

Ὡς δ' ἶδεν, ὥς μιν ἔρωσ πυκινὰς φρένας ἀμφεκάλυψεν,

οἶον ὅτε πρῶτόν περ ἐμισγέσθην φιλότῃτι,
 296 εἰς εὐνὴν φοιτῶντε, φίλους λήθοντε τοκῆας.

Στῇ δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·

"Ἡρῇ, πῇ μεμαυῖα κατ' Οὐλύμπου τόδ' ἰκάνεις;
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.

300 Τὸν δὲ δολοφρονέουσα προσηύδα πότνια "Ἡρῇ·
 Ἔρχομαι ὀψομένη πολυφόρβον πείρατα γαίης,
 Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 οἳ μ' ἐν σφοῖσι δόμοισιν εὖ τρέφον ἢ δ' ἀτίταλλον·

304 τοὺς εἰμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω.

"Ἢδῃ γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
 εὐνῆς καὶ φιλότῃτος, ἐπεὶ χόλος ἔμπεσε θυμῷ.

Ἴπποι δ' ἐν πρυμνωρεῖρ πολυτίδακος Ἰδῆς

308 ἰστᾶσ', οἳ μ' οἴσουσιν ἐπὶ τραφερῇν τε καὶ ὑγρῇν.

Νῦν δὲ σεῦ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἰκάνω,
 μήπως μοι μετέπειτα χολώσεται, αἶ κε σιωπῇ
 οἴχωμαι πρὸς δῶμα βαθυρρόου Ὠκεανοῖο.

312 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·

Ἰλάτη, *pinus picca*, Linn.—291. See 1, 403. What is here remarked, is confirmed by Aristotle, who says (*Nat. Hist.* ix. ch. 12) that the *Ionians* called *κύμινδης* that kind of small black falcon which inhabits the mountains.

292. See 8, 48. — 294. ὥς . . . ὥς repeated, indicates facts which coincide. Plato (*Republic*, iii.) has censured this narrative of H. in a moral point of view. — 295. The myth is reported by the Schol. of Theocritus, XV. 65, and by Diodorus, V. ch. 72. — 298. τόδε. Εἰς τοῦτον τὸν τόπον, Sch. — 307. Ἐν τοῖς ἰσχάτοις μίρσι τοῦ ὄρου, Sch. *Ἐν πρυμνός, extremus*, and ὄρος. — 308. τραφερός is taken by some for 'curdled,' 'coagulated' (see 5, 903), hence *firm*; by others for 'fertile,' *alma*, otherwise γῆν πουλυβοτείραν. See 7, 289.

- 313 Ἥρη, κείσε μὲν ἔστι καὶ ὕστερον ὀρμηθῆναι·
 νῶϊ δ', ἄγ', ἐν φιλότῃ τραπεύομεν εὐνηθέντε.
 [Οὐ γὰρ πώποτέ μ' ὧδε θεᾶς ἔρος οὐδὲ γυναικὸς
 316 θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασεν·
 οὐδ' ὀπότη' ἡρασάμην Ἰξιονίης ἀλόχοιο,
 ἢ τέκε Πειρίθουον, θεόφιν μήστωρ' ἀτάλαντον·
 οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκροισιώνης,
 320 ἢ τέκε Περσῆα, πάντων ἀριδείκετον ἀνδρῶν·
 οὐδ' ὅτε Φοίνικος κούρης τηλεκλειτοῖο,
 ἢ τέκε μοι Μίνω τε καὶ ἀντίθεον Ῥαδάμανθυν·
 οὐδ' ὅτε περ Σεμέλης, οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
 324 ἢ ῥ' Ἡρακλῆα κρατερόφρονα γείνατο παῖδα·
 ἢ δὲ Διώνυσον Σεμέλη τέκε, χάσμα βροτοῖσιν·
 οὐδ' ὅτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης·
 οὐδ' ὀπότε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς·
 328 ὥς σέο νῦν ἔραμαι, καί με γλυκὺς ἡμερος αἰρεῖ.]
 Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
 Εἰ νῦν ἐν φιλότῃ λιλαίει εὐνηθῆναι
 332 Ἰδης ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα·
 πῶς κ' ἔοι, εἴ τις νῶϊ θεῶν αἰειγενετῶν
 εὔδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν
 πεφράδοι;—οὐκ ἂν ἔγωγε τεὸν πρὸς δῶμα νεοίμην,
 336 ἔξ εὐνῆς ἀνσταῖσα· νεμεσσητὸν δέ κεν εἴῃ.—
 Ἀλλ' εἰ δὴ ῥ' ἐθέλεις, καί τοι φίλον ἔπλετο θυμῷ,
 ἔστιν τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτενξεν,
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν·
 340 ἔνθ' ἴομεν κείμεντες, ἐπεὶ νύ τοι εὐαδεν εὐνή.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·
 Ἥρη, μήτε θεῶν τόγε δίδιθι μήτε τιν' ἀνδρῶν
 ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω,
 344 χρύσειον· οὐδ' ἂν νῶϊ διαδράκοι Ἡελίος περ,

—314. See 3, 441. — 315, sqq. The 14 lines which follow have been almost unanimously rejected by ancient and modern critics. As Fr. Jacobs observes, they only contain an amplification of 313, 314, to show, or to recal mythological knowledge. Ixion's wife was called Dia, daughter of Deïonæa.—318. See 2, 741.—321. Europa.—326. By Dēmētēr Zeus had (Proserpine) Περσιφόνη.—332. Προφανῇ, φανερᾷ ἔστι, Sch.—336. See 3, 410.—339. See 167.—340. Κοιμηθισόμενοι, Sch. See 1, 606. εὐαδεν = ἔφαδεν, fm ἀνδάνω, the digamma changed

345 οὔτε καὶ ὀξύτατον πέλεται φάος εἰσοράασθαι.

Ἡ ῥά, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παρά-
κοιτιν·

τοῖσι δ' ὑπὸ χθῶν δια φύεν νεοθηλία ποίην,
348 λωτόν θ' ἐρσήεντα ἰδὲ κρόκον ἢ δ' ὑάκινθον,
πυκνὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψόσ' ἔεργεν.
Τῷ ἐνὶ λεξάσθην, ἐπὶ δὲ νεφέλην ἔσσαντο
καλήν, χρυσεῖήν· στιλπναὶ δ' ἀπέπιπτον ἔερσαι.

Zeus sleeping. Hypnos (Somnus) carries this news to Poseidón, who redoubles the ardour of the Greeks, who form anew. A furious fight arises between the Trojans under Hector, and the Greeks directed by Poseidón.

352 Ὡς ὁ μὲν ἀτρέμας εὐδὲ πατὴρ ἀνὰ Γαργάρῳ ἄκρῳ
ὑπνω καὶ φιλότῃ δαμείς, ἔχε δ' ἀγκὰς ἀκοιτιν.
Βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὕπνος,
ἀγγελίην ἐρέων γαιήοχῳ Ἐννοσιγαίῳ.

356 Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
Πρόφρων νῦν Δαναοῖσι, Ποσειδάων, ἐπάμυνε,
καὶ σφιν κῦδος ὄπαζε μίνυνθά περ, ὃφρ' ἔτι εὐδῇ
Ζεὺς· ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμ' ἐκάλυψα·

360 Ἥρη δ' ἐν φιλότῃ παρήπαφεν εὐνηθῆναι.
Ὡς εἰπὼν ὁ μὲν ὥχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων
τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.
Αὐτίκα δ' ἐν πρώτοισι μέγα προθορὼν ἐκέλευσεν·

364 Ἀργεῖοι, καὶ δ' αὐτε μεθίεμεν Ἐκτορι νίκην,
Πριαμίδῃ, ἵνα νῆας ἔλῃ καὶ κῦδος ἄρῃται ;
Ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὔχεται, οὐνεκ' Ἀχιλ-
λεὺς
νηυσὶν ἐπὶ γλαφυρῇσι μένει κεχολωμένος ἦτορ.

368 Κεῖνον δ' οὔτι λίην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν.
Ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.

into v.—344. Fm διαδέρκω.—346. See 5, 371.—348. Λωτός, see 2, 776. ὑάκινθος is not what is now called the hyacinth: it is the *gladiolus segetum*, Gawl., a kind of iris or cornflag.—349. Ὅς αὐτοὺς οὐκ εἶα ἐπὶ γῆς θλίβεσθαι, ἀλλ' ἀνείχε (sustinebat) καὶ ἀπεκάλυεν (separabat [a terra]) αὐτούς, Sch.—351. See 11, 53.

359. αὐτῷ περιεκάλυψα κῶμα (i. e. κοῖμημα, soporem), I have thrown sleep like a veil around him [him in soft slumbers Have I involved. Cp.]. The same construction is found 5, 315. — 360. Fm παραπαφίσκω, seducere, induce to . . . — 363. Fm προθρώσκω. — 364. See 1, 340. — 370. See *ibid.* 240. — 372. ἀσπίδας ἰσπτάμενοι

- 371 Ἀσπίδες ὕσσαι ἄρισται ἐνὶ στρατῷ ἡδὲ μέγισται,
 372 ἐσσάμενοι, κεφαλὰς δὲ παναίθρῃσιν κορύθεσσι
 κρύψαντες, χερσὶν τε τὰ μακρότατ' ἔγχε' ἐλόντες,
 ἴομεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημί
 "Ἐκτορα Πριαμίδην μενέειν, μάλα περ μεμαῶτα.
 376 [Ὅς δέ κ' ἀνὴρ μενέχαρμος, ἔχει δ' ὀλίγον σάκος
 ὦμῳ,
 χείρονι φωτὶ δότῳ, ὃ δ' ἐν ἀσπίδι μέζονι δύτῳ.]
 "Ὄς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδ' ἐπί-
 θοντο.
 Τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον, οὐτάμενοί περ,
 380 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων·
 οἰχόμενοι δ' ἐπὶ πάντας Ἀρήϊα τεύχε' ἄμειβον.
 Ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρεια δὲ χείρονι δόσκεν.
 Αὐτὰρ ἐπεὶ ῥ' ἔσαντο περὶ χροὶ νύροπα χαλκόν,
 384 βάν ῥ' ἴμεν' ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
 δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ,
 εἵκελον ἀστεροπῇ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
 ἐν δαὶ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.
 388 Τρῶας δ' αὖθ' ἐτέρωθεν ἐκόσμει φαίδιμος Ἐκτωρ.
 Δή ῥα τότε αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν
 κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἐκτωρ,
 ἦτοι ὃ μὲν Τρώεσσιν, ὃ δ' Ἀργείοισιν ἀρήγων.
 392 Ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 Οὔτε θαλάσσης κῦμα τόσον βοᾶα ποτὶ χέρσον,
 ποντύθεν ὀρνύμενον πνοιῇ Βορέῳ ἀλεγεινῇ·
 396 οὔτε πυρὸς τόσσοις γε πέλει βροῶμος αἰθομένοιο

(somewhat less than *induentes*) is not an improper expression, because the shields were suspended by a belt thrown over the shoulders; see 13, 543. — 376, 377. Lines rejected by the ancient critics. H. knows only the form *μενέχαρμος*. — 385, 386. "Ensis ille Neptuniam tremendus est, ut nemo offerre se illi audeat, sed omnes metu perculsi aufugiant." Heyne. — 389. See 13, 359. — 394, sqq. "All these united comparisons seem to me to produce an admirable effect. I believe it is impossible to carry imitative harmony further. We hear at once the roaring of the billows, the noise of a fire, and the whistling of the tempests. We have already seen (bk 2, 455, sqq.) a series of similes not less beautiful. Virg. seems to have wished to imitate this passage, Georg. iv. 261 :

Frigidus ut quondam silvis immurmurat Auster,
 Ut mare sollicitum stridet refluantibus undis,
 Æstuat ut clausis rapidus fornacibus ignis."

397 οὐρεος ἐν βήσσης, ὅτε τ' ὤρετο καίμεν ὕλην·
 οὐτ' ἀνεμος τόσσον γε ποτὶ δρυσὶν ὑψικόμοισιν
 ἠπύει, ὅστε μάλιστα μέγα βρέμεται χαλεπαίνων·
 400 ὅσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνή,
 δεινὸν αὐσάντων, ὅτ' ἐπ' ἀλλήλοισιν ὕρουσαν.

Hector launches at Ajax a useless shaft. Ajax hurls at Hector's breast an enormous stone. Hector falls. The Trojans press round to protect him. He is borne to the banks of the Xanthus, where his comrades bestow their cares on him.

Αἶαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἔκτωρ
 ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθὺ οἱ, οὐδ' ἀφάρμαρτεν,
 404 τῇ ῥα δύνω τελαμῶνε περιὶ στήθεσσι τετάσθην,
 ἦτοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου ἀργυροήλου·
 τῷ οἱ ῥυσάσθην τέρενα χροά. Χώσατο δ' Ἔκτωρ,
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός.
 408 Ἀψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων.
 Τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας
 χερμαδίῳ, τὰ ῥα πολλὰ, θοάων ἔχματα νηῶν,
 παρ ποσὶ μαρναμένων ἐκυλίνδετο· τῶν ἐν αἰέρας
 412 στήθος βεβλήκειν ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς·
 στρόμβον δ' ὥς ἴσσευε βαλὼν, περιὶ δ' ἔδραμε πάντη.
 Ὡς δ' ὅθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερίπη δρυς
 πρόρριζος, δεινὴ δὲ θεοῦ γίγνεται ὁδμή
 416 ἐξ αὐτῆς· τὸν δ' οὐπερ ἔχει θράσος, ὅς κεν ἴδῃται,
 ἐγγὺς ἑὼν· χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός·
 ὥς ἔπες' Ἔκτορος ὦκα χαμαὶ μένος ἐν κονίῃσιν.
 Χειρὸς δ' ἐκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη,
 420 καὶ κόρυς· ἀμφὶ δὲ οἱ βράχε τεύχεα ποικίλα χαλκῷ·
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν,
 ἱλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμνίαν
 αἰχμὰς· ἀλλ' οὐτις ἐδυνήσατο ποιμένα λαῶν
 424 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,

Dugas Montb., who analyses, in the sequel of his note, the difference between the two poets.—397. *Fm δρυσι.*

404. *τῇ, ubi, sc. ἠκόντισε. τετάσθην, fm τείνω.* — 410. *ἔχματα νηῶν*, such as were employed to prop the ships to keep them dry on the beach.—412. See 5, 661.—413. *Ὡς ῥόμβον, ὡς βέμβικα, Sch. Turbo,* a top. See Virg. *Æn.* vii. 378, sqq.—414. *Ἐκτίσθ, Sch. ; aor. 2 with intrans. signif.*—415. See 8, 135.—416. He who beholds this event is no longer influenced by courage (but by fear).—419. *ἐκβάλλειν* often means, in every age of the language, to let fall. *ἐάφθη*, see 13, 543.—422. *Ad se trahere.*—424. See 1, 37. — 427. *Ἡμέλησιν, ἠφροντί-*

- 425 Πουλυδάμας τε καὶ Αἰνείας καὶ δῖος Ἀγήνωρ,
 Σαρπηδιὸν τ', ἀρχὸς Λυκίων, καὶ Γλαῦκος ἀμύμων
 τῶν δ' ἄλλων οὔτις εὖ ἀκήδεσεν, ἀλλὰ πάροιθεν
 428 ἀσπίδας εὐκύκλους σθένον αὐτοῦ· τὸν δ' ἄρ' ἑταῖροι
 χερσὶν αἰείραντες φέρον ἐκ πόνου, ὄφρ' ἴκεθ' ἵππους
 ὠκέας, οἳ οἳ ὀπισθε μάχης ἠδὲ πτολέμοιο
 ἔστασαν, ἠνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 432 οἳ τόνγε προτὶ ἄστν φέρον βαρέα στενάχοντα.
 Ἄλλ' ὅτε δὴ πόρον Ἴξον ἐϋρρέϊος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, καδ δέ οἳ ὕδωρ
 436 χεῦαν· ὁ δ' ἀμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν·
 ἐξόμενος δ' ἐπὶ γοῦνα, κελαινεφές αἷμ' ἀπέμεσσε·
 αὐτίς δ' ἐξοπίσω πλήτο χθονί, τῷ δέ οἳ ὅσσε
 νύξ ἐκάλυψε μέλαινα· βέλος δ' ἔτι θυμὸν ἐδάμνα.

The Greeks see Hector borne away. They dash upon the Trojans with renewed ardour. Terror spreads through the Trojan ranks.

- 440 Ἀργεῖοι δ' ὥς οὖν ἴδον Ἴκτορα νόσφι κίοντα,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 Ἐνθα πολὺν πρῶτιστος Οἰλῆος ταχὺς Αἴας
 Σάτνιον οὔτασε δουρὶ μετάλμενος ὀξύοεντι,
 444 Ἦνοπίδην, ὃν ἄρα νύμφη τέκε Νηῆς ἀμύμων
 Ἦνοπι βουκολέοντι παρ' ὕχθας Σατνιόεντος·
 τὸν μὲν Οἰλιάδης δουρικλυτός, ἐγγύθεν ἐλθὼν,
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ'
 αὐτῷ
 448 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
 Τῷ δ' ἐπὶ Πουλυδάμας ἐγχέσπαλος ἦλθεν ἀμύντωρ
 Πανθοίδης· βάλε δὲ Προθοήνορα δεξιὸν ὦμον,
 νιὸν Ἀρηϊλύνκοιο, δι' ὦμον δ' ὄβριμον ἐγχος
 452 ἔσχεν· ὁ δ' ἐν κόνιῃσι πεσὼν ἔλε γαῖαν ἀγοστώ.
 Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·

στησεν, *Apollon*. *Fm* κηδος, care. — 433. πόρος, the ford.—434. "Count Choiseul-Gouffier has well proved that the epith. *δινήεις* ought not to be understood of the eddying of water produced by whirlpools, because the Xanthus and Scamander had a very tranquil course; but that it ought to be explained by the sinuosity of these rivers." *Dugas Montb.* Below, however, 20, 73, H. calls this little river μέγας ποταμός βαθυδίνης, "*altos vortices agens*." Hence we must keep to the usual explanation. — 436. See 5, 697. — 437. *Δι-αναστὰς ἐπὶ τὰ γόνατα*, *Sch.*—438. *Προεπελάσθη*, *Sch.* See 4, 449. He faints.—439. See 8, 513.

- 454 Οὐ μὰν αὐτ' οἶώ μεγαθύμον Πανθοίδαο
χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα,
456 ἀλλὰ τις Ἀργείων κόμισε χροῖ· καί μιν οἶώ
αὐτῷ σκηπτόμενον κατίμεν δόμον Ἄϊδος εἶσω.
Ὡς ἔφατ'· Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
Αἴαντι δὲ μάλιστα δαΐφροني θυμὸν ὄρινεν,
460 τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα.
Καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ.
Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο Κῆρα μέλαιναν,
λικριφὶς αἴζας· κόμισεν δ' Ἀντήνορος νείος,
464 Ἀρχέλοχος· τῷ γὰρ ῥα θεοὶ βούλευσαν ὕλεθρον.
Τόν ῥ' ἐβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνοχμῷ
νεύατον ἀστράγαλον· ἀπὸ δ' ἄμφω κέρσε τένοντε·
τοῦ δὲ πολὺ πρότερον κεφαλῇ στόμα τε ῥῖνές τε
468 οὐδεὶ πλῆντ' ἤπερ κνῆμαι καὶ γούνα πεσόντος.
Αἴας δ' αὐτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι·
Φράζεο, Πουλυδάμα, καί μοι νημερτὲς ἐνισπε·
ἦ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι
472 ἄξιος ; οὐ μὲν μοι κακὸς εἵδεται οὐδὲ κακῶν ἕξ,
ἀλλὰ κασιγνήτος Ἀντήνορος ἵπποδάμοιο,
ἦ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐφίκει.
Ἦ ῥ' εὐ γιγνώσκων· Τρῶας δ' ἄχος ἔλλαβε θυμόν.
476 Ἐνθ' Ἀκάμας Πρόμαχον Βοιωτίον οὐτάσε δουρὶ,
ἀμφὶ κασιγνήτῳ βεβῶως· ὁ δ' ὕφελκε ποδοῖν.
Τῷ δ' Ἀκάμας ἐκπαγλὸν ἐπεύξατο μακρὸν αὐσας·
Ἀργεῖοι ἰώωροι, ἀπειλῶν ἀκόρητοι,
480 οὐ θὴν οἰοισὶν γε πόνοσ τ' ἔσεται καὶ οἰζὺς
ἡμῖν, ἀλλὰ ποθ' ὧδε κατακτανέεσθε καὶ ὕμμες.
Φράζεσθ', ὥς ὑμῖν Πρόμαχος δεδμημένος εὐδὲ
ἔγχει ἐμῷ· ἵνα μήτι κασιγνήτοιο γε ποινὴ
484 δηρὸν ἄτιτος ἔη. Τῷ καὶ κέ τις εὐχεται ἀνὴρ
γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λιπέσθαι.
Ὡς ἔφατ'· Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο.

443. See 5, 50.—445. See 6, 34.—451. See 5, 100.—457. Bitter irony : supported by this staff (my lance which has pierced him) he is about to descend to the abode of Hades.—463. Εἰς πλάγιον ὁρμήσας, ὃ ἐστὶν ἐγκλίνας, Sch. Sideways, obliquely ; later λέχρισ, ἐκόμισεν, abstulit.—465. Ἐν τῇ συναφῇ, ἐν τῇ συνόδῳ, Sch. Fm συνίχω.—477. Like περιβαίνειν, see 424.—479. See 4, 242.—484. ἄτιτος (elsewhere with the ι short), unpaid, fm τίω, τίνω. = εὐχεται, optaverit.—485. Γνωτὸν ἀντὶ τοῦ ἀδελφόν, Sch. ἀρῆς, perniciosa.

- 487 Πηνέλεω δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·
 488 ὠρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἔρωήν
 Πηνελέοιο ἄνακτος· ὁ δ' οὔτασεν Ἴλιονῆα,
 νῖον Φόρβαντος πολυμήλου, τὸν ῥα μάλιστα
 Ἑρμείας Τρώων ἐφίλει, καὶ κτήσιν ὅπασσεν·
 492 τῷ δ' ἄρ' ὑπὸ μήτηρ μῦνον τέκεν Ἴλιονῆα·
 τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα,
 ἐκ δ' ὥσε γλήνην, δόρυ δ' ὀφθαλμοῖο διαπρὸ
 καὶ διὰ ἰνίου ἤλθεν· ὁ δ' ἔζετο, χεῖρε πετάσσας
 496 ἄμφω. Πηνέλεως δέ, ἐρυσσάμενος ξίφος ὀξύ,
 αὐχένα μέσσον ἔλασσεν, ἀπήραξεν δὲ χαμᾶζε,
 αὐτῇ σὺν πῆληκι, κάρη· ἔτι δ' ὄβριμον ἔγχος
 ἦεν ἐν ὀφθαλμῷ· ὁ δὲ φῆ, κώδειαν ἀνασχών·
 500 [πέφραδ' ἐτε Τρώεσσι καὶ εὐχόμενος ἔπος ἠῦδα]
 Εἰπέμεναί μοι, Τρῶες, ἀγανοῦ Ἴλιονῆος
 πατρὶ φίλῳ καὶ μητρί, γοήμεναι ἐν μεγάροισιν.
 Οὐδὲ γὰρ ἡ Προμάχοιο δάμαρ Ἀλεγνηορίδαο
 504 ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, ὅππότε κεν δῇ
 ἐκ Τροίης σὺν νηυσὶ νειώμεθα κοῦροι Ἀχαιῶν.
 Ὡς φάτο· τοὺς δ' ἄρα πάντας ὑπὸ τρόμος ἔλλαβε
 γυῖα·
 πᾶπτηνεν δὲ ἕκαστος, ὕπη φύγοι αἰπὺν ὄλεθρον.

The Trojans give way before the impetuous attack of the Greek chiefs ; and at last take to flight, and are vigorously pursued.

- 508 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅστις δὴ πρῶτος βροτόεντ' ἀνδράγρι' Ἀχαιῶν
 ἦρατ', ἐπεὶ ῥ' ἐκλινε μάχην κλυτὸς Ἐννοσίγαιος.
 Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὔτα,
 512 Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·

See 12, 334. — 488. *Upon* Acamas. — 491. Hermès was also worshipped as the protector and multiplier of herds : *μάλιστα δοκεῖ θεῶν ἑφορᾶν καὶ αὐξάνει ποίμνας*, says Pausanias (ii. ch. 3, § 4), in quoting these lines *à propos* of a statue of Hermès, represented with a ram at his feet : a monument seen by the traveller at Corinth. — 493. *Ῥίξας, βάσις, ἐφ' ὧν ἤδρασται ὁ ὀφθαλμός*, Sch. — 494. = *ἐξέωσι*. See 183. — 499. *κώδεια* is explained by Hesych. : *κεφαλὴ χωρὶς σώματος*. This word is found with the same meaning in two later poets, but generally it is only applied to the head of the poppy. — 500. A line rejected by Aristarchus. H. never uses *φράζειν* in the sense of 'to tell.' — 501. For the imper. *jubete flere* . . . — 504. See 13, 493.

508. See 2, 484 — 509. βροτ. See 6, 480. ἀνδράγρια. Σκύλα, τὰ ὕπλα τῶν πιπτόντων, τὰ ὑπ' (read ἀπ') ἀνδρῶν ἡγρευμένα,

αἰ. 3 η(μόν) καὶ ἀνδρῶν, (B. 144)

- 513 Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἐξενάριξεν·
 Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα·
 Τεύκρος δὲ Προθόωνά τ' ἐνήρατο καὶ Περιφήτην·
 516 Ἀτρείδης δ' ἄρ' ἔπειθ' Ὑπερήνορα, ποιμένα λαῶν,
 οὐτα κατὰ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσσεν
 δγώσας· ψυχὴ δὲ κατ' οὐταμένην ὠτειλὴν
 ἔσσυτ' ἐπειγομένη· τὸν δὲ σκότος ὄσσε κάλυψεν.
 520 Πλείστον δ' Αἴας εἶλεν, Ὀϊλῆος ταχὺς υἱός·
 οὐ γὰρ οἷ τις ὁμοῖος ἐπισπένθαι ποσὶν ἦεν,
 ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρση·

οἶον ληφθέντα, *Apollon.*; the spoils.—517. See 13, 508.—518. οὐτα-
 μένην, *vulnerando, feriendo factam*, almost as we should say in Eng-
 lish, a blow well struck. The soul is represented as quitting the
 body through the opening of the wound. — 521. Ἐπιδιώξαι, *Sch.* —
 522. See 11, 745. φόβος, *flight*, not *fear*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ο.

Zeus, on awaking, sees the disaster of the Trojans and Hector. He threatens Hêrê with his anger. She exculpates herself. Zeus, being appeased, orders her to send Iris and Apollo, and reveals to her the ills he has in store for the Greeks, to avenge Achilles.

- Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἐβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
 οἳ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
 4 χλωροὶ ὑπαὶ δείους, πεφοβημένοι· ἔγρετο δὲ Ζεὺς
 Ἰδης ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἥρης.
 Στῇ δ' ἄρ' ἀναΐξας, ἴδε δὲ Τρῶας καὶ Ἀχαιοὺς,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν,
 8 Ἀργεῖους· μετὰ δέ σφι Ποσειδάωνά νηυσιν ἀνακτα.
 Ἔκτορα δ' ἐν πεδίῳ ἴδε κείμενον· ἀμφὶ δ' ἑταῖροι
 εἴαθ'· ὁ δ' ἀργαλέῳ ἔχετ' ἄσθματι, κῆρ ἀπινύσσων,
 αἰμ' ἐμέων· ἐπεὶ οὐ μιν ἀφανρότατος βάλ' Ἀχαιῶν.
 12 Τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
 δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
 Ἥ μάλα δὴ κακότεχνος, ἀμήχανε, σὺς δόλος,
 Ἥρη,
 Ἔκτορα δῖον ἔπασσε μάχης, ἐφόβησε δὲ λαούς.
 16 Οὐ μὰν οἶδ', εἰ αὖτε κακοῖρά φηις ἀλεγεινῆς

1, 2. The same lines are found also 8, 343, 344 ; but we may remark that here σκόλοπας καὶ τάφρον is the natural order, whilst in the other passage the Greeks, in their retreat, passed in reality διὰ τάφρον καὶ σκόλοπας, the palisades girding the fosse in the inside.—
 4. = ὑπό. — 10. = ἦντο. Celsus, *de Medicina*, V. ch. 26 : *Pulmona ictu spirandi difficultas est ; sanguis ex ore spumans . . . simulque etiam spiritus cum sono fertur.* ἀπινύσσων [senseless, Cp.]. Ἀπινυτῶν (see 14, 249), ἀσωφρονῶν, οὐκ ὦν ἐν ἑαυτῷ, *Apollo*.—13. See 1, 148.—
 14. Ἐπὶ κακῷ τετεχνασμένος, *Sch.* ἀμήχανος is said of a person who upsets all calculation, who cannot be kept in by any means, irresistible, intractable.—16, 17. Εἰ ἀπολαύσῃς τῆς κακοβουλίας, *Sch.* *Lit.* :

17 πρώτη ἐπαύρηται, καὶ σε πληγῇσιν ἱμάσσω.

Ἡ οὐ μέμνη, ὅτε τ' ἐκρέμω ὑπόθεν, ἐκ δὲ ποδοῦν
ἄκμονας ἤκα δύω, περὶ χερσὶ δὲ δεσμὸν ἵηλα

"whether you may not at once, for the second time, reap (i. e. whether I shall not cause you to reap) the fruits of your mischievous artifice, and whether I shall not inflict upon you a scourging." *Ῥάπτειν* (18, 367) is used in Greek like *tramer* in French; and as *sucere* and *sutela* (cunning schemes) in Plautus. *Ἐπαυρίσκειν* was employed in the same ironical sense, 1, 410, and 6, 353. *ἱμάσσειν* (fm *ἱμάς*, a strap or a thong) = *μαστιζειν*, as we say familiarly in English, *to strap, to leather*; in French *sangler*, in German *ledern*, from the substantives, *sangle, Leder, ἱμάς*. *πρώτη* supposes a *δεύτερος*, or a continuation of similar severities on another, but this did not really take place. Zeus is led on to recal to Hêrê the details of the first punishment she underwent. He meant to say: I don't know whether I ought not to punish you *first* (this is what is meant by *πρώτη*, the first), and afterwards chastise *Poseidôn*; or whether I shall begin by carrying succour to the Trojans, with the intention of punishing you afterwards. The word *πρώτη* indicates this original succession of ideas, which was, very naturally, absorbed in the details which follow. — 18. *ἐκρεμάμην*, imperf. *ἐκρέμα(σ)ο*. — 19. Fm *ἵημι, mizi* = *denisi* (*alligatas*). *ἱάλλω*, to launch, hurl. *Περίβαλον*, *Sch.* Nothing in all H. has more shocked both the ancients, and, with greater reason, the moderns, than this barbarous action of the king of the gods towards the second divinity of the Pagan worship. First, let us simply consider the case as it stands. Long before the time of H. the poets had begun to introduce into Olympus an image of the family and social relations which exist among men, attributing to the gods a host of human affections—jealousy, anger, revenge; and imputing to them all kinds of intrigues. We have the proof of this in the Homeric poems; in which, however, we see that this great genius, for the most part, rendered these fictions of his predecessors more noble and more graceful. We find similar fictions in the *Mysteries* of the Middle Ages [but I cannot agree with Dr. Dübner in thinking that, if we put aside all palpable offences against Christian morality, we cannot say that religion, and the Christian faith, suffered from them any injury whatever]. The passage before us is then a picture of a domestic scene between Zeus and his wife; i. e. the most complete anthropomorphism. But the scene is instructive. Without the least relation to the religious belief of the Greeks, with which this fiction has nothing whatever to do, it presents to history a documentary evidence or picture of their manners and institutions. Amongst the chastisements reserved for slaves, there was one which consisted in suspending the patient to a beam or a pillar, with his hands tied, and his feet kept straight by means of a heavy weight, in order that the body might remain motionless, and not escape the blows by moving. It is this *servile chastisement* which Zeus here inflicts on his wife. Let us conclude, then, that among the Ionians, in the most ancient times, the wife was not only by name "the first of the slaves," but was really, on occasion, treated as such and with the same rigour. It is simply in this light that the passage before us is to be regarded. The ancients, from the time of

- 20 χρύσειον, ἄρρηκτον; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν
ἐκρέμω· ἡλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,
ρίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὅφρ' ἂν ἴκηται
24 γῆν ὀλιγηπελέων· ἐμὲ δ' οὐδ' ὥς θυμὸν ἀνίει
ἀζηχῆς ὀδύνη Ἡρακλῆος θείοιο,
τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας,
πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιόωσα,
28 καὶ μιν ἔπειτα Κόωνδ' εὐναιομένην ἀπένεικας·
τὸν μὲν ἐγὼν ἐνθεν ῥυσάμην, καὶ ἀνήγαγον αὐτὶς
Ἄργος ἐς ἱππόβοτον, καὶ πολλὰ περ ἀθλήσαντα.
Τῶν σ' αὐτὶς μνήσω, ἵν' ἀπολλήξῃς ἀπατάων·
32 ὅφρα ἴδῃ, ἣν τοι χραίσμῃ φιλότης τε καὶ εὐνή,
ἣν ἐμίγῃς ἐλθοῦσα θεῶν ἄπο, καὶ μ' ἀπάτησας.

the philosopher Xenophanes, sought to save the honour of their Olympus, of which H. was regarded as the historian. They said : *νῦν δὲ φιλοσοφεῖ Ὀμηρος*, and they explained *this whole scene* allegorically. Zeus, according to them, represents the ether, Hêrê the atmospheric air, attracted towards the earth by the weight of the humid elements ; or else, the two anvils attached to the feet of Hêrê, signify that domestic cares ought to retain women in their households, and that the chain of gold may be understood of the beautiful works, which ought to form their occupation. If these allegorical interpretations had any foundation, and if H. had really had any such intentions, we cannot understand why he should have let slip a thousand other occasions of showing himself profound in the same manner. — 21. *Ἐδεινοπάθουν, συνήλθουν*, Sch. See 12, 163. — 22. *Adstando* = *παραστάντες*. There is here an ancient variation, which I must report :

λῦσαι δ' οὐκ ἐδύναντο παρασταδόν, ἀχνύμενοί περ,
πρὶν γ' ὅτε δὴ σ' ἀπέλυσα πιδέων, μύδρους δ' ἐνὶ Τροίῃ
κάββαλον, ὅφρα πέλοιτο καὶ ἰσσομένοισι πυθῆσθαι.

These lines have no connexion with what follows, and we ought, perhaps, for that very reason, to assign them an ancient origin. Eustath. says that they showed these two masses at Troy.—23. See 1, 591. It is the fate which Hêphæstus (Vulcan) experienced. The opt. *λάβοιμι*, and the frequentative *ρίπτασκον*, express the resolution of Zeus, to treat in the same way any god who came in his way.—24. *Ὀλιγηπελέων* and *ὀλιγοδρανέων* (ver. 246), being in a state in which life and action are nearly extinct, where (as Hêphæstus says, 1, 593) *ὀλίγος ἐστὶ θυμὸς ἐν ἧεν*. *ἀνίει*, imperf. of *ἀνίημι* (*ἀνίω*), *remitto*, to relax, to let loose.—25. *Ἀδιάλειπτος*, Sch. Sleep had already recalled to Hêrê this act of her hatred against Heraclês, 14, 253, sqq. — 26. *σὺν Βορέῃ*, with the help of Boreas, is connected with *πεπιθοῦσα* (= *πείσασα*, see 1, 100). Heraclês afterwards avenged himself by slaying the son of Boreas. — 29. *Ῥυσάμην* (the *v* short), fm *ῥύω*. — 32. *ἴδῃ*, see 1, 203. — 33. *ἣν ἐμίγῃς* may be referred by analogy to the *acc. cognat*

- 34 Ὡς φάτο· ῥίγησεν δὲ βοῶπις πότνια Ἥρη,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
36 Ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρὺς ὑπερθεν,
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν,
σὴ θ' ἱερὴ κεφαλὴ καὶ νωίτερον λέχος αὐτῶν
40 κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰς ὁμόσαιμι
μὴ δὲ ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
πημαίνει Τρῳάς τε καὶ Ἑκτορα, τοῖσι δ' ἀρήγῃ·
ἀλλὰ πού αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
44 τειρομένους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιοὺς.
Αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην
τῇ ἴμεν, ἥ κεν δὴ σύ, Κελαινεφές, ἡγεμονεύῃς.
Ὡς φάτο· μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
48 καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
Εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια Ἥρη,
Ἴσον ἔμοι φρονέουσα μετ' ἀθανάτοισι καθίζοις,
τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλῃ,
52 αἶψα μεταστρέψει νόον, μετὰ σὸν καὶ ἐμὸν κῆρ.
Ἀλλ' εἰ δὴ ῥ' ἐτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
ἔρχεο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον
Ἴρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον·
56 ὅφρ' ἡ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων

εἰρηψ. (πλήττεισθαι πληγὴν, &c.), in which the subst. may vary, e. g. εἶδεν ὕπνον.—37. Καταρρέον, *Sch.* Εἶβω and λείβω (*libo*) are two forms of the same verb, 'to pour drop by drop.' The three first lines of this oath are found also in the *Od.*, 5, 184, sqq. Out of a poisoned fountain in Arcadia the poets made a river nine times encircling the infernal regions. The expression κατειβόμενον, however, is naturally applied to a fountain. But elsewhere H. speaks of Στυγὸς αἰπὰ ῥέθρα (8, 369). Pausanias visited this fountain, which escapes from the summit of a mountain of prodigious height (see viii., ch. 17, and ch. 18). "From the summit of a steep precipice, it falls drop by drop on a very high rock, and after traversing this rock, runs into the river Crathis. This water is deadly to men and animals, and therefore they have said that it was a fountain of hell. H. places it in his poetry, and by his description it appears that he had seen it." (Madame Dacier's Translation).—39. *Aeneas* also swears *per connubia nostra*, iv. 316.—40. See I, 114. *Ingenium*.—41. See 5, 874. *Hêrê* could not swear she had not deceived Zeus; she swears she had not instigated Poseidôn, which was true.—43. πού, doubtless.—46. Ταύτην (τὴν ὁδὸν) ἔρχεσθαι, καὶ προαίρεισιν καὶ γνώμην ὁμοίαν σοὶ ἔχιν, *Sch.* *Κελ.*, see I, 397.—51. = ἄλλως.—55. Some ancient critics terminated the speech of Zeus with this line; others cut off only ver. 64—77; but Aristarchus does not appear to have

- 57 ἔλθῃ, καὶ εἴπῃσι Ποσειδάωνι ἄνακτι
 παυσάμενον πολέμοιο τὰ ἅ πρὸς δῶμαθ' ἰκέσθαι·
 Ἔκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων,
 60 αὐτίς δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων,
 αἱ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
 αὐτίς ἀποστρέψῃσιν, ἀνάλκιδα φύζαν ἐνόρσας·
 φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσωσιν
 64 Πηλεΐδew Ἀχιλῆος· ὁ δ' ἀνστήσει ὃν ἑταῖρον,
 Πάτροκλόν· τὸν δὲ κτενεῖ ἔγχρῃ φαίδιμος Ἔκτωρ
 Ἴλίου προπάροιθε, πολέας ὀλέσαντ' αἰζηοὺς
 τοὺς ἄλλους, μετὰ δ' υἱὸν ἑμὸν Σαρπηδόνα διον.
 68 Τοῦ δὲ χολωσάμενος κτενεῖ Ἔκτορα διος Ἀχιλ-
 λεύς.
 Ἐκ τοῦ δ' ἄν τοι ἔπειτα παλῶξιν παρὰ νηῶν
 αἶεν ἐγὼ τεύχοιμι διαμπερές, εἰςόκ' Ἀχαιοὶ
 Ἴλιον αἰπὺ ἔλοιεν Ἀθηναίης διὰ βουλᾶς.
 72 Τὸ πρὶν δ' οὐτ' ἄρ' ἐγὼ παύω χόλον, οὔτε τιν'
 ἄλλον
 ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἑάσω,
 πρὶν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ,
 ὥς οἱ ὑπέστην πρῶτον, ἐμῶ δ' ἐπένευσα κάρητι,
 76 ἤματι τῷ, ὅτ' ἐμεῖο θεὰ Θέτις ἤψατο γούνων,
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.

Hêrê returns to Olympus ; where she endeavours to excite the wrath of the other deities. She mentions to them the death of Askalaphus. Arês, frantic with grief, is hastening away to revenge his son, but is held back by the more prudent Athênê.

ᾠς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρῃ·
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.

been of their opinion. He preserved these 22 lines, though with some criticisms of detail. We have seen that the determinations of Zeus, or the decrees of fate, are often in H. announced beforehand. The doubts, therefore, which rest upon this pretended fault are not tenable.—58. *ἄ, sua*.—60. We have already seen this 2d aor. with the active signif. to cause to forget, 2, 600. It will here be perceived that there are two different shades which are indicated, in one of the passages by the accus. (*κιθαριστύν*), in the other by the gen. *ὀδυνῶν*.—62. *αὐτίς*, *retro*.—66. Ἴλιον, *ι* lengthened by the force of the accent, as in *ὑπεροπλίσσι*, 1, 205, sqq.—69. See 12, 71.—71. Aristarchus corrected Ἴλιον ἐκπύρσωσιν Ἀθ., because Ἴλιον is never neut. in H., despite the *Ilium* of the Latins. Athênê advised the construction of the wooden horse, as H. himself attests, *Od.* 8, 492, sqq.—72. *παύω* in the sense of *παύσω*, see 13, 828.—75. See 1, 528.

- 80 Ὡς δ' ὅτ' ἂν αἴξῃ νόος ἀνέρος, ὅςτ' ἐπὶ πολλὴν
γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμησι νοήσῃ
ἐνθ' εἶην, ἥ ἐνθα· μενοιήσειέ τε πολλά·
ὥς κραιπνῶς μεμαυῖα διέπτατο πύτνια Ἥρη·
84 ἔκετο δ' αἰπὺν Ὀλυμπον. Ὀμηγερέεσσι δ' ἐπῆλθεν
ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἳ δὲ ἰδόντες
πάντες ἀνήϊζαν καὶ δεικανόωντο δέπασσιν.
Ἥ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήγῃ
88 δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θεούσα·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Ἥρη, τίπτε βέβηκας, ἀτυζομένη δὲ ἕοικας;
ἦ μάλα δὴ σ' ἐφόβησε Κρόνου παῖς, ὅς τοι ἀκοί-
της.
92 Τὴν δ' ἡμίβρετ' ἔπειτα θεὰ λευκώλενος Ἥρη·
Μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτὴ
οἶος ἐκείνου θυμὸς ὑπερφίαλος καὶ ἀπηνής.

79. See 8, 410. — 80, sqq. A sublime comparison, but one which almost overpasses the bounds which the *body* of the gods imposed on poetic fiction. As a man who has travelled much, passes in imagination or memory, from one place to another, so, and with the same rapidity (ὥς κραιπνῶς), Hērê flew through space. The expression, *quick as thought*, is found in several other passages of Homer. See also Od. 7, 36. — 82. This is a line of great difficulty. Hermann reads ἦην (ἦν), and translates: . . . *cogitet "hic fui vel illic;" possitque multa cogitare*. Sptz. deriving εἶην fm εἶμι, eo (here and 24, 139) translates: *cogitet hic iverim vel illic? et multa revolaverit secum*. Voss and Bth.: *utinam illic essem, vel illic!* after one of the Scholiasts. But Thiersch [who himself, with Philoxenus, makes εἶην Æol. inf. for ἔναι], in my opinion, is perfectly right in saying that the first person is here inadmissible. Although, in the doubtful and difficult passages of H., almost every letter is attested by the testimony of grammarians, and every conjecture is, consequently, very hazardous, I still believe that *here* a change is indispensable. Perhaps that of ν into κ would suffice: ἐνθα εἶη κ' ἢ ἐνθα, *hic fuerit vel illic*, he is sometimes here, sometimes there, and turns over many things in his thought. Annotators make the beginning of this line depend on νοήσῃ; but it appears to me that we must give the preceding line the full sense given it by Mad. Dacier: "As a man who has travelled in several distant countries, and who has observed intelligently what he has seen." — 86. δεικανάω is derived fm δεικνυμι, extended to her their hands with the cups (holding the cups). See, on this meaning of δεικνυμι, bk 9, 196. — 87. Θέμιστι = Θέμιδι, according to Hesiod, the mother of the Hours, Ὠραι. Hērê would only receive the cup of Themis. Δέχεσθαι requires a gen. to indicate the person from whom one receives a thing (see I, 596); the dat. depends on the subst.; see 2, 186. — 91. "Statim suspicatur de Jove, utpote frequentium ejus cum Jove

- 95 Ἀλλὰ σύγ' ἄρχε θεοῖσι δόμοις ἐνὶ δαιτὸς εἴσης·
 96 ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεται ἀθανάτοισιν,
 οἷα Ζεὺς κακὰ ἔργα πιφάσκειται· οὐδέ τί φημι
 πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
 οὔτε θεοῖς, εἴπερ τις ἐτι νῦν δαίνυται εὐφρων.
 100 Ἡ μὲν ἄρ' ὥς εἰποῦσα καθίζετο πότνια Ἥρη·
 ὦχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ἥ δ' ἐγέλασεν
 χεῖλεσιν, οὐδὲ μέτωπον ἐπ' ὀφρύσι κυανέησιν
 ἰάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηύδα·
 104 Νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες.
 Ἥ ἐτι μιν μέμαμεν καταπαυσέμεν, ἄσπον ἴοντες,
 ἧ ἔπει ἡὲ βίη· ὁ δ' ἀφήμενος οὐκ ἀλεγίζει,
 οὐδ' ὄθεται· φησὶν γάρ ἐν ἀθανάτοισι θεοῖσιν
 108 κάρτεϊ τε σθένει τε διακριδὸν εἶναι ἄριστος.
 Τῷ ἔχεθ', ὅττι κεν ὕμμι κακὸν πέμπησιν ἐκάστω.
 Ἦδη γὰρ νῦν ἔλπομ' Ἀρηί γε πῆμα τετύχθαι·
 υἱὸς γάρ οἱ ὄλωλε μάχῃ ἐνὶ, φίλτατος ἀνδρῶν,
 112 Ἀσκάλαφος, τὸν φησιν ὄν ἔμμεναι ὄβριμος Ἀρης.
 Ὡς ἔφατ'· αὐτὰρ Ἀρης θαλερῶ πεπλήγετο μηρῶ
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ἤυδα·
 Μὴ νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ' ἔχον-
 τες,
 116 τίσασθαι φόνον υἱός, ἰόντ' ἐπὶ νῆας Ἀχαιῶν·
 εἴπερ μοι καὶ μοῖρα, Διὸς πληγέντι κεραυνῷ,
 κείσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κονίησιν.
 Ὡς φάτο· καὶ ῥ' ἵππους κέλετο Δεῖμόν τε
 Φόβον τε

rixarum haud ignara; nec facile quisquam alius affligere potuit deam potentissimam." *Bth.*—97. See 12, 280.—98. *κεχαρ.*, Epic fut. for *χαίρησιν*.—101. See 1, 517.—102. "To laugh with the lips," which the ancients called *σαρδάνιος γέλως*. Its opposite is *ἡδὸν γελᾶν*, to laugh a joyous hearty laugh (2, 270, sqq.). The description is completed by what follows: "But the forehead beneath the dark eye-brows did not lighten up." *ἱαίνειν* is said of heat and its effect, which is to dilate, to expand; e. g. *θυμὸς* or *θυμὸν ἰάνθη*, his heart expanded to pleasure; and in the act., *δῶρα τὰ κε θυμὸν ἰάνη*, 24, 119.—104. *μενεαίνειν τινί*, to be angry with . . ., *irasci* (see 1, 103).—105. *Ἀπωτέρω καὶ πόρρω καθιζόμενος*, *Sch.*—107. See 1, 181.—109. Chrysippus, the Stoic, greatly eulogised the poet (*ὑπερφύως ἐπαινεί Ὀμηρον*) on the subject of this line, and the sage resignation it prescribes. Such assuredly is not the intention of *Héré*, who, on the contrary, seeks to kindle the resentment of the gods against Zeus, all the while she has the air of advising submission.—113. See 12, 162.—119. The present construction presents an ambiguity which appears to have

- 120 Ζευγνύμεν· αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα.
 "Ενθα κ' ἔτι μείζων τε καὶ ἀργαλειώτερος ἄλλος
 παρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
 εἰ μὴ Ἀθήνη, πᾶσι περιδδείσασα θεοῖσιν,
 124 ὥρτο διὰκ προθύρου, λίπε δὲ θρόνον, ἔνθα θάασσεν.
 Τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος
 ὦμων,
 ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα
 χάλκεον· ἥ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα·
 128 Μαινόμενε, φρένας ἡλέ, διέφθορας; ἦ νύ τοι
 αὐτως
 οὔατ' ἀκουέμεν ἐστί, νόος δ' ἀπόλωλε καὶ αἰδώς.
 Οὐκ αἶεις, ἃ τε φησὶ θεὰ λευκώλενος Ἥρη,
 ἦ δὴ νῦν παρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν;
 132 ἦ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ
 ἄψ ἵμεν Οὐλυμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκη,
 αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι;
 αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς
 136 λείψει, ὁ δ' ἡμέας εἴσι κυδοιμήσων ἐς Ὀλυμπον·
 μάρψει δ' ἐξείης, ὅς τ' αἴτιος ὅς τε καὶ οὐκί.
 Τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱὸς ἔηος.
 Ἦδη γάρ τις τοῦγε βίην καὶ χεῖρας ἀμείνων
 140 ἦ πέφατ', ἦ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ
 πάντων ἀνθρώπων ῥῦσθαι γενεήν τε τόκον τε.

led into error the ancients themselves, provided Antimachus (a poet contemporary with Plato) thought of this passage, when he gave to one of the horses of Arès the name of Φόβος; and if he has not imagined that fiction independently of the poem of H. *Κέλομαι* and *κελεύω* are construed also with the accus. and infin.; which is the case here: Arès orders *Deimos* and *Phobos*, his sons, to harness his horses. See 13, 299; 4, 440.—124. *ἔλιπε θρόνον* is really an action anterior to the other, *ὥρτο διὰκ προθύρου*. But we easily see what must have produced the inversion; viz., the dependence in which the verb stands to *εἰ μὴ*: a great misfortune would have happened, had not Athênê run to him and quitted her seat. It is clear that this is better than saying, "had not Athênê quitted her seat and run to him."—127. See 1, 582.—128. The form *ἡλέος*, fm *ἀλή*, *vagueté*, is more common. *Μάταιε*, *Sch.* *διέφθορας*, 2d perf. with intrans. signif., *peristi*. *αὐτως*, thus (as I see), i. e. so uselessly; because he listens to nothing. — 132. See 8, 34. — 136. *ὁ δέ*, Zeus.—138. *ἔηος*, see 1, 393.

Arès has resumed his place. Iris and Apollo quit Olympus. Zeus sends Iris to Poseidôn. He orders his brother to quit the fight. Poseidôn yields to the sage advice of Iris and plunges again into the sea. Zeus sends Apollo with the ægis to sow terror among the Greeks, and to relieve Hector.

- ᾠς εἰποῦς ἴδρυσε θρόνῳ ἐνὶ θοῦρον Ἄρηα.
 Ἥρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτός,
 144 Ἴριν θ', ἥτε θεοῖσι μετάγγελος ἀθανάτοισιν·
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ζεὺς σφῶ εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
 αὐτὰρ ἐπὴν ἔλθητε, Διὸς τ' εἰς ὧπα ἴδωσθε,
 148 ἔρδειν ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνώγῃ.
 Ἢ μὲν ἄρ' ὧς εἰποῦσα πάλιν κίε πότνια Ἥρη·
 ἔξετο δ' εἰνὶ θρόνῳ· τὼ δ' αἶζαντε πετέσθην,
 Ἴδην δ' ἴκανον πολυπίδακα, μητέρα θηρῶν·
 152 εὖρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῃ
 ἤμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.
 Τῷ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο
 στήτην· οὐδέ σφωῖν ἰδὼν ἐχολώσατο θυμῷ,
 156 ὅττι οἱ ὦκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην.
 Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·
 Βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἄνακτι
 πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι·
 160 πανσάμενόν μιν ἄνωχθι μάχης ἠδὲ πτολέμοιο
 ἔρχεσθαι μετὰ φῦλα θεῶν, ἥ εἰς ἅλα δῖαν.
 Εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἀλλ' ἀλογήσει,
 φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 164 μή μ' οὐδέ, κρατερός περ ἐὼν, ἐπιόντα ταλάσση
 μεῖναι· ἐπεὶ εὖ φημι βίη πολὺν φέρτερος εἶναι
 καὶ γενεῇ πρότερος· τοῦ δ' οὐκ ὕθεται φίλον ἦτορ
 ἴσον ἐμοὶ φάσθαι, τόντε στυγέουσι καὶ ἄλλοι.
 168 ᾠς ἔφατ'· οὐδ' ἀπίθῃσε ποδὴν ὤκεία Ἴρις·
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
 ᾠς δ' ὅτ' ἂν ἐκ νεφέων πτῆται νιφὰς ἥ ἐ χάλαζα
 ψυχρὴ ὑπὸ ῥίπῃς αἰθρηγενέος Βορέαο·
 172 ὧς κραιπνῶς μεμανῖα διέπτατο ὤκεία Ἴρις,
 ἀγχοῦ δ' ἵσταμένη προσέφη κλυτὸν Ἐννοσίγαιον·

147. = εἰσίδωσθε.—158. See 2, 8.—162. Λόγον οὐ ποιήσεται, καταφρονήσει, Sch. Ἀλογεῖν τινος is often used by Hdt.—164. See 13, 829.—165. = οὐ, pron. of third pers.—167. See 1, 187.—τόντε (= ὅν) belongs to ἐμοί.—171. αἰθρηγενής, born in the αἶθρη, the pure

- 174 Ἀγγελίην τινά τοι, Γαίῃοιχε κυανοχαῖτα,
ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγίοχοιο.
- 176 Πανσάμενόν σ' ἐκέλευσε μάχης ἠδὲ πτολέμοιο
ἔρχεσθαι μετὰ φῦλα θεῶν, ἦ εἰς ἅλα διαν.
Εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπείσεις, ἀλλ' ἀλογήσεις,
ἠπείλει καὶ κείνος ἐναντίβιον πολεμίζων
- 180 ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγει
χεῖρας, ἐπεὶ σέο φησὶ βίη πολὺν φέρτερος εἶναι
καὶ γενεῇ πρότερος· σὸν δ' οὐκ ὄθεται φίλον ἦτορ
ἴσόν οἱ φάσθαι, τόντε στυγέουσι καὶ ἄλλοι.
- 184 Τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς Ἐννοσίγαιος·
ᾧ πόποι· ἦ ῥ', ἀγαθὸς περ ἑὼν, ὑπέροπλον ἔειπεν,
εἰ μ' ὁμότιμον ἔοντα βίη ἀέκοντα καθέξει.
Τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὗς τέκετο
Ῥέα,
- 188 Ζεὺς καὶ ἐγώ, τρίτατος δ' Αἰδῆς, ἐνέροισιν ἀνάσσω.
Τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
ἦτοι ἐγὼν ἔλαχον πολιὴν ἅλα ναιέμεν αἰεὶ,
παλλομένων, Αἰδῆς δ' ἔλαχε ζόφον ἡρόεντα·
- 192 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσιν·
γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλυμπος.
Τῷ ῥα καὶ οὔτι Διὸς βέομαι φρεσὶν· ἀλλὰ ἔκηλος,
καὶ κρατερός περ ἑὼν, μενέτω τριτάτῃ ἐνὶ μοίρῃ.
- 196 Χερσὶ δὲ μῆτι με πάγχυ κακὸν ὥς δειδισσέσθω.
Θυγατέρεσσιν γάρ τε καὶ υἰάσι βέλτερον εἴη
ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὗς τέκεν αὐτός·
οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη.
- 200 Τὸν δ' ἡμείβετ' ἔπειτα πυδῆνεμος ὠκέα Ἴρις·
Οὔτω γὰρ δὴ τοι, Γαίῃοιχε κυανοχαῖτα,
τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε;

and serene air above the region of the clouds.—185. Ὑπερήφανον, Sch.—186. *Cohibebit* = *cohibere cogitat*.—187. Ῥέα one syllable. Others read οὗς τέκε Ῥεῖν. —189. See 1, 125. —191. See 24, 400. —193. The word *ἔτι*, far from being “inepte,” as Bth. says, gives more colour to this line. The earth and Olympus are still (or up to this time) common to us three (in spite of what Zeus may have decided of his own private authority).—194. βέομαι, Epic fut. of βαίνω, in the metaphorical meaning only, ‘I will act, live.’—196. See 4, 184.—198. ἐνίσσειν and ἐνίπτειν, to reprimand, rebuke : see 24, 238. “This is bitter irony against Zeus ; for Poseidōn means to reproach him thereby, that he has no power to restrain his own children, as Arēs and Athēnē so often contravene his orders.” *Mad. Dacier*.—202. φέρω, subj. Dionysius of Halicarnassus and other ancients eulogise

203 ἢ τι μεταστρέψεις ; στρεπταὶ μὲν τε φρένες ἐσθλῶν.

204 Οἷσθ' ὥς πρεσβυτέροισιν Ἑρινύες αἰὲν ἔπονται.

Τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνὸς ἰχθῶν·

Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἶδῃ.

208 Ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει,
ὁππότε ἂν ἰσόμορον καὶ ὁμῇ πεπρωμένον αἴσῃ
νεικεῖν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν.

Ἀλλ' ἦτοι νῦν μὲν κε νεμεσσηθεὶς ὑποείζω.

212 Ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τόγε θυμῷ·

αἶ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελείης,

Ἥρης Ἑρμείω τε καὶ Ἡφαίστοιο ἄνακτος,

Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει

216 ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
ἴστω τοῦθ', ὅτι νῶϊν ἀνήκεστος χόλος ἔσται.

Ὡς εἰπὼν λίπε λαὸν Ἀχαιῶν Ἐννοσίγαιος·

δῦνε δὲ πόντον ἰών, πόθεσαν δ' ἥρωες Ἀχαιοί.

220 Καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·

Ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἐκτορα χαλκο-
κορυστήν·

ἦδη μὲν γάρ τοι γαίηοχος Ἐννοσίγαιος

οἷχεται εἰς ἅλα διὰν, ἀλευάμενος χόλον αἰπὺν

224 ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,

οἵπερ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἰόντες.

Ἀλλὰ τόδ' ἡμῖν ἐμοὶ πολὺ κέρδιον ἢ δὲ οἱ αὐτῷ

ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξεν

228 χεῖρας ἐμᾶς· ἐπεὶ οὐ κεν ἀνιδρωτί γ' ἐτελέσθη.

Ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσσανόεσσαν,

τὴν μάλ' ἐπισσεύων, φοβέειν ἥρωας Ἀχαιοὺς·

σοὶ δ' αὐτῷ μελέτω, Ἐκατηβύλε, φαίδιμος Ἐκτωρ·

232 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' ἂν Ἀχαιοὶ
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται.

Κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,

ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο.

these sage words, so well adapted to calm and moderate Poseidón's animosity.—204. *ἔπονται*, accompany them like a suite, are with them as guards. The gods exact the respect of the younger towards the elder, and punish forgetfulness of that duty.—207. It is a great advantage when the envoy is a man of sense, who can add to it the wisdom of his counsel.—209. = *ισόμορον* and *ὁμοίῳ*.—215. *Ἐμ φείδομαι*.—224. Poseidón has yielded to my anger: for (had he not done so), both you and the infernal gods would have heard of a fight.

Apollo brings back Hector to the fight. The Greeks are panic-struck at sight of the hero. They divide amongst them the defence of the camp and of the ships; but Apollo turns against them. They flee and regain their camp. Hector orders the assault and the attack on the ships.

236 ὦς ἔφατ' οὐδ' ἄρα πατὴρ ἀνηκούστησεν Ἀπόλ-
λων.

Βῆ δὲ κατ' Ἰδαίων ὀρέων, ἴρηκι ἰοικῶς
ὠκέϊ, φασσοφόνῳ, ὅς τ' ὠκιστος πετεηνῶν
εὐρ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
240 ἤμενον, οὐδ' ἔτι κείτο· νέον δ' ἐξαγείρετο θυμόν,
ἀμφὶ ἔγγινώσκων ἐτάρους· ἀτὰρ ἄσθμα καὶ ἰδρῶς
παύετ' ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.

Ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
244 Ἔκτορ, υἱὲ Πριάμοιο, τίη δὲ σὺ νόσφιν ἀπ' ἄλλων
ἦς ὀλιγηπελέων; ἦ ποῦ τί σε κῆδος ἰκάνει;

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος
Ἔκτωρ·

Τίς δὲ σύ ἐσσι, φέριστε θεῶν, ὅς μ' εἴρειαι ἄντην;
248 οὐκ αἴεις, ὃ με νηυσὶν ἐπὶ πρύμνησιν Ἀχαιῶν,
οὓς ἐτάρους ὀλέκοντα, βοὴν ἀγαθὸς βάλεν Αἴας
χερμαδίῳ πρὸς στῆθος, ἔπαυσε δὲ θούριδος ἀλκῆς;
καὶ δὴ ἐγώ γ' ἐφάμην νέκυσας καὶ δῶμ' Αἴδαο
252 ἡματι τῷδ' ἵξεσθαι, ἐπεὶ φίλον αἶον ἦτορ.

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
Θάρσει νῦν· τοῖόν τοι ἀοσσητῆρα Κρονίων
ἕξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,

256 Φοῖβον Ἀπόλλωνα χρυσάορον· ὅς σε πάρος περ
ῥύομ', ὁμῶς αὐτὸν τε καὶ αἰπυνόν πτολίεθρον.

Ἄλλ' ἄγε νῦν ἱππεῦσιν ἐπὶ ὄτρυνον πολέεσσιν,
νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν ὠκίας ἵππους·

260 αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον
πᾶσαν λειανέω, τρέψω δ' ἥρωας Ἀχαιοὺς.

ὦς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.

242. The mere intention of Zeus has already influenced the state of Hector, before the arrival of the mediator.—244. See 7, 47.—245, 246. See 24.—248. = ὅτι.—252. ἵξεσθαι with Aristarch.; other texts have ὀψεσθαι. αἶον here comes fm αἶω = ἄημι, *flo, efflo*, an irregular formation, but put beyond a doubt by the form, θυμὸν αἰσθων, 16, 468.—254. Βοηθόν, *Sch.*—262. Plutarch uses this passage to prove, ὅτι τοὺς θεοὺς Ὅμηρος ἐμποεῖν φησι τὸ ἐνθουσιῶδες τοῖς ἀνθρώποις. There is no reference, as some have imagined, to

- 263 Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 264 δεσμὸν ἀπορρήξας θεῖν πεδίοιο κροαίνων,
 εἰωθὼς λούεσθαι εὐρρεΐος ποταμοῖο,
 κυδιόων· ὕψου δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἴσσουνται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
 268 ῥίμφα ἐγούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·
 ὥς Ἐκτωρ λαιψηρὰ πόδας καὶ γούνατ' ἐνῶμα,
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.
 Οἱ δ' ὥστ' ἦ ἔλαφον κεραδὸν ἦ ἄγριον αἶγα
 272 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖωται·
 τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλη
 εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἴσιμον ἦεν·
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἠυγένειος
 276 εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
 ὥς Δαναοὶ εἴως μὲν ὀμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 αὐτὰρ ἐπεὶ ἴδον Ἐκτορ' ἐποικόμενον στίχας ἀνδρῶν,
 280 τάρβησαν, πᾶσιν δὲ παραὶ ποσὶ κάππεσε θυμός.
 Τοῖσι δ' ἔπειτ' ἀγόρευε Θόας, Ἀνδραίμονος υἱός,
 Αἰτωλῶν ὅχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
 ἐσθλὸς δ' ἐν σταδίῳ· ἀγορῇ δέ ἐπαῖροι Ἀχαιῶν
 284 νίκων, ὅππότε κούροι ἐρίσσειαν περὶ μύθων·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
 οἷον δ' αὐτ' ἐξαυτίς ἀνέστη, Κῆρας ἀλύξας,
 288 Ἐκτωρ! Ἡ θὴν μιν μάλα ἔλπετο θυμὸς ἐκάστου
 χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
 Ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσάωσεν
 Ἐκτορ'· ὁ δὲ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν·

Apollo's skill in the healing art. H. nowhere attributes to him this skill: which is peculiar to the post-Homeric times.—263, sqq. See 6, 506, sqq.—269. λαιψηρά, for the adverb.—272. See 11, 549.—273. ἡλίβατος probably from ἀλη or ἀλιτεῖν and βαίνω; on which the foot slips, steep, difficult to climb, very high.—274. αἴσιμον, accorded by fate. This expression, of an emphatic appearance, relates to the belief of the ancients, that even the wild beasts enjoyed the protection of the gods.—275. εὐγένειος is said of the mane.—277. = τῶς.—280. Dugas Montbel ought not to have compared this line with the words of La Fontaine: "Il semblaît que mon âme fût accourue tout entière dans mes yeux." (It seemed as though my whole soul had rushed into my eyes.) H. says: the courage of all fell into their feet; i. e. to the ground; they lost it. The sequel proves that here there can be no question of flight.—282. Cf. in Latin *fidibus sciens*, sc. *canendi*.—283. See 7,

- 292 ὥς καὶ νῦν ἔσσεσθαι οἶομαι· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐριγδοῦπου πρόμος ἴσταται, ὧδε μενοινῶν.
 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
 Πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι·
 296 αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,
 στείομεν, ὥς κε πρῶτον ἐρύξομεν ἀντιάσαντες,
 δούρατ' ἀνασχόμενοι· τὸν δ' οἶω, καὶ μεμαῶτα,
 θυμῷ δείσεσθαι Δαναῶν καταδύναι ὄμιλον.
 300 Ὡς ἔφαθ' οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἢ δ'
 ἐπίθοντο·
 Οἱ μὲν ἄρ' ἀμφ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα,
 Τεῦκρον Μηριόνην τε, Μέγην τ', ἀτάλαντον Ἄρῃ,
 ὑσμίνην ἥρτυνον, ἀριστῆας καλίσαντες,
 304 Ἐκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 ἢ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο.
 Τρώες δὲ προὔτυψαν ἀολλέες· ἦρχε δ' ἄρ' Ἐκτωρ
 μακρὰ βιβιάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος
 Ἀπόλλων,
 308 εἰμένος ὁμοῖον νεφέλην, ἔχε δ' αἰγίδα θοοῖριν,
 δεινὴν, ἀμφιδάσειαν, ἀριπρεπέ, ἣν ἄρα χαλκεὺς
 Ἥφαιστος Διὶ δῶκε φορῆμεναι ἐς φόβον ἀνδρῶν·
 τὴν ἄρ' ὄγ' ἐν χεῖρεσσιν ἔχων ἠγήσατο λαῶν.
 312 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες· ὥρτο δ' αὐτῇ
 ὄξεϊ ἀμφοτέρωθεν· ἀπὸ νευρῆφι δ' οἴστοι
 θρώσκον· πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν,
 ἅλλα μὲν ἐν χροῖ πῆγνυτ' Ἀρηϊθῶων αἰζηῶν,
 316 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
 Ὅφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος
 Ἀπόλλων,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 320 Αὐτὰρ ἐπεὶ κατένωπα ἰδὼν Δαναῶν ταχυπώλων
 σείσ', ἐπὶ δ' αὐτὸς αὔσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
 Οἱ δ', ὥστ' ἠὲ βοῶν ἀγέλην ἢ πῶν μέγ' οἶων

241. — 297. = στίωμεν = στῶμεν. ἐρύξ. Ἐπίσχωμεν, Sch. To arrest the progress of the Trojans. — 313. [= ἀπὸ νευρῆς, D. 33.] — 314, sqq. See 11, 571, sqq. — 318, sqq. In spite of obvious differences, the effect here produced reminds us of the rod of Moses raised during the battle against the Amalekites, Exod. xvii. 9, sqq. — 320. Κατὰ πρόσωπον, κατ' ἐναντίον, Sch. — 322. See 12, 255. —

- 324 θῆρε δύνω κλονέωσι, μελαίνης νυκτὸς ἀμολγῶ,
 ἐλθόντ' ἐξαπίνης, σημάντορος οὐ παριόντος·
 ὥς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἦκε φόβον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.
- 328 Ἐνθα δ' ἀνὴρ ἔλεν ἄνδρα, κεδασθείσης ὑσμίνης.
 Ἐκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἐπεφνεν,
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων,
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἑταῖρον.
- 332 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν·
 ἦτοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 ἔσκε, Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
 ἐν Φυλάκῃ, γαίης ἀπο πατρίδος, ἄνδρα κατακτάς,
- 336 γνωτὸν μητρυῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλαιο καλέσκετο Βουκολίδαο.
 Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης
- 340 πρώτη ἐν ὑσμίνῃ, Κλονίον δ' ἔλε δῖος Ἀγῆνωρ.
 Διότοχον δὲ Πάρις βύλε νείατον ὦμον ὕπισθεν
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασ-
 σεν.
- Ὀφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ
- 344 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
 ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τεῖχος ἀνάγκη.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 Νηυσὶν ἐπισσεύεσθαι, ἔαν δ' ἔναρα βροτόεντα·
- 348 ὃν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόνγε
 γνωτοὶ τε γνωταὶ τε πυρὸς λελάχωσι θανόντα,
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο.

324. See 11, 173. — 325. See 10, 485. — 326. ἀνάλκιδες, (rendered) feeble, or powerless (from the effect of the ægis). — 330. τὸν μὲν relates to the second, Arcefilaus. — 331, sqq. See 13, 690, sqq. — 339. = Μηκιστία, like Τυδῆ, 4, 384. — 340. Ἐν τῇ πρώτῃ τάξει, Sch. — 343. See 12, 195. — 344. See n. 1. — 347. Infinit. for imperat. "It is remarkable that our ancient poets have also used the infin. for the imperat., but only with the negative, as M. Raynouard observes in the *Grammaire comparée des langues de l'Europe latine avec celle des troubadours*, p. 302. Thus, in the *Chastoiement d'un père à son fils*, it is said :

"Chier filz, ne t'accompagner jamais
 A home de malvese vie."

(Note cited by Dugas Month.). — 348, sqq. See 2, 391, sqq. — 350. See 7, 80. — 351. See 11, 454.

Led by Apollo, the Trojans advance. The wall is levelled, the fosse filled up. Such is the panic produced by the ægis, that the Greeks flee to their ships.

- 352 Ὡς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους,
κεκλόμενος Τρώεσσι κατὰ στίχας. Οἱ δὲ σὺν αὐτῷ
πάντες ὁμοκλήσαντες ἔχον ἑρυσάρματα ἵππους,
ἥχῃ θεισπεσίρ' προπάροιθε δὲ Φοῖβος Ἀπόλλων
356 ῥεῖ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
ἐς μέσσον κατέβαλλε· γεφύρωσεν δὲ κέλευθον
μακρὴν ἢ εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρωή
γίγνεται, ὅππότε ἀνὴρ σθένεος πειρώμενος ᾔσιν.
360 Τῷ ῥ' οἷγε προχέοντο φαλαγγιδόν, πρὸ δ'
Ἀπόλλων,
αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τείχος Ἀχαιῶν
ῥεῖα μάλ', ὥς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης,
ὄσ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
364 ἀψ αὐτὶς συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων·
ὥς ῥα σύ, ἦϊε Φοῖβε, πολὺν κάματον καὶ οἰζὺν
σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας.
Ὡς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
368 ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσιν
χεῖρας ἀνίσχοντες, μεγάλ' εὐχετόωντο ἕκαστος·
Νέστωρ αὐτὲ μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
372 Ζεῦ πάτερ, εἵποτέ τίς τοι ἐν Ἀργεὶ περ πολυπύρῳ
ἦ βοὸς ἦ ὄϊος κατὰ πίονα μηρία καίων
εὐχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας·
τῶν μνῆσαι, καὶ ἄμυνον, Ὀλύμπιε, νηλεὲς ἡμάρ·
376 μὴδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς.
Ὡς ἔφατ' εὐχόμενος· μέγα δ' ἔκτυπε μητίετα Ζεὺς,
ἀράων αἰών Νηληϊάδαο γέροντος.

Τρώες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγίοχοιο,
380 μᾶλλον ἐπ' Ἀργεῖοισι θόρον, μνήσαντο δὲ χάρις.

354. ἑρυσάρματα is what is called a *metaplasm* (a change of declension in some of the cases) instead of ἑρυσαρμάτους. εἶχον, directed, guided. See 3, 263.—356. Τῆς τάφρου, Sch. — 358. = ἰφ' ὅσον. — 359. Fm ἦμι. See 18, 601.—365. The apostrophe is very expressive here, and its motive is the feeling of admiration. The ancients explain ἦϊε (= ἰῆϊε, Sch.) by τοξικέ, fm ἦμι (to hurl), or from the exclamation ἰή, which they refer to the same root (*hurl* the arrow against Python [cf. Hymn. Apoll., ἰηπαίων' αἰεῖειν, 500]). Buttm. thinks [cf. App. V.] that ἦϊος is only a collateral form of ἦϊς (ἰδός), *bonus, præstans*. — 370. See 8, 80.—372. Πολυπύρῳ, Sch.

- 381 Οἱ δ', ὥστε μέγα κῦμα θαλάσσης εὐρυπόροιο
 νηὸς ὑπὲρ τοίχων καταβήσεται, ὅππότε' ἐπείγῃ
 ἰς ἀνέμου· ἢ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
 384 ὥς Τρῶες μεγάλη ἰαχὴ κατὰ τεῖχος ἔβαινον,
 ἵππους δ' εἰσελάσαντες, ἐπὶ πρύμνῃσι μάχοντο
 ἔγχυσιν ἀμφιγύοις αὐτοσχεδόν· οἱ μὲν ἀφ' ἵππων,
 οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες
 388 μακροῖσι ξυστοῖσι, τά ῥά σφ' ἐπὶ νηυσὶν ἔκειτο
 ναῦμαχα, κολλήεντα, κατὰ στόμα εἰμένα χαλκῷ.

Patroclus sees the disaster of the Greeks, and quits Eurypylus, to go and beg Achilles to come forth against the Trojans.

- Πάτροκλος δ', εἰως μὲν Ἀχαιοὶ τε Τρῶές τε
 τεῖχος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,
 392 τόφρ' ὄγ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο
 ἦστό τε καὶ τὸν ἔτερπε λόγοις, ἐπὶ δ' ἔλκεϊ λυγρῷ
 φάρμακ' ἀκήματ' ἔπασσε μελαινάων ὀδυνάων.
 Αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησεν
 396 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ὦμωξέν τ' ἄρ' ἔπειτα, καὶ ὦ πεπλήγετο μηρὼ
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ἠΐδα·
 Εὐρύπυλ', οὐκέτι τοι δύναμαι, χατέοντί περ
 ἔμπτῃς,
 400 ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νεῖκος ὄρωρεν·
 ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω· αὐτὰρ ἔγωγε
 σπεύσομαι εἰς Ἀχιλλῆα, ἵν' ὀτρύνω πολέμιζέιν.
 Τίς δ' οἶδ', εἴ κέν οἱ, σὺν δαίμονι, θυμὸν ὀρίνω
 404 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταῖρου.

Ἄργος = the whole of Greece. — 376. Ὑπὸ Τρώων, *Sch.* — 381. οἱ has its complement at ver. 384. — 382. καταβήσεται, "is going to dash down," gives more life to this picture, than the present καταβαίνει would have done. It is otherwise in a similar comparison which we shall see ver. 624. — 387. οἱ δέ (the Greeks), sc. ἰμάχοντο. — 389. Πρὸς ναυμαχίαν ἐπιτήδεια, *Sch.* It is objected, that in the heroic times there is no mention made of naval fights; and that it is only by recent authors that some have been attributed to Minos. But, in spite of this, they may surely have had long pikes to defend a ship in case of attack. κολλήεντα, see below 677, 678. Οἶον σύνθιγα, οὐ μονόξυλα, as a Scholiast well expresses it. εἰμένα, fm ἔννυμι, "clad in brass," metaphorically.

390. At the end of bk 9, H. had left Patroclus in the tent of Eurypylus: he here continues the recital which concerns him. — 394. ἀκήματα ὀδυνῶν, apposition to φάρμακα. — 399. See 9, 513. — 403, 404. See 11, 792, 793.

The Greeks maintain their ground before the tents and the ships. Hector attacks Ajax. Ajax summons Teucer. His bow breaks, and he arms himself with his lance. Hector urges the Trojans to attack the ships; Ajax, the Greeks to conquer or die.

405 Τὸν μὲν ἄρ' ὥς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοὶ

Τρῳας ἐπερχομένους μένον ἔμπεδον, οὐδ' ἐδύναντο, πανροτέρους περ ἰόντας, ἀπώσασθαι παρὰ νηῶν·

408 οὐδέ ποτε Τρῳες Δαναῶν ἐδύναντο φάλαγγας ῥηξάμενοι κλισίῃσι μιγήμεναι ἥδ' ἐ νέεσσιν.

Ἄλλ' ὥστε στάθμη δόρυ νήϊον ἐξιθύνει τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε πάσης

412 εὖ εἰδῶ σοφίης, ὑποθημοσύνησιν Ἀθήνης· ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε· ἄλλοι δ' ἀμφ' ἄλλῃσι μάχην ἐμάχοντο νέεσσιν.

Ἐκτωρ δ' ἄντ' Αἴαντος εἰείσατο κυδαλίμοιο.

416 Τῷ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδ' ἐδύναντο οὐθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρῆσαι πυρὶ νῆας, οὐθ' ὁ τὸν ἄψ ὥσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.

Ἐνθ' ὤϊα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,

420 πῦρ ἐς νῆα φέροντα, κατὰ στῆθος βάλε δουρί. Δούπησεν δὲ πεσόν, δαλὸς δέ οἱ ἔκπεσε χειρός.

Ἐκτωρ δ' ὥς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν

ἐν κονίῃσι πεσόντα νεὸς προπάροιθε μελαίνης,

424 Τρῳσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας·

Τρῳες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται,

μὴ δὴ πῶ χάζεσθε μάχης ἐν στείνεϊ τῷδε·

ἀλλ' ὤϊα Κλυτίοιο σαώσατε, μὴ μιν Ἀχαιοὶ

428 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.

Ὡς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ.

Τοῦ μὲν ἄμαρθ' ὁ δ' ἔπειτα Λυκόφρονα, Μάστορος υἱόν,

Αἴαντος θεράποντα, Κυθήριον, ὅς ῥα παρ' αὐτῷ

432 ναῖ', ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθίοισιν,

τόν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὐατος ὀξείῃ χαλκῷ,

410. The (carpenter's) *line* or *rule*. δόρυ νήϊον, a plank to be used in the construction of a vessel.—412. For the use of εἰδῶ (not εἰδώς) with gen., see 12, 229. σοφία, and especially the adj. σοφός, are often applied to practical skill, a knowledge how to act.—413. See 11, 336.—415. = ἅντα (ἀντικρὺ). εἰείσατο, fm εἶμι.—426. See 8, 476.—428. Ἐν τῷ ναυστάθμῳ, Sch. See 7, 298.—431. See 10, 268.—

434 ἔσταότ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίησιν
νηὸς ἀπο πρύμνης χαμάδις πέσε· λύντο δὲ γυνῖα.

436 Αἴας δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·

Τεῦκρε πέπον, δὴ νῶϊν ἀπέκτατο πιστὸς ἑταῖρος,
Μαστορίδης, ὃν νῶϊ, Κυθηρόθεν ἔνδον ἰόντα,
ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισιν·

440 τὸν δ' Ἔκτωρ μεγάλθυμος ἀπέκτανε. Πού νύ τοι ἰοὶ
ὠκύμοροι καὶ τόξον, ὃ τοι πόρε Φοῖβος Ἀπόλλων;

Ὡς φάθ'· ὁ δὲ ξυνέηκε· θέων δέ οἱ ἄγχι παρέστη,
τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην

444 ἰοδόκον· μάλα γ' ὥκα βέλεα Τρώεσσιν ἐφίει.

Καί ρ' ἔβαλε Κλεῖτον, Πεισῆνορος ἀγλαὸν υἱόν,
Πουλυδάμαντος ἑταῖρον, ἀγαυοῦ Πανθοίδαο,
ἠνία χερσὶν ἔχοντα· ὁ μὲν πεπόνητο καθ' ἵππους·

448 τῇ γὰρ ἔχ', ἣ ῥα πολὺν πλείσται κλονέοντο φά-
λαγγες,

Ἔκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
ἦλθε κακόν, τό οἱ οὔτις ἐρύκακεν ἱεμένων περ.

Αὐχένι γάρ οἱ ὀπισθε πολύστονος ἔμπεσεν ἰός·

452 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δὲ οἱ ἵπποι,

κεῖν' ὄχευ κροτέοντες. Ἄναξ δ' ἐνόησε τάχιστα,
Πουλυδάμας, καὶ πρῶτος ἐναντίος ἦλυνθεν ἵππων.

Τοὺς μὲν ὄγ' Ἀστυνόῳ, Προτιάονος υἱεῖ, δῶκεν·

456 πολλὰ δ' ἐπώτρυνε σχεδὸν ἴσχειν εἰσορόωντα
ἵππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.

Τεῦκρος δ' ἄλλον οὔιστόν ἐφ' Ἔκτορι χαλκοκο-
ρυστῇ

αἶνυντο, καὶ κεν ἔπαυσε μάχην ἐπὶ νηυσὶν Ἀχαιῶν,

460 εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν.

Ἄλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὅς ρ' ἐφύλασεν

Ἔκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὐχος ἀπηύρα,
ὅς οἱ εὖστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ

464 ῥῆξ' ἐπὶ τῷ ἐρούοντι· παρεπλάγχθη δὲ οἱ ἄλλῃ
ἰὸς χαλκοβαρής, τόξον δὲ οἱ ἔκπεσε χειρός.

Τεῦκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·

ὦ πόποι, ἣ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει

468 δαίμων ἡμετέρης, ὃ τε μοι βίον ἐκβαλε χειρός,

441. See 2, 827.—443. See 8, 266.—453. See 11, 160.—462. See 6, 17.
—464. ἐπὶ τῷ, in hunc (Hector). —467. ἐπικείρειν, to cut, to
thwart, to render fruitless. —468. Distinguish βῶς and βίος. —

- 469 νευρὴν δ' ἐξέρρῳξε νεόστροφον, ἣν ἐνέδησα
 πρῶτον, ὅφρ' ἀνέχοιτο θαμὰ θρώσκοντας οἰστούς.
 Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 472 ὦ πέπον, ἀλλὰ βίον μὲν ἔα καὶ ταρφέας ἰοὺς
 κεῖσθαι, ἐπεὶ συνέχευε θεός, Δαναοῖσι μεγέρας·
 αὐτὰρ χερσὶν ἐλὼν δολιχὸν δόρυ καὶ σάκος ὦμῳ,
 μάρναό τε Τρῳέεσσι, καὶ ἄλλους ὄρνυθι λαούς·
 476 μὴ μὰν ἀσπυδι γέ, δαμασσάμενοί περ, ἔλοιεν
 νῆας εὖσέλμους· ἀλλὰ μνησώμεθα χάρμης.
 ὣς φάθ'· ὁ δ' αὖ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν·
 αὐτὰρ ἄγ' ἀμφ' ὦμοισι σάκος θέτο τετραθέλυμνον·
 480 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 [ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·]
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ·
 βῆ δ' ἰέναι, μάλα δ' ὦκα θεῶν Αἴαντι παρέστη.
 484 Ἐκτωρ δ' ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα,
 Τρῳσί τε καὶ Λυκίοισιν ἐνέκλετο, μακρὸν αὔσας·
 Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 488 νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
 ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
 Ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή,
 ἡμῖν ὁτέοισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ,
 492 ἥδ' ὅτινας μινύθῃ τε καὶ οὐκ ἐθέλῃσιν ἀμύνειν·
 ὥς νῦν Ἀργείων μινύθει μένος, ἄμμι δ' ἀρήγει.
 Ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες· ὅς δέ κεν
 ὑμέων
 βλήμενος ἥε τυπείς θάνατον καὶ πότμον ἐπίσπῃ,
 496 τεθνάτω· οὐ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
 τεθνάμεν· ἀλλ' ἄλοχός τε σύη καὶ παῖδες ὀπίσσω,
 καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν.
 500 ὣς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

470. Ὑπομῖνοι, Sch.—477. ἀλλά, see I, 274.—479. τετρ., having four layers (of leather ['his fourfold shield,' Cp.]). See I, 220. The word *θέλυμνον*, *foundation*, is used together with *στερίωμα* by the philosopher Empedocles, in his didactic poem. — 481. This line, probably removed hither from II, 42, or III, 337, is not found in the best MSS. — 482. See I, 135.—492. = οὐστῖνας.—494, sqq. These noble lines have often been compared with those of Tyrtæus, which breathe a spirit very similar to that which here animates Hector. The ancients found the 'somewhat prolix' poetry of Tyrtæus very inferior to this

- 501 Αἴας δ' αὖθ' ἐτέρωθεν ἐκέκλετο οἷς ἑτάροισιν·
 Αἰδώς, Ἀργεῖοι· νῦν ἄρκιον, ἢ ἀπολέσθαι,
 ἢ ἐσσωθῆναι, καὶ ἀπώσασθαι κακὰ νηῶν.
 504 Ἡ ἔλπεσθ', ἣν νῆας ἔλη κορυθαίολος Ἐκτωρ,
 ἐμβαδὸν ἵζεσθαι ἣν πατρίδα γαῖαν ἕκαστος ;
 ἢ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
 Ἐκτορος, ὃς δὴ νῆας ἐνιπρῆσαι μενεαίνει ;
 508 οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
 Ἡμῖν δ' οὔτις τοῦδε νόος καὶ μῆτις ἀμείνων,
 ἢ αὐτοσχεδὴ μῖξαι χεῖράς τε μένος τε.
 Βέλτερον, ἢ ἀπολέσθαι ἓνα χρόνον, ἢ ἐβίῳναι,
 512 ἢ δηθὰ στρεύγεσθαι ἐν αἰνῇ δηϊοτητί,
 ὧδ' αὐτως παρὰ νηυσίν, ὑπ' ἀνδράσι χειροτέροισιν.

Hector animates the Trojans, Ajax the Greeks, who close in front of the ships. Zeus exalts the Trojans, paralyses the Greeks, and, above all, protects Hector. The Greeks are driven close to the ships. Nestor begs them not to flee. The attack on the ships commences.

- Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστου.
 "Εὐθ' Ἐκτωρ μὲν ἔλε Σχεδίων, Πεiriμήδεος υἱόν,
 516 ἀρχὸν Φωκίων· Αἴας δ' ἔλε Λαοδάμαντα,
 ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν·
 Πουλυδάμας δ' Ὀτὸν Κυλλήνιον ἐξενάριξεν,
 Φυλείδew ἔταρον, μεγαθύμων ἀρχὸν Ἐπειῶν.
 520 Τῷ δὲ Μέγης ἐπόρουσεν ἰδὼν· ὁ δ' ὕπαιθα λιάσθη

passage. — 502, sqq. We may compare the discourse of Pallas in Virg., x. 369, sqq. "The speech of Hector is more brilliant and more grave than that of Ajax ; but that of the latter is more politic, more pressing, and more persuasive." *Mad. Dacier*. ἄρκιον [*nunc tempus adest*]. Νῦν πάρεστι, *Sch.* See 2, 393 [and App. V.]. — 505. ἐμβ., *incedendo*, on foot. Hesychius well explains it, πεζῇ διὰ θαλάσσης. — 511. In this line ἦ . . . ἦ . . . is *sive . . . sive*, in the following *quam*. "Concurrat : horæ Momento cita mors venit, aut victoria laeta." Hor. — 512. στρεύγεσθαι, to exhaust oneself by degrees [*to consume the time in lingering conflict*, Cp.]. In the Od., 12, 350, Odysseus (Ulysses) expresses the same idea :

Βούλομ' ἅπαξ πρὸς κῆμα χανὼν ἀπὸ θυμὸν ὀλίσσαι,
 ἢ δηθὰ στρεύγεσθαι, ἢ ἐν νήσῳ ἐρήμῃ.

χειρότερος, another form of χείρων, *inferior*.

515. There may have been two Schedii, chiefs of the Phocæans (one text has ἀρχὸν Ἀθηναίων) : above, 2, 517, Schedius is called the son of Iphitus, and his death is related 17, 306, sqq. However, what we said on a similar occasion, 13, 657, is equally applicable here. — 517. See 5, 744. — 518. Κυλλήνιον, of Cyllênê, a town in Elis (Ἐπειοί). — 520. A paragogic form of ὑπαί = ὑπό. λιάζεσθαι, to

- 521 Πουλυδάμας· καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ
 Ἀπόλλων
 εἶα Πάνθου νῖδ' ἐνὶ προμάχοισι δαμῆναι·
 αὐτὰρ ὄγε Κροίσμου στῆθος μέσον οὐτάσε δουρί·
 524 δούπησεν δὲ πεσών· ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.
 Τόφρα δὲ τῷ ἐπόρουσε Δόλοψ, αἰχμῆς εὖ εἰδώς,
 Λαμπετίδης (ὄν Λάμπος ἐγείνατο, φέρτατος ἀν-
 δρῶν,
 Λαομεδοντιάδης, εὖ εἰδότα θούριδος ἀλκῆς),
 528 ὃς τότε Φυλείδαο μέσον σάκος οὐτάσε δουρί,
 ἐγγύθεν ὀρηθεῖς· πυκινὸς δὲ οἱ ἤρκεσε θώρηξ,
 τὸν ῥ' ἐφόρει γυάλοισιν ἀρηρύτα· τὸν ποτε Φυλεὺς
 ἤγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος·
 532 ξεῖνος γάρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Εὐφῆτης,
 ἐς πόλεμον φορέειν, δηῖων ἀνδρῶν ἀλεωρήν·
 ὃς οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἤρκεσ' ὄλεθρον.
 Τοῦ δὲ Μέγης κόρυθος χαλκήρεος ἵπποδασείης
 536 κύμβαχον ἀκρότατον νύξ' ἔγχεϊ ὀξυόεντι,
 ῥῆξε δ' ἀφ' ἱππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
 κάππεσεν ἐν κονίησι, νέον φοίνικι φαεινός.
 Ἔως ὁ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
 540 τόφρα δὲ οἱ Μενέλαος Ἀρήϊος ἦλθεν ἀμύντωρ·
 στῆ δ' εὐράξ· σὺν δουρὶ λαθών, βάλε δ' ὦμον ὅπι-
 σθεν·
 αἰχμὴ δὲ στέρνοιο διέσσυτο μαιώωσα,
 πρόσσω ἰεμένη· ὁ δ' ἄρα πρηνὴς ἐλιάσθη.
 544 Τὸ μὲν εἰσιάσθην χαλκήρεα τεύχε' ἀπ' ὤμων
 συλήσειν· Ἐκτώρ δὲ κασιγνήτοισι κέλευσεν
 πᾶσι μάλα, πρῶτον δ' Ἰκεταονίδην ἐνένηπτεν
 ἴφθιμον Μελάνιππον· ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς
 548 βόσκ' ἐν Περκώτῃ, δηῖων ἀπονόσφιν ἐόντων·

bend, yield, lean, fall.—521. See 5, 287. — 522. Panthos was priest of Apollo. — 526. Slight variations, such as Λάμπος and Λάμπετος, occur occasionally in proper names. — 530. See 5, 99. — 531. Ephyrè, in Elis, afterwards Οἰνὼη. The river Selleis ran between the Pênêus and Alphêus, now *Pachiota*. — 536. τὸ κύμβαχον, the upper and convex part of the helmet: fm κύμβος, a hollow; whence also κύμβη, *cymba*, a barque. — 538. Νεωστὶ πεφοινιγμένος, φοινικίῳ χρώματι κεχρωσμένος, *Sch.* See 6, 219; 7, 305.—541. See 11, 251. —544. Fm εἰμι. — 545. κασ., in the widest sense: cousins and brothers-in-law.—546. ἐνίσπω, or ἐνίπτω, with the name of a person in the accus.: to call (as here); to reprimand.—547. = τόφρα, till then;

549 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν,
 ναῖε δὲ παρ Πριάμῳ, ὃ δέ μιν τίεν ἴσα τέκεσσιν·
 552 τὸν ῥ' Ἐκτωρ ἐνένιπτεν ἔπος τ' ἔφατ' ἔκ τ' ὀνό-
 μαζεν·

Οὕτω δὴ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ, ἀνεψιοῦ κταμένοιο;
 οὐχ ὀράας οἶον Δόλοπος περὶ τεύχε' ἔπουνσιν;
 556 ἀλλ' ἔπεν· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν
 μάρνασθαι, πρὶν γ' ἢ κατακτάμεν, ἢ κατ' ἄκρης
 Ἴλιον αἰπεινὴν ἐλείειν, κτάσθαι τε πολίτας.

Ὡς εἰπὼν ὃ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος
 φῶς.

560 Ἀργείους δ' ὥτρυνε μέγας Τελαμώνιος Αἴας·
 ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
 Αἰδομένων δ' ἀνδρῶν πλέονες σύοι ἢ πέφανται·

564 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.
 Ὡς ἔφαθ'· οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον,
 ἐν θυμῷ δὲ βάλοντο ἔπος· φράξαντο δὲ νῆας
 ἔρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρῶας ἔγειρεν.

568 Ἀντίλοχον δ' ὥτρυνε βοὴν ἀγαθὸς Μενέλαος·
 Ἀντίλοχ', οὔτις σεῖο νεώτερος ἄλλος Ἀχαιῶν,
 οὔτε ποσὶν θάσσω· οὐτ' ἄλκιμος ὥς σὺ μάχεσθαι·
 εἴ τινα πον Τρώων ἐξάλμενος ἄνδρα βάλοισθα.

572 Ὡς εἰπὼν ὃ μὲν αὐτὶς ἀπέσσυτο, τὸν δ' ὀρόθυνεν·
 ἐκ δ' ἔθουε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ,
 ἀμφὶ ἔπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο,
 ἀνδρὸς ἀκοντίσαντος· ὃ δ' οὐχ ἄλιον βέλος ἦκεν·

576 ἀλλ' Ἰκετάονος υἱὸν ὑπέρθυμον Μελάνιππον,
 νισσόμενον πόλεμόνδε, βάλε στῆθος παρὰ μάζον.
 Δούπησεν δὲ πεσών, τὸν δὲ σκότος ὕσσε κάλυψεν.
 Ἀντίλοχος δ' ἐπόρουσε, κύων ὥς, ὅς τ' ἐπὶ νεβρῷ

or, for some time. — 548. See 11, 229. — 554. ἐντρέπεσθαι, to return upon oneself: to change; later also, to feel shame. — 555. Οἷον (*quantum, quam acriter*) περὶ τὰ ὅπλα ἀσχολοῦνται, Sch. Περίεπειν or περισπεῖν, to occupy oneself about a thing, to pursue, is often found in Hdt. — 557. Πρὶν γε ἢ (ἡμᾶς) κατακτάναι (αὐτοὺς), ἢ (ἐκείνους) ἐλεῖν Ἴλιον. — 558. Fm κτείνειν. — 561, sqq. See 5, 529, sqq. — 567. Τῷ κύελῳ τῶν ἀσπίδων, ταῖς ἀσπίσι, Sch. — 570. Fm ταχύς. — 571. Utinam aliquem . . . Si and o si are used in the same way in Lat.

- 580 βλημένῳ αἶξιν, τόντ' ἐξ εὐνῇφι θορόντα
 θηρητῆρ ἐτύχησε βαλὼν, ὑπέλυσε δὲ γυνῖα·
 ὥς ἐπὶ σοί, Μελάνιππε, θόρ' Ἀντίλοχος μενε-
 χάρμης,
 τεύχεα συλήσων. Ἄλλ' οὐ λάθην Ἐκτορα δῖον,
 584 ὃς ῥά οἱ ἀντίλος ἦλθε θέων ἀνὰ δηϊοτῆτα.
 Ἀντίλοχος δ' οὐ μείνει θοός περ ἔων πολεμιστής,
 ἄλλ' ὅγ' ἄρ' ἔτρεσε, θηοὶ κακὸν ῥέξαντι ἐοικώς,
 ὅστε, κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσιν,
 588 φεύγει, πρίν περ ὅμιλον ἀολλισθήμεναι ἀνδρῶν·
 ὥς τρέσε Νεστορίδης· ἐπὶ δὲ Τρῳέες τε καὶ Ἐκτωρ
 ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο·
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἑταίρων.
 592 Τρῳέες δέ, λείουσιν ἐοικότες ὠμοφάγοισιν,
 νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς·
 ὃ σφισιν αἶν ἐγχεῖρε μένος μέγα, θέλγε δὲ θυμὸν
 Ἀργείων, καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν.
 596 Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι,
 Πριαμίδην, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ
 ἐμβάλῃ ἀκάματον, Θέτιδος δ' ἐξαΐσιον ἀρὴν
 πᾶσαν ἐπικρήνει· τὸ γὰρ μένε μητίετα Ζεὺς,
 600 νηὸς καιομένης σέλας ὀφθαλμοῖσιν ιδέσθαι.
 Ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν
 θησέμεναι Τρῳῶν, Δαναοῖσι δὲ κῦδος ὀρέξαι.
 Τὰ φρονέων, νήεσσιν ἐπὶ γλαφυρῇσιν ἐγχεῖρεν
 604 Ἐκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 Μαίνεται δ', ὥς ὅτ' Ἀρης ἐγχείσπαλος, ἢ ὀλοὸν πῦρ
 οὔρεσι μαίνεται, βαθύης ἐν τάρφεσιν ὕλης·
 ἀφλοισμὸς δὲ περὶ στόμα γίγνεται, τῷ δέ οἱ ὅσσε
 608 λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν· ἀμφὶ δὲ πῆληξ
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο

and French.—574. See 4, 497. — 585. See 5, 571. — 586, sqq. Imi-
 tated by Virg., *Æn.* xi. 809, sqq.—592. = λείουσιν.—598. ἐξαΐσιον,
justum modum (αἶσαν) excedentem, iniquam. — 599. ἔμενε, awaited.—
 606. See 5, 555. The subst. τάρφος, *thickness*, is only found here.—
 607. The Grammarians give two explanations of the word ἀφλοισμός
 (only found here). Some say that the Ætolians thus named ἀφρισμόν
 or ἀφρόν, the foam; others derive it fm φλοῖστος, with a prefix, like
 φαῦρος and ἀφαιρός, &c.: *strepitus, stridor (dentium)*. The first sense
 agrees only with περὶ στόμα. A passage has been quoted from the
De Signis (ch. 66, § 148), where Cic. combines the same traits: *Nam*
quum spumas ageret in ore, oculis arderet, voce maximā clamaret, &c.—

- 610 [Ἑκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ
Ζεὺς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μῶνον ἐόντα
612 τίμα καὶ κύδαινε. Μινυνθάδιος γὰρ ἐμελλεν
ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρυνε μόρσιμον ἦμαρ
Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφιν].
Καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν, πειρητίζων,
616 ἢ δὴ πλείστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·
ἀλλ' οὐδ' ὥς δύνατο ῥῆξαι, μάλα περ μενεαίνων.
Ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἥ τε πέτρῃ
ἡλίβατος, μεγάλη, πολιῆς ἀλὸς ἐγγὺς ἐοῦσα,
620 ἥ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα
κύματά τε τροφόεντα, τά τε προσερεύγεται αὐτήν·
ὥς Δαναοὶ Τρῳᾶς μένον ἔμπεδον οὐδ' ἐφέβοντο.
Αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ·
624 ἐν δ' ἔπεσ' ὥς ὅτε κύμα θοῇ ἐν νῇ πέσῃσιν
λάβρον ὑπὸ νεφέων ἀνεμοτρεφές, ἡ δέ τε πᾶσα
ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
ἰστίῳ ἐμβρέμεται· τρομέουσι δέ τε φρένα ναῦται
628 δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται·
ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
Αὐτὰρ ὅγ' ὥστε λέων ὀλοόφρων βουσὶν ἐπελθὼν,
αἶ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο νέμονται

610, sqq. These five lines have been almost unanimously condemned by the critics, and that for irrefragable reasons.—615. See 12, 47.—618. See *ibid.*, 43.—619. See 273.—620. *Sustinet*. A comparison imitated by Virg., *Æn.* x. 693, sqq., and by Ovid, *Metam.* ix. 39 :

“Haud secus ac moles, quam magno murmure fluctus
Oppugnant ; manet illa, suoque est pondere tuta.”

—621. τροφόεντα, like *nourri* in French, for : full, strong, abundant ; see 11, 307. = *ερείγεται πρὸς αὐτήν*, dash, break with a din against it.—623. πυρὶ, with the dazzling splendour of the arms ; elsewhere (10, 153 ; 11, 66) χαλκῷ λάμψ' ὥστε στεροπή.—625. See 11, 256.—628. Longinus (*On the Sublime*, ch. 10) compares with this line a passage of Aratus which expresses the same idea (*Phæn.* 299) : ὀλίγον δὲ διὰ ξύλον αἰὶδ' ἐρύκει, “a thin plank separates them from death ;” (comp. also *Jur.* xiv. 288, 289 :

“Curatoris eget, qui navem mercibus implet
Ad summum latus, et tabulâ distinguitur undâ ;”)

and he considers the first “φοβερόν,” the second “μικρόν καὶ γλαφυρόν.” This picture of the terrified passengers and sailors leads H. to apply to the Greeks this comparison, begun at ver. 224, with the intention of representing the furious attack of Hector. In the same way in the comparison which follows, he begins with the words αὐτὰρ ὅγ' (Hector), ὥστε λέων . . ., and ends with this application

- 632 μυρίαί· ἐν δέ τε τῇσι νομεύς, οὐπω σάφα εἰδὼς
 θηρὶ μαχέσασθαι ἔλικος βοὸς ἀμφὶ φονῆσιν·
 ἦτοι ὁ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν
 αἰὲν ὁμοστιχάει, ὁ δέ τ' ἐν μέσσησιν ὁρούσας
 636 βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὥς τότε
 Ἀχαιοὶ
 θεσπεσίως ἐφόβηθεν ὕφ' Ἑκτορι καὶ Διὶ πατρὶ
 πάντες· ὁ δ' οἷον ἔπεφνε Μυκηναῖον Περιφύτην,
 Κοπρῆος φίλον νιόν, δς Εὐρυσθῆος ἄνακτος
 640 ἀγγελίης οἶχνεσκε βίῃ Ἡρακλεΐρ·
 τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
 παντοίας ἀρετάς, ἡμὲν πόδας ἡδὲ μάχεσθαι,
 καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·
 644 ὃς ῥά τότε Ἑκτορι κῦδος ὑπέρτερον ἐγγυάλιξεν.
 Στρεφθεὶς γὰρ μετόπισθεν, ἐν ἀσπίδος ἄντυγι
 πάλτο,
 τὴν αὐτὸς φορέεσκε ποδηνεκέ, ἔρκος ἀκόντων·
 τῇ ὕγ' ἐνὶ βλαφθεὶς πέσεν ὕπτιος· ἀμφὶ δὲ πῆληξ
 648 σμερδαλίον κονάβησε περὶ κροτάφοισι πεσόντος.
 Ἑκτωρ δ' ὀξὺ νόησε, θεῶν δέ οἱ ἀγχι παρέστη,
 στήθεϊ δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἐταίρων
 κτεῖν· οἱ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ
 ἐταίρου,
 652 χραισμεῖν· αὐτοὶ γὰρ μάλα δαΐδισαν Ἑκτορα δῖον.

ὥς τότε Ἀχαιοὶ ἐφόβηθεν ὕφ' Ἑκτορι. — 629. See 9, 8.—631. See 4, 483.—633. *ἄμφι*, see 9, 466. *ἀμφί*, see 3, 70, 157.—635. "Ἀμα πορεύεται, συνακολουθεῖ, *Sch.* ὁ δέ, the lion.—636. = *ἰσθίει*, see 4, 345. The construction with which this sentence begins is left incomplete; even the verb is wanting which ought to follow the words ὥς τε λίων βοῦσιν ἐπελθόν. After several other traits of the same picture, the construction is resumed at ver. 635 by ὁ δέ τ' ἐν μέσσησιν ὁρούσας. Then comes the mention of the flight of the herd, which serves as a transition to that of the Greeks. The exterior and grammatical form of the whole sentence is undoubtedly irregular and faulty; but the succession of the ideas and images reproduces exactly the order in which the objects are presented to the mind. — 639. Apollodorus relates that Eurystheus, afraid of the valour of Heracles, forbade him to enter into the town of Tiryns, and sent him his orders through Copreus, who is here spoken of. Above, 31, 252, we have seen ἀγγελία τινός with the passive sense of the gen. = ἀγγελία περὶ τινος: here it is the act. sense, ἀγγελία παρὰ Εὐρυσθέως, a message from Eurystheus, which Eurystheus gave. [App. V.] — 640. οἶχνώ = οἶχομαι, see 5, 790. βίῃ Ἡρ., see 2, 658. — 645. On turning to fly, he struck against the rim of his own shield [*on his buckler's border trod.* Cp.], impet. —

- 653 Εἰςωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι
 νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.
 Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη
 656 τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίησιν ἔμειναν
 ἀθρόοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς
 καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισιν.
 Νέστωρ αὐτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
 660 λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον·
 ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
 ἄλλων ἀνθρώπων· ἐπὶ δὲ μνήσασθε ἕκαστος
 παίδων ἡδ' ἀλόχων καὶ κτήσιος ἡδὲ τοκῆων,
 664 ἡμῖν ὅτεψ ζώουσι καὶ ᾧ κατατεθνήκασιν·
 τῶν ὑπὲρ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων
 ἐστάμεναι κρατερῶς· μηδὲ τρωπᾶσθε φόβονδε.
 ὣς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστου.
 668 Τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὥσεν Ἀθήνη
 θεσπέσιον· μάλα δέ σφι φῶως γένετ' ἀμφοτέρωθεν,
 ἡμῖν πρὸς νηῶν καὶ ὁμοίου πολέμοιο.
 Ἐκτορα δὲ φράσσαντο βοὴν ἀγαθὸν καὶ ἐταίρους,
 672 ἡμῖν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,
 ἡδ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.

647. See 6, 39.—653. We have seen above that there was first a line of ships advanced toward the Trojan camp; then came the tents and open spaces of the Greek camp; lastly, the mass of the fleet, drawn up on the shore. In advancing against the Trojans, under the conduct of Poseidón, the Greeks turned their back to the first line of ships: when they took to flight, at first they had them *in front*, i. e. they were εἰςωποὶ νεῶν, but by and by the vessels at the outer extremity of the camp [i. e. the first line of vessels] encircled them, περιέσχεθον (περιεῖχον); for, passing that line, they entered the space it enclosed. At last the Trojans pursued them thither, τοὶ δ' ἐπέχυντο.—655. The Greeks yield them this line, and make a stand further on, near the tents.—657. = ἐ(σ)κεδάσθησαν. — 663. *Nunc coniugis esto Quisque suæ tectique memor*, Virg. — 668, sqq. These six lines were rejected by the Alexandrian critics, because in what precedes there is no mention of a cloud, which troubled the sight of the Greeks; and besides Athênê was detained in Olympus by the strict orders of Zeus. That is true. But if H. had to express: "At this moment a fog, which had till then enveloped the Greek camp, disappeared," he could not have expressed it otherwise than he has done. With him, all atmospheric effects, especially when they influence for good or ill the personages whom he introduces on the stage, are produced by divinities. The disappearance of the fog then may well be attributed to Athênê, a goddess favorable to the Greeks, and who, to effect its dispersion, had no need to quit Olympus.—670. πρὸς πολέμον, i. e. on the side of the attack, of the Trojans.—671. Ἐνόησαν, Sch.

Ajax defends the ships against Hector and the Trojans. A furious fight arises round the fleet. Hector seizes the ship of Protesilaus and calls for fire; the Trojans dash after him. Ajax retreats; still exhorting the Greeks, and brandishing a pike, he overthrows all who approach to fire the ships.

- 674 Οὐδ' ἄρ' ἔτ' Αἴαντι μεγάλητορι ἦνδανε θυμῷ
 ἑστάμεν, ἔνθα περ ἄλλοι ἀφέστασαν νῆες Ἀχαιῶν·
 676 ἀλλ' ὅγε νηῶν ἵκρι' ἐπώχετο μακρὰ βιβιάσθων,
 νῶμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν,
 κολλητὸν βλήτροισι, δυωκαεικοσίπηχυν.
 Ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς,
 680 ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναείρεται ἵππους,
 σέυας ἐκ πεδίοιο μέγα προτὶ ἄστν δίηται
 λαοφόρον καθ' ὁδόν· πολέες τέ ε' θηήσαντο
 ἀνέρες ἠδὲ γυναῖκες· ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ
 684 θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέ-
 τονται·
 ὣς Αἴας ἐπὶ πολλὰ θοάων ἵκρια νηῶν
 φοῖτα μακρὰ βιβιάς, φωνὴ δέ οἱ αἰθέρ' ἴκανε.
 Αἰεὶ δὲ σμερνὸν βοῶν Δαναοῖσι κέλευεν

678. βλήτρον, a peg.—679, sqq. The ancients accused the poet of having here committed an anachronism; but Eustath. justifies him; observing that H. does not attribute to Ajax the action of mounting on horseback, but merely draws a comparison from a custom "known to him and his contemporaries;" and known, he might have added, to the heroes themselves. We have seen Diomédès and Ulysses on horseback carrying off the coursers of Rhésus. But we must acknowledge that riding was then unknown to the military art, and that they did not use cavalry, properly so called, in their battles. Another critique on this beautiful simile bears on the difference between the object and the terms of the comparison: the horses gallop at full speed, the ships are motionless. I mention it for the purpose of replying by a note of Mad. Dacier, which ought to be applied to a great number of poetical similes: "It is not always necessary that comparisons should be exact in all their particulars. Enough if they agree in the principal points, for which the comparison was made. The one before us is merely made to express the strength and agility of Ajax, who passes lightly from one ship to another, and defends them all at once; and it is entirely just." —680. The common reading *συναγείρεται*, *quum sibi collegit or elegit ex multis quattuor equos*, introduces a circumstance somewhat too foreign to the action which is the object of comparison. But a scholium of the Venetian MS. has preserved the true reading, restored by Heyne: οἱ δὲ *συναείρεται*, ἀντὶ τοῦ συζεύξει (read *συζεύξει*) ὥς τὸ (10, 499), "Σὺν δ' ἡμῖν ἵμασιν." In these two passages *ἀείρω* comes fm *εἶρω* (ἄμα εἶρω), and means *συμπλέκω*, *convincio*, to fasten, yoke together. — 681. *δίσμαι*, to drive, urge, push on. See 7, 187.—

688 νηυσί τε καὶ κλισίῃσιν ἀμυνέμεν. Οὐδὲ μὲν Ἐκ-
τωρ

μῖμνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτάων·
ἀλλ' ὥστ' ὀρνίθων πετεηνῶν αἰετὸς αἰθῶν
ἔθνος ἐφορμᾶται ποταμὸν πάρα βοσκομενάων,
692 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων·

ὥς Ἐκτωρ ἴθυσε νεὸς κυανοπρώροιο
ἀντίος αἰσσων· τὸν δὲ Ζεὺς ὥσεν ὀπισθεν
χειρὶ μάλα μεγάλη, ὠτρυνε δὲ λαὸν ἅμ' αὐτῷ.

696 Αὐτίς δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη·
φαίης κ' ἀκμῆτας καὶ ἀτειρέας ἀλλήλοισιν
ἀντεσθ' ἐν πολέμῳ· ὥς ἐσσυμένως ἐμάχοντο.

Τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦτοι Ἀχαιοὶ
700 οὐκ ἔφασαν φεύξεσθαι ὑπὲκ κακοῦ, ἀλλ' ὀλέεσθαι·
Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστου
νῆας ἐνιπρήσειν, κτενέειν θ' ἥρωας Ἀχαιοὺς.

Οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν.

704 Ἐκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,
καλῆς, ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν
ἐς Τροίην, οὐδ' αὐτίς ἀπήγαγε πατρίδα γαῖαν.

Τοῦπερ δὴ περὶ νηὸς Ἀχαιοί τε Τρώες τε
708 δῆρουν ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοίγε
τόξων αἰκάς ἀμφὶς μένον, οὐδέ τ' ἀκόντων,
ἀλλ' οἷγ' ἐγγύθεν ἰστάμενοι, ἕνα θυμὸν ἔχοντες,
ὄξεσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο,

712 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.

Πολλὰ δὲ φάσγανα καλά, μελάνδετα, κωπήεντα,
ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ'
ὤμων

ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα.

716 Ἐκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει,
ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν·

690. See 2, 839.—693. = ᾗ ἐπὶ ἰθύς (construed with gen.), directed his course, rushed against . . . —705. Τῆς ταχέως πλεούσης, Sch.—709. Τὰς ὁρμάς, Sch. Fm αἰσσω.—713. μελάνδετα means 'black-handled.' κωπήεντα, 'with stout hilts or guards,' is not redundant. Compounds in δερός indicate the material in which the object is mounted, or chased, so that μελάνδετος properly means nothing but mounted in black, having a black mounting, which still does not express simply the handle. The explanation σιδηρόδετος (mounted on iron, for the blade was of brass) would be more probable if H. gave iron the epith. μέλας, and not that of αἰθῶν and πολίος.—716. = πρύμνης.

- 718 Οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν·
 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν,
 720 νῆας ἐλεῖν, αἱ δὲ ῥο θεῶν ἀέκητι μολοῦσαι
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων·
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρύμνῃσι νέεσσιν
 αὐτόν τ' ἰσχανάσκειν ἐρητύοντό τε λαόν.
 724 Ἄλλ' εἰ δὴ ῥα τότε βλάβπτε φρένας εὐρύοπα Ζεὺς
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.
 Ὡς ἔφαθ'· οἱ δ' ἅρα μᾶλλον ἐπ' Ἀργείοισιν
 ὄρουσαν.
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
 728 ἄλλ' ἀνεχάζετο τυτθόν, οἰόμενος θανέεσθαι,
 θρῆνυν ἔφ' ἐπταπόδην, λίπε δ' ἴκρια νηὸς εἵσης.
 Ἐνθ' ἄρ' ὄγ' ἐστήκει δεδοκῆμένος, ἔγχρ' αἰεὶ
 Τρῶας ἄμυνε νεῶν, ὅστις φέροι ἀκάματον πῦρ·
 732 αἰεὶ δὲ σμερδὸν βοόων Δαναοῖσι κέλευεν·
 ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρῃος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 ἢ τίνας φαμεν εἶναι ἀοσσητῆρας ὀπίσσω,
 736 ἢ τί τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι;
 οὐ μὲν τι σχεδὸν ἐστὶ πόλις πύργοις ἀραρυῖα,
 ἢ κ' ἀπαμυναίμεσθ' ἑτεραλκείᾳ δῆμον ἔχοντες·
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
 740 πόντῳ κεκλιμένοι, ἐκὰς ἡμεθα πατρίδος αἵης.
 Τῷ ἐν χερσὶ φόως, οὐ μείλιχ' πολέμοιο.

—719. πάντων ἄξιον, *quantitatis pretii*.—720. *Invitis diis*. The powerful aid of Zeus induces Hector to believe this.—721. The names of the γέροντες are found 3, 146, sqq. — 729. θρῆνυς means a footstool, a small stool or low bench placed at the foot of a high chair (θρόνος). In Att. Greek θρᾶνος is the proper word for 'a bench of rowers placed at the stern.' Here θρῆνυς has plainly the same meaning. The middle of the deck being usually raised, there would be between this and the rower's bench below it, a relation similar to that between the θρόνος and the footstool.—730. Ἐπιτηρῶν, *Sch.*—735. See 254. Virg. has taken both the metrical structure of this line and the thought expressed in it from H., when he makes Mnestheus say (ix. 781):

" quo deinde fugam, quo tenditis? inquit.
 Quos alios muros, quae jam ultra moenia habetis?"

—738. ἑτεραλκῇ δῆμον, who can carry the might (of victory) to the opposite side, cause the victory to change sides; can turn the tide of victory. See 7, 26. — 740. Driven back to the sea-shore. See 5, 356. — 741. Διὸ ἐν ταῖς χερσὶν ἡμῶν καὶ τῷ μάχεσθαι ἔστιν

καὶ μαιμώνων ἔφεπ' ἔγχει ὀξύεντι.
 δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο
 τυρὶ κηλείῳ, χάριν Ἐκτορος ὀτρύναντος,
 Αἴας οὔτασκε, δεδεγμένος ἔγχει μακρῷ.
 α δὲ προπάραιθε νεῶν αὐτοσχεδὸν οὔτα.

(see 6, 6), οὐκ ἐν προσηνείᾳ οὐδ' ἐν ἀργίᾳ. Sch.—744.
 , 217.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Π.

Patroclus implores Achilles, if he will not fight himself, to allow him to aid the Greeks. Achilles yields, but bids Patroclus content himself with driving back the Trojans from the ships.

- Ὡς οἱ μὲν περὶ νηὸς εὐσσελμοιο μάχοντο·
 Πάτροκλος δ' Ἀχιλῆϊ παρίστατο, ποιμένι λαῶν,
 δάκρυα θερμὰ χέων, ὥστε κρήνη μελάνυδρος,
 4 ἦτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
 Τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Τίπτε δεδάκρυσσαι, Πατρόκλεις; ἤντε κούρη
 8 νηπίη, ἥθ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
 εἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
 δακρυόεσσα δέ μιν ποτιδέσκεται, ὅφρ' ἀνέλθαι
 τῇ ἵκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἵβεις.
 12 Ἡέ τι Μυρμιδόνεσσι πιφαύσκεαι, ἢ ἐμοὶ αὐτῷ;
 ἢέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος;
 ζῶειν μὰν ἔτι φασὶ Μενoitιον, Ἀκτορος υἱόν,
 ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν·
 16 τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
 Ἡὲ σύγ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
 νηυσὶν ἐπὶ γλαφύρῃσιν ὑπερβασίης ἔνεκα σφῆς;
 ἐξαύδα, μὴ κεῖθε νόῳ· ἵνα εἵδομεν ἄμφω.
 20 Τὸν δὲ βαρυστενάχων προσέφη, Πατρόκλεις
 ἱππεῦ·
 ὦ Ἀχιλεῦ Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,

3, 4. See 9, 14, 15.—7. δεδακρύνθαι, to be bathed in tears. Πατρόκλεις, voc. of the form Πατροκλῆς.—9. See 3, 385.—12. See 10, 202.—14. Father of Patroclus.—16. ἀκαχίζω or ἀκαχέω, formed fm ἄχος, pass. and mid., to be afflicted about. . . ., with gen. which usually follows verbs expressing an affection of the mind; thus Ἀργείων ὀλοφύρεται.—19. See 1, 363.—21. Πήλεος, as a dissyllable (see 1,

- 22 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
Οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
24 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.
Βέβληται μὲν ὁ Τυδείδης κρατερός Διομήδης·
οὐτασται δ' Ὀδυσσεὺς δουρικλυτός, ἡδ' Ἀγαμέμνων.
βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἴστῳ.
28 Τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,
ἔλκε' ἀκείόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
Μὴ ἐμὲ γοῦν οὗτός γε λάβουι χόλος, ὃν σὺ φυλάσ-
σεις·
αἰναρέτη, τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,
32 αἶ κε μὴ Ἀργείοισιν ἀεικέα λοιγὸν ἀμύνης;
νηλεές, οὐκ ἄρα σοίγε πατήρ ἦν ἱππότα Πηλεΐδης,
οὐδὲ θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα,
πέτραι τ' ἡλίβατοι· ὅτι τοι νόος ἐστὶν ἀπηνής.
36 εἰ δέ τινα φρεσὶ σῇσι θεοπροπὶν ἀλεείνεις,
καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
ἀλλ' ἐμὲ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὅπασσον
Μυρμιδόνων, ἣν που τι φόως Δαναοῖσι γένωμαι.
40 Δὸς δέ μοι ὥμοιῖν τὰ σὰ τεύχεα θωρηχθῆναι,
αἶ κ' ἐμὲ σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
44 Ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἀνδρας αὐτῇ
ῶσαιμεν προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.
Ὡς φάτο λισσόμενος, μέγα νήπιος· ἥ γὰρ ἔμελλεν

489); ε in νῆε is made long by the accent (see 3, 172), and the μ which follows, and may be doubled (see 143, 237, and ἔμμελις, 4, 47). Others prefer reading Πηλῆος νῆε, with νῆ short (see 7, 47).—23, sqq. See 11, 658, sqq.—29. = ἀκείόμενοι. ἀμήχανος, see 15, 14.—31. ἐπὶ κακῷ τὴν ἀρετὴν ἐκτεμνέει· αἶνόν γάρ τὸ κακόν, Sch. In Latin male fortis. We may remark that Patroclus's speech is admirably adapted to the object he proposes,—to insinuate himself into the mind of Achilles, without awakening any of the ideas which might revolt him.—34, sqq. Dido says to Æneas in the same way :

“Nec tibi diva parens, generis nec Dardanus auctor,
Perfide; sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admorunt ubera tigres.

36. θεοπροπὶν: this oracle is explained 9, 410, sqq.—38. Fm προΐημι. = ὥκα.—40. τεύχεα θωρήσσεσθαι is an extension of the regular acc. cognatæ significationis, θώρηκα θωρήσσεσθαι. The acc. is often a synonymous subst. to that which has the root of the verb (see 15, 33); and may even be (as here) a term less closely related to it.—43. See 11, 801.—53. Τὸν ἴσον, ἐν ἴσῳ τιμῇ ὄντα, Sch. See 13,

47 οἱ αὐτῷ θάνατόν τε κακὸν καὶ Κῆρα λιτέσθαι.

48 Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς·

ᾠ μοι, Διογενὲς Πατρόκλεις, οἷον ξείπες·

οὔτε θεοπροπίης ἐμπάζομαι, ἦντινα οἶδα,

οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·

52 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
ὅπποτε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλῃσιν ἀμέρσαι,
καὶ γέρας ἅψ ἀφελέσθαι, ὃ τε κράτει προῖβεβήκη·
αἰνὸν ἄχος τό μοι ἔστιν, ἐπεὶ πάθον ἄλγεα θυμῷ.

56 Κούρην ἦν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν,
δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
τὴν ἅψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
Ἀτρεΐδης, ὥς τίς τιν' ἀτίμητον μετανάσθην.

60 Ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν· οὐδ' ἄρα πῶς ἦν
ἄσπερχές κεχολῶσθαι ἐνὶ φρεσίν· ἤτοι ἔφην γε
οὐ πρὶν μνηθμὸν καταπαυσέμεν, ἀλλ' ὑπότ' ἂν δὴ
νῆας ἐμὰς ἀφίκηται αὕτῃ τε πτόλεμός τε.

64 Τύνη δ' ὥμοϊν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι,
εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκεν
νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης

68 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
Ἀργεῖοι, Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν
θάρσυνος. Οὐ γὰρ ἐμῆς κόρυθος λεύσσουνσι μέτωπον
ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους

72 πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
ἥπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.

Οὐ γὰρ Τυδείδew Διομήδεος ἐν παλάμῃσιν
μαίνεται ἐγχεΐη, Δαναῶν ἀπὸ λοιγὸν ἀμῦναι·

76 οὐδέ πω Ἀτρεΐδew ὁπὸς ἔκλυον αὐδῆσαντος
ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἔκτορος ἀνδροφύνοιο,
Τρωσὶ κελεύοντος, περιάγνυται· οἱ δ' ἀλαλητῷ

340.—55. ἄλγεα, by the evils of war. Achilles means πολλὰ μογήσαντι, as he expresses it elsewhere. It is the heaviest subject of his anger to have been dishonoured, though he had gone through more battles and more fatigues than any of the other chiefs.—57. See 2, 690.—59. See 9, 648.—60. Προγεγονέναι συμβάντα, Sch. = ἐξῆν. licuit.—64. See 5, 485.—68. = κεκλιμένοι εἰσί, see 15, 740.—71. Alceos.—73. See 2, 213.—75. (Ὡς τε) ἀπαμῦναι, (powerfully enough) to. . . —76. Fm ὅψ, τοx.—77. Ἔκτορος, underst. ὅψ.—78. περιάγνυ-
U

- 79 πᾶν πεδίον κατέχουσι, μάχῃ νικῶντες Ἀχαιοὺς.
 80 Ἀλλὰ καὶ ὥς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων
 ἔμπεσ' ἐπικρατέως· μὴ δὴ πυρὸς αἰθομένοιο
 νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλωνται.
 Πείθεο δ', ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω.
 84 ὥς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ὄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην
 ἄψ' ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
 Ἐκ νηῶν ἐλάσας, ἵεναι πάλιν· εἰ δέ κεν αὖ τοι
 88 δῶν κῦδος ἀρέσθαι ἐρίγδονπος πόσις Ἥρης,
 μὴ σύγ' ἀνευθεν ἐμεῖο λυαίεσθαι πολεμίζειν
 Τρωσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις.
 Μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δηϊοτῇτι,
 92 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν·
 μήτις ἀπ' Οὐλύμποιο θεῶν αἰεγενετῶν
 ἐμβήν· μάλα τούς γε φιλεῖ ἐκάεργος Ἀπόλλων·
 ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσιν
 96 θήῃς, τοὺς δέ τ' ἔαν πεδίον κάτα δηριῶσθαι.
 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἕασιν,
 μήτε τις Ἀργείων, νῶϊν δ' ἐκδύμεν' ὀλεθρον·
 100 ὅφρ' οἷοι Τροίης ἱερὰ κρήδεμνα λύωμεν.

ται, *repercutitur*, resounds, re-echoes.—81. Aor. imperat. It is to save the ships, and not the Greeks, that Achilles lets Patroclus go.—83. Τὴν τελειὰν ἐμὴν γνώμην, *Sch.*—85. πρὸς πάντων Δαναῶν, and not with Agamemnon. οἱ = οὗτοι.—86. ἀπονάω (see 2, 629), in *aliam aedem transferre*, ἀποικίζω : with ἄψ, to cause to return to where she dwelt before. — 87. ἵεναι πάλιν, for the imperat. *redi*. — 91—94. Zenodotus had replaced these lines by the following :

Τρῶας ἐναιρόμενος προτὶ Ἴλιον αἰπὺ διέσθαι,
 μὴ σ' ἀπογυμνωθῆντα λάβῃ κορυθαίολος Ἔκτωρ,

a change ridiculed by Dionysius Thrax, who put δάκῃ for λάβῃ.—94. Ἐμποδίσθ, *Sch.* ; as they say in German *einschreiten* (ἐμβαινεῖν), for 'to throw obstacles in the way.'—96. = θείῃς = θῆς.—97, sqq. To understand the description, we must suppose, that when Achilles gives his directions to Patroclus, it is with great difficulty that he masters his ill humour. But here he is no longer master of himself at all. Out of all patience, his wrath bursts forth in this terrible wish : "May the gods cause that there remain not a single Trojan, or a single Greek ; but that death come not on us two, that we alone may capture the city !" This wish is characteristic of Achilles, as also the violent outbreaks of passion, of which the *Iliad* affords us several traits. I am therefore inclined to think that the Alexandrian critics have been wrongly listened to in retrenching these four lines, on the ground that they contain an allusion altogether inadmissible.—99. νῶϊν, un-

Ajax is pressed by the Trojans; disarmed by Hector. He retreats. Protesilaus' ship is fired. Achilles sees the flames and hastens Patroclus.

- ὦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
 δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγανοὶ
 104 βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φασινῇ
 πῆληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ,
 καὶ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερόν ὦμον ἔκαμνεν,
 ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐδ' ἐδύναντο
 108 ἄμφ' αὐτῷ πελεμίζειν, ἐρείδοντες βελέεσσιν.
 Αἰεὶ δ' ἀργαλέω ἔχετ' ἄσθματι· καὶ δὲ οἱ ἰδρῶς
 πάντοθεν ἐκ μελέων πολλὸς ἔρρεεν, οὐδέ πη εἶχεν
 ἄμπνεῦσαι· πάντα δὲ κακὸν κακῷ ἐστήρικτο.
 112 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
 Ἔκτωρ Αἴαντος δόρυ μείλινον, ἄγχι παραστάς,
 πλῆξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὀπισθεν·
 116 ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ· τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.
 Γινῶ δ' Αἴας κατὰ θυμὸν ἀμύμονα, ῥίγησέν τε,
 120 ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῖδεα κείρεν
 Ζεὺς ὑψιβρεμέτης, Τρῶεσσι δὲ βούλετο νίκην·

derst. εἴη or γένοιτο, or else δοίητε. ἐκδύμεναι = ἐκδύναι.—100. According to rule, it ought to have been λύοιμεν: for λύομεν expresses that the act is real and present.

105. = ἐκανάχιζε. This whole passage has been imitated by Virg. *Æn.* ix. 806, sqq. Before him Ennius had borrowed from it several traits for the following picture:—

“Undique conveniunt, velut imber, tela tribuno;
 Configunt parmam; tinnit hastilibus umbo,
 Ærato sonitu galeæ: sed nec pote quisquam
 Undique nitendo corpus discerpere ferro:
 Semper abundantes hastas frangitque quatitque.
 Totum sudor habet corpus, multumque laborat,
 Nec respirandi fit copia præpete ferro,” &c.

108. Ἰπ οὐκ ἐδύναντο πελεμίζειν (αὐτόν, *statu movere*), ἐρείδοντες βίλεσιν ἄμφ' αὐτῷ.—111. Word for word: Toil was heaped upon toil (as in the oracle, πῆμ' ἐπὶ πῆματι κεῖται), meaning, there was nothing but toil, infinite toil.—112. See 2, 484.—116. ἀντικρὺ, *prorsus*.—119. We may take ῥίγησέν τε as intrans. and as a member of a sentence placed in the midst of another (as we have just seen at ver. 105), or else

- 122 χάζετο δ' ἐκ βελέων. Τοὶ δ' ἔμβαλον ἀκάματον πῦρ
 νηὶ-θοῦν' τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.
 124 Ὡς τὴν μὲν πρύμνην πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
 μηρὶ πλῆζάμενος Πατροκλῆα προσέειπεν·
 "Ὀρσεο, Διογενὲς Πατρόκλεις, ἵπποκέλευθε·
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δῆϊοιο ἰωήν.
 128 Μὴ δὴ νῆας ἔλωσι, καὶ οὐκέτι φυκτὰ πέλωνται.
 Δύσεο τεύχεα θῆσσον, ἐγὼ δέ κε λαὸν ἀγείρω.

Patroclus puts on the arms of Achilles, and yokes his chariot. Achilles haraugues his soldiers, commanded by five chiefs; and addresses a prayer to Zeus on behalf of Patroclus, only part of which is heard.

Ὡς φάτο· Πάτροκλος δὲ κορύσσετο νώροπι
 χαλκῷ.

- Κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 132 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρνίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν,
 ποικίλον, ἀστερόεντα, ποδώκεος Αἰακίδαο.
 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
 136 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτον ἔθηκεν,
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 Ἐΐλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμῃσιν ἀρήρει.
 140 Ἐγχοῦ δ' οὐχ ἔλετ' οἷον ἀμύμονος Αἰακίδαο,
 βριθύ, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος
 Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεὺς·
 Πηλιάδα μελίνην, τὴν πατρὶ φίλῃ πόρε Χείρων
 144 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.
 Ἴππους δ' αὐτομέδοντα θοῶς ζευγνύμεν' ἄνωγεν,
 τὸν μετ' Ἀχιλλῆα ῥήξήνορα τίε μάλιστα·
 πιστότατος δὲ οἱ ἔσκε μάχῃ ἐνὶ μεῖναι ὁμοκλήν.

attach *ἔργα* to it, as at 5, 351.—120. See 15, 467.—123. = κατεκέχυτο αὐτῆς.—125. "The sight of the flames has more effect upon Achilles than all the prayers and supplications of his friends." *Mad. Dacier*.—126. See 3, 250. Ἐφ' ἵππων ποιούμενε τὴν κέλευθον, ἵππικῇ, *Sch.*—127. ἰωή is said properly of the wind; see 4, 276.—128. We have already met with several instances in H. of a plural verb after a neuter substantive.

131, sqq. See 3, 330, sqq.—134. Resplendent as a star.—144. A mountain in Thessaly.—145. ζευγνύμεναι has the *v* short; but here

- 148 Τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τῷ ἅμα πνοιῇσι πετέσθην·
 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἄρπυια Ποδάργη,
 βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
- 152 Ἐν δὲ παρηγορήσιν ἀμόμονα Πήδασον ἔει,
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς·
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισιν.
 Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλ-
 λεύς
- 156 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δέ, λύκοι ὥς
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἷτ' ἐλαφον κεραὸν μέγαν οὖρεσι δηῶσαντες
 δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·
- 160 καὶ τ' ἀγεληδὼν ἴασιν, ἀπὸ κρήνης μελανύδρου
 λάφοντες γλώσσησιν ἀραιῇσιν μέλαν ὕδωρ
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
- 164 τοῖοι Μυρμιδόνων ἡγήτορες ἡδὲ μέδοντες
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο

it is lengthened, being made to rest, as it were, upon the following μ : see note 21. — 148. See 24, 279.—149. According to Apollod., these immortal steeds had been given by Poseidōn to Pelēus, when he married Thetis.—150. ποδάργη (i. e. πόδας ὠκέϊα) is the proper name of a mare, as Πόδαργος that of a courser of Hector, and of another of Menelaus. The fable of the Harpies, as it was arranged by the poets who sang the Argonautic expedition, is foreign to the Homeric poems. In H. the Harpies appear to be a personification of hurricanes, tempests, and violent winds (θύελλαι). Besides, the name has evidently the same root as ἀρπάζω, to carry off. Such was that Harpy which, under the form of a mare, conceived by Zephyrus the steeds of Achilles ; a narrative which expresses, under a mythic form, that they were swift as the wind. (A similar expression, ἀνιμοτριφεὶς ἔγχος, is found 11, 256.). Long after this, it was still believed that mares were sometimes impregnated by the wind (see Virg. *Georg.* iii. 273, sqq.).—152. See 8, 87. The παρήγοροι were placed by the side of those harnessed to the yoke, not in front, as now-a-days ; so that they then drove four abreast. See 1, 366.—156, sqq. Imitated by Virg. *Æn.* ii. 355, sqq.—158. ἐλαφον κεραόν : for the hinds have no horns.—159. In prose ἡ παρεια, of a brute ἡ σιαγών : underst. ἐστὶ.—161. Ἀναρρόψησοντις, Sch. Fm λάπτω. ἀραιά (thin, flat) paints the form which the animal gives to its tongue when it laps [to lap with slender tongues. Cp.].—162. The water is coloured with the blood that clings to their throat. Wolves are represented as gorging themselves with their prey (περιστένεται γαστήρ, angustatur, arctatur venter, περιστενοχωρεῖται) : these two circumstances led to the idea of ἐρευγόμενοι αἷμα, eructantes sanguinem. We have expected αἷμα φόνου, which would be regular. In φόνον αἵματος the gen. is qualificative

- 166 ῥώνοντ'· ἐν δ' ἄρα τοῖσιν Ἀρήϊος ἵστατ' Ἀχιλλεύς,
ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
- 168 Πεντήκοντ' ἦσαν νῆες θααί, ἦσιν Ἀχιλλεύς
ἐς Τροίην ἡγεῖτο Διὶ φίλος· ἐν δ' ἄρ' ἐκάστη
πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἐταῖροι·
πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοῖς ἐπεποιθεί,·
- 172 σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἦνασσειν.
Τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
υἱὸς Σπερχειοῖο, Διυπετέος ποταμοῖο·
ὃν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδῶρη,
- 176 Σπερχειῷ ἀκάμαντι, γυνὴ θεῷ εὐνηθείσα,
αὐτὰρ ἐπὶ κλησιν Βῶρῳ, Περιήρεος υἱί,
ὅς ῥ' ἀναφανδὸν ὄπνιε, πορῶν ἀπερείσια ἔδνα.
Τῆς δ' ἐτέρης Εὐδωρος Ἀρήϊος ἡγεμόνευεν,
- 180 παρθένιος, τὸν ἔτικτε χορῷ καλὴ Πολυμήλη,
Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργεϊφόντης
ἠράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου, κελαδαινῆς.
- 184 Αὐτίκα δ' εἰς ὑπερῷ ἀναβάς, παρελέξατο λάθρη
Ἑρμείας ἀκάκητα· πόρεν δέ οἱ ἀγλαὸν υἱὸν
Εὐδωρον, πέρι μὲν θείειν ταχὺν ἠδὲ μαχητὴν.
Αὐτὰρ ἐπειδὴ τόνγε μογροστόκος Εἰλείθυια

for αἱματόεντα. — 170. κληῖδες, benches of rowers. There were no rowers properly speaking; the soldiers rowed. — 174. A river of Thessaly, which flows into the Maliac gulf. Such rivers as are rapidly swelled to a great height by the rains and the melting of the snow, are distinguished by the epithet *διυπετής*, lit. fallen from heaven. — 176. ἀκάμαντι, indefatigable, expresses what is called in prose *ἀεννάω*, *semper fluenti*, which never dries up during the summer heats. — 177. ἐπὶ κλησιν, adverbially: by name. This word is used, in mythological narratives, of the putative father. Perieres was the son of Æolus. — 178. See 9, 146. — 180. *In choreis pulchra, insignis*. — 181. κρατὺς, adj. applied only to Hermēs (= κρατερός); see 24, 345. — 182. See 7, 241. — 183. ἡλακάτη, a reed, here an arrow, as *arundo* in Latin. Καλλιτόξου, *Sch.* See 1, 37. κελαδαινῆ, the shouting, is another epithet of Artēmis applied to the noise of the chase (κέλαδον, 9, 547, à propos to the Calydonian hunt). — 184. See 2, 514. — 185. = ἀκακήτης, who does no harm; for 'benefactor': for, in Greek, the negation of a quality commonly implies a pretty high degree of the opposite quality. It is a peculiarity of the language, due to the lively imagination of the Greeks. In similar cases, the force of the Greek negative may be generally given by *by no means* [or *by not*, *no*: e. g. that is *not bad* advice; he is *no fool*], e. g. *οὐκ ἀφνής ἐστι*, *he is by no means without wit*. Elsewhere Hermēs is called *ἐριούνιος* (24, 457, i. e. *μεγαφελής*, fm *ἐρι, taldo*, and *δνίνημι*), *δώτωρ ἰάων*, *dator bonorum*, &c. — 186. = θείειν.

- 188 ἐξάγαγε πρὸ φώωσδε, καὶ Ἡελίου ἴδεν αὐγάς,
τὴν μὲν Ἐχεκλῆος κρατερὸν μένος Ἀκτορίδαο
ἠγάγετο πρὸς δώματ', ἐπεὶ πόρε μυρία ἔδνα
τὸν δ' ὁ γέρων Φύλας εὖ ἔτρεφεν ἠδ' ἀτίταλλεν,
192 ἀμφαγαπαζόμενος, ὥσεί θ' ἑὸν υἱὸν ἑόντα.
Τῆς δὲ τρίτης Πείσανδρος Ἀρήϊος ἡγεμόνευεν,
Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν
ἔγχει μάρνασθαι, μετὰ Πηλείωνος ἑταῖρον.
196 Τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ·
πέμπτης δ' Ἀλκιμέδων, Λαέρκεος υἱὸς ἀμύμων.
Αὐτὰρ ἐπειδὴ πάντας ἅμ' ἡγεμόνεσσιν Ἀχιλλεὺς
στῆσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
200 Μυρμιδόνες, μή τις μοι ἀπειλῶν λελαλέσθω,
ἃς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρῶεσσιν
πάνθ' ὑπὸ μνηϊθμόν, καὶ μ' ἠτιάασθε ἕκαστος·
“σχέτλιε, Πηλέος υἱέ, χόλω ἄρα σ' ἔτρεφε μήτηρ.
204 νηλείς, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἑταῖρους·
οἴκαδ' περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν
αὐτίς· ἐπεὶ ῥά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.”
Ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέ-
φανται
208 φυλόπιδος μέγα ἔργον, ἧς τὸ πρὶν γ' ἐράασθε.
Ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρῶεσσι μαχέσθω.
Ὡς εἰπὼν ὠτρυνε μένος καὶ θυμὸν ἑκάστων·
μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
212 Ὡς δ' ὅτε τοῖχον ἀνὴρ ἀράρῃ πυκινούσι λίθοισιν
δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων·
ὥς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι·
ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ·
216 ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισιν
νεούντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
Πάντων δὲ προπάροιθε δύ' ἀνέρε θωρήσσοντο,
Πάτροκλός τε καὶ Αὐτομέδων, ἕνα θυμὸν ἔχοντες,

—187. See 11, 270.—188. *πρὸ* is an adverb, and adds an additional shade of meaning to *φώωδε*, in *lucem*.—189. Periphrasis for *Ἐχεκλῆς*. See 2, 648.—199. See 1, 25 —200, sqq. “Here is a military harangue worthy of Achilles.” *Mad. Dacier*. *Καυχῆσεων*, *Sch.* As in Lat. *magna minari*.—202. Ὑπὸ πάντα τὸν τῆς ὀργῆς χρόνον, *Sch.*—203. Χολὴν ἰθὺλαζεις ἀντὶ γάλακτος, *Eustath.* Χόλος has here its first signification, *bile*, *cholē*.—207. See 9, 58. *Ἰμ φαινῶ*, *apparuit*.—208. = ἦς, as *δου* = *οὐ*, 2, 325.—211. = ἠρθησαν (*ἠρμόσθησαν*, *ἐπυκνώθησαν*, *Sch.*), *fm* *ἄρω*, *jungo*.—214. ἄραρον is here *intrans.*, as we say in

- 220 πρόσθεν Μυρμιδόνων πολεμιζέμεν. Αὐτὰρ Ἀχιλ-
λεὺς
βῆ ῥ' ἴμεν ἐς κλισίην· χηλοῦ δ' ἀπὸ πῶμ' ἀνέωγεν
καλῆς, δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐν πλήσασα χιτώνων,
224 χλαινάων τ' ἀνεμοσκεπέων, οὐλῶν τε ταπήτων.
Ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος
οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
οὔτε τερψ σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.
228 Τό ῥα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖψ
πρῶτον, ἔπειτα δὲ νίψ' ὕδατος καλῇσι ῥόῃσιν·
νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον·
εὐχετ' ἔπειτα σῆς μέσφ' ἔρκει, λείβε δὲ οἶνον,
232 οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραυνον·
Ζεῦ ἄνα, Δωδωναῖε, Πελασγικέ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρον· ἀμφὶ δὲ Σελλοῖ
σοὶ ναίουσ' ὑποφῆται, ἀνιπτόποδες, χαμαιεῦναι.

English 'this door *shuts well*,'—215, sqq. See 13, 131, sqq.—221. See 24, 228.—224. In the *Od.* ἀλεξανίμων.—227. In prose, ὅτι μὴ . . . except, . . .—228. Sulphur was regarded by the ancients as a means of purification. We also find this mentioned in the Old Testament (Job xviii. 15). "I believe (says Dugas Montbel) that this property attributed to sulphur comes from the smell, which a thunderbolt leaves after it, when it has fallen. H. often mentions this sulphurous smell, which a thunderbolt spreads (8, 135, sqq.). Hence too, perhaps, sulphur derives its name of θεῖον, Ionicὸν *θειον*, *divine*.—231. See 24, 306.—233. The voc. ἄνα (fm ἀναξ), is only used in addressing a divinity.—234. "Dódōna was situated to the North of Thessaly; and Zeus is here called *Pelasgic*, because Thessaly was anciently inhabited by Pelasgi, and was called *Pelasia*. The *Selli* were not priests, who served a temple, but veritable *prophets* or *interpreters*, ὑποφῆται, who predicted the future, or explained the will of god, either by the agitation of the branches, or by the noise which the wind made in the oak consecrated to Zeus, as is proved by a passage of the *Od.* (14, 327), where Odysseus (Ulysses), unknown to Eumæus, says, in speaking of himself: "He told me that Odysseus (Ulysses) was gone to Dódōna to learn from the lofty-haired oak the wish of Zeus." *Dugas Montb.* They called *προφῆται* (*qui profantur*) those who delivered oracles by the immediate inspiration of Zeus: thus Apollo was *προφήτης Διός*, but his priests were ὑποφῆται, *under prophets*, so to speak, who did not derive the oracles immediately from the fountain-head. The *Selli* are called ὑποφῆται, because Zeus revealed the destinies, not by addressing himself to them, but by the agitation or noise of the oaks, which in this case held the place of *προφῆται*. This has been very well explained by Mad. Dacier.—235. These priests appear to have been the depositaries of the traditions, the representatives of primitive life, anterior to any kind of civilization. Such

- 236 Ἦ μὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιοι,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
 240 ἀλλ' ἔταρον πέμπω, πολέσιν μετὰ Μυρμιδόνεσσιν,
 μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύοπα Ζεῦ.
 Θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἐκτωρ
 εἴσεται, ἧ ῥα καὶ οἷος ἐπίσσηται πολεμίζειν
 244 ἡμέτερος θεράπων, ἧ οἱ τότε χεῖρες ἄαπτοι
 μαίνονθ', ὅππότε ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος.
 Αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπὴν τε δίηται,
 ἀσκηθῆς μοι ἔπειτα θοᾶς ἐπὶ νῆας ἵκοιτο
 248 τεύχεσσι τε ξύν πασι καὶ ἀγχεμάχοις ἐτάροισιν.
 ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεὺς·
 τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσεν·
 νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
 252 δῶκε, σόον δ' ἀνένευσε μάχης ἕξ ἀπονέεσθαι.
 Ἦτοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρί,
 ἅψ κλισίην εἰς ἤλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ·
 στῇ δὲ πάροιθ' ἐλθὼν κλισίης, ἔτι δ' ἠθέλε θυμῷ
 256 εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν.

Patroclus falls upon the Trojans, who think they see Achilles, and give way. He delivers the fleet, extinguishes the flames, and repulses the Trojans, who retreat.

Οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
 ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
 Αὐτίκα δὲ σφήκεσσιν ἐοικότες ἐξεχέοντο

was, doubtless, the *principle* of their discipline and of their rule of life, and this explains their custom of never bathing. If we form a correct notion of the whole doctrine, which is partly indicated by these traits, we shall not ask with some critics: "how could men imagine that they honoured God by dirt?" an erroneous interpretation, which has led certain grammarians to this forced explanation: οἱ δὲ ἀγνείαν μὴ προειρχόμενοι, who went not out of the temple (!), and, consequently, did not dirty their feet. In Sophocles (*Trachiniae*, 1166), Héraclès speaks of the ancient oracles:

ἅ τῶν δρυῶν καὶ χαμαικοιτῶν ἐγὼ
 Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην
 πρὸς τῆς πατρῴας καὶ πολυγλώσσου δρυός.

237. See 21. ἵψαο, see 1, 454.—239. See 15, 428.—241. *Mitte*, = *da*.—246. See 2, 794.—247. See 10, 212.—250. See 6, 311. The same thought is found in Virg. *Æn.* xi, 794.

- 260 εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες,
 [αἰεὶ κερτομέοντες, ὁδῷ ἐπὶ οἰκί' ἔχοντας,]
 νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν·
 τοὺς δ' εἶπερ παρά τις τε κιὼν ἄνθρωπος ὁδίτης
 264 κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσιν·
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἔχέοντο· βοῇ δ' ἄσβεστος ὀρώρει.
 268 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·
 Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλῆος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 ὥς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
 272 Ἀργείων παρὰ νηυσί, καὶ ἀγχέμαχοι θεράποντες·
 γυνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.
 Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστου.
 276 Ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν.
 Τρώες δ' ὥς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
 280 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες,
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 μνησθὲν μὲν ἀπορρήψαι, φιλότητα δ' ἐλέσθαι·
 πάπτηνεν δὲ ἕκαστος, ὅπη φύγοι αἰπὺν ὄλεθρον.
 284 Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
 ἀντικρὺ κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο,
 νῆϊ πάρα πρύμνῃ μεγαθύμου Πρωτεσιλάου·
 καὶ βάλε Πυραΐχμην, ὃς Παίονας ἵπποκορυστὰς
 288 ἤγαγεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος·
 τὸν βάλε δεξιὸν ὦμον· ὁ δ' ὕπτιος ἐν κονίῃσιν

259, sqq. See a similar comparison 12, 167.—260. Τοῖς ἐν τῇ ὁδῷ οἰκοῦσιν, τοῖς τὴν σφηκιὰν ἔχουσι παρὰ τὴν ὁδόν, Sch. ἐριδμαίνειν, to irritate, is only found here; in other poets this verb signifies *certare*. ἔθοντες. See 9, 540.—261. A line almost unanimously rejected.—262. = τιθείσιν.—264. δέ. See 1, 137. There is here a new example of grammatical irregularity joined to a rigorous exactness as far as the sense is concerned: the "wasps having great courage—each advances and defends its young." The quality is common to all, the action belongs to each individually.—272. "Id est, καὶ οὗ θεράποντες εἰσὶν ἀγχίμαχοι, et cuius ministri cominus pugnant, hoc est: sunt fortissimi." Bth.—277. See 2, 334.—284. See 15, 704, sqq.—288. Axios, a river of Macedonia, which falls into the Thermaic gulf;

- 290 κάππεσεν οἰμῳξας· ἔταροι δέ μιν ἀμφεφόβηθεν
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν,
 292 ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
 Ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
 Ἡμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δ' ἐφόβηθεν
 Τρῶες θεσπεσίῳ ὁμάδῳ· Δαναοὶ δ' ἐπέχυντο
 296 νῆας ἀνὰ γλαφυράς· ὁμαδος δ' ἀλίσστος ἐτύχθη.
 Ὡς δ' ὕτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
 κινήσῃ πυκινὴν νεφέλην στεροπηνεγέρετα Ζεὺς,
 ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
 300 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος
 αἰθήρ·
 ὥς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆϊον πῦρ
 τυτθὸν ἀνέπνευσαν· πολέμου δ' οὐ γίγνεται ἱρώη.
 Οὐ γάρ πώ τι Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 304 προτροπὰ δὴν φοβέοντο μελαινάων ἀπὸ νηῶν,
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκη.

The Trojans fall before the Greeks. Ajax seeks out Hector. The Trojans in disorder repass the fosse. Patroclus pursues and cuts them in pieces. Sarpedon animates his Lycians, and charges upon Patroclus. Zeus pities his son, who rushes upon death. Hērē claims his impartiality.

- Ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα, κεδασθείσης ὑσμίνης,
 ἡγεμόνων. Πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς
 308 ἀντίκ' ἄρα στρεφθέντος Ἀρηϊλῦκου βάλε μηρὸν
 ἔγχεϊ ὀξυόεντι, διαπρὸ δὲ χαλκὸν ἔλασεν·
 ῥῆξεν δ' ὀστέον ἔγχος· ὁ δὲ πρηνὴς ἐπὶ γαίῃ
 κάππεσ'. Ἀτὰρ Μενέλαος Ἀρήϊος οὔτα θόαντα,
 312 στέρονον γυμνωθέντα παρ' ἀσπίδα· λῦσε δὲ γυνί.
 Φυλείδης δ' Ἀμφικλὸν ἐφορμηθέντα δοκεύσας,
 ἔφθη ὀρεζάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
 μῶν ἀνθρώπου πέλεται· περὶ δ' ἔγχεος αἰχμῇ
 316 νεῦρα διεσχίσθη· τὸν δὲ σκότος ὅσσε κάλυψεν.
 Νεστορίδαι δ', ὁ μὲν οὔτας Ἀτύμνιον ὀξείῳ δουρί,
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·

now *Vistrizza*.—290. = ἀμφὶ αὐτὸν ἐφοβήθησαν (i. e. ἔφυγον).—
 291. *Fm ἐνὶ νηὶ*.—298. Ὁ ἀστραπᾶς ἀγείρων, *Apollon*.—299. = ἐφά-
 νησαν. This comparison attaches to the idea of safety implied in *φῶς*,
lux.—302. *Ἐρωή*, here and at 17, 761, holds for its meaning to *ἱρωίῳ*
 explained 13, 57, and 2, 179: *exsatio*.—304. *Effusus*.

306. See 15, 328.—314. The calf.—316. “Docent medici, arteria po-

- 319 ἤριπε δὲ προπάροιθε· Μάρις δ' αὐτοσχεδὰ δουρὶ
 320 Ἀντιλόχῳ ἐπόρουσε, κασιγνήτοιο χολωθείς,
 στὰς πρόσθεν νέκυος· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεξάμενος, πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ· πρὸ μνὸν δὲ βραχίονα δουρὸς ἄκωκῇ
 324 δρύψ' ἀπὸ μυώνων, ἀπὸ δ' ὅστέον ἄχρῳ ἄραξεν.
 Δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν.
 Ὡς τῷ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς Ἑρεβος, Σαρπηδόνοιο ἐσθλοὶ ἑταῖροι,
 328 νῆες ἀκοντισταὶ Ἀμισωδάρου· ὅς ῥα Χίμαιραν
 θρέψεν ἀμαιμακίην, πολέσιν κακὸν ἀνθρώποισιν·
 Αἴας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας
 ζῶν ἐλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι
 332 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
 Πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταίῃ.
 Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ
 336 ἤμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω·
 τὼ δ' αὖτις ξιφέεσσι συνέδραμον. Ἐνθα Λύκων μὲν
 ἱπποκόμου κόρυθος φάλον ἤλασεν· ἀμφὶ δὲ καυλὸν
 φάσανον ἐρραίσθη· ὃ δ' ὑπ' οὐατος αὐχένα θείεν
 340 Πηνέλεως, πᾶν δ' εἴσω ἔδν ξίφος, ἔσχεθε δ' οἷον
 δέρμα· παρήεσθαι δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποτὶ καρπαλίμοισιν,
 νύξ', ἱππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον.
 344 Ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 Ἴδομενεὺς δ' Ἑρύμαντα κατὰ στόμα νηλεὶ χαλκῷ
 νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησεν
 νέρθεν ὑπ' ἐγκεφάλαιο· κέασσε δ' ἄρ' ὅστέα λευκά·
 348 ἐκ δ' ἐτίναχθεν ὀδόντες· ἐνέπλησθεν δὲ οἱ ἄμφω
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας
 πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν.

plitis succisa, sequi mortem ex hæmorrhagia." Heyne.—322. Πρὶν οὐτάσαι, sc. τὸν Ἀντιλόχον. — 323. ὦμον depends on ὀρεξάμενος. ἄφαρ, statim.—324. See 4, 522.—328. King of Lycia. On the *Chimæra*, see 6, 179.—329. ἀμαιμακίην, see *ibidem*.—331. See 6, 39.—333. *Fero ferrum in pulmone tepescit*, Virg.—336. See 5, 287. μέλεον, frustra; see 10, 480.—339. Ἐκλάσθη, Sch.—341. Παρεκρεμάσθη, Sch.—342. Acamas, son of Anténor (2, 823), and not Acamas, chief of the Thracians (*ibid.* 844), who has already fallen under the spear of Ajax, 6, 5, sqq.—347. κέαζω and κεδάζω or κεδάννυμι (σκεδάννυμι) are two verbs of the same root, but distinct by custom, which is thus analyzed by

- 351 Οὔτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.
 352 Ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν
 σίνται, ὑπὲκ μῆλων αἰρεύμενοι, αἴτ' ἐν ὄρεσσιν
 ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες
 αἶψα διωρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας·
 356 ὥς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο
 δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.
 Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ
 ἱετ' ἀκοντίσσαι· ὁ δὲ ἰδρεῖν πολέμοιο,
 360 ἀσπίδι ταυρεῖν κεκαλυμμένος εὐρέας ὤμους,
 σκέπτειτ' οἰστών τε ροίζον καὶ δοῦπον ἀκόντων.
 Ἥ μὲν δὴ γίγνωσκε μάχης ἑτεραλκεία νίκην·
 ἀλλὰ καὶ ὥς ἀνέμιμνε, σάω δ' ἐρίφρας ἐταίρους.
 364 Ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν
 εἶσω
 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνῃ·
 ὥς τῶν ἐκ νηῶν γένετο ἰαχὴ τε φόβος τε·
 οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἑκτορα δ' ἵπποι
 368 ἔκφερον ὠκύποδες σὺν τεύχεσι· λείπε δὲ λαὸν
 Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκεν.
 Πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὀκέες ἵπποι
 ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων·

Sptzn. : “*Κέασσε τι perrupit, ἐκίδάσσε disjecit, dissipavit solet significare. Itaque illud lignatorum, fulminis et vulneris, hostile caput vel os perrumpentis, est ; κέδασσε contra disjectis aciei ordinibus, Achivis in reditu dissipatis, et aliis similibus tribui solet.*”—350. See 9, 433.—352. Ἐπιχράειν τινί, to throw oneself, fall upon. . . .—353. *Lupi raptores.* Virg. αἰρούμενοι (ταύτας) αἶ . . .—354. See 1, 531.—357. “*Intellige de fœdis clamoribus fugientium.*” Heyne. *Æschylus (Septem contra Thebas, 867) applies this epithet to the song of the Fury : τὸν δυσκέλαδον ὕμνον Ἑρινύος.* Hesiod designates envy by ζῆλος δυσκέλαδος, κακόχαρτος, στυγερῶπης. —358. *Ajax ille (ὁ) magnus, the son of Telamon.*—361. σκέπτομαι, to observe, and, by extension, to guard oneself from a thing.—362. See 7, 26.—363. = ἐσάω, fm σάωω (σώζω), formed as from a primitive σάωμι. ἀνέμιμνε, held good, resisted from time to time, at intervals, a sense implied by ἀνά.—364. Mount Olympus is here meant ; see 297.—365. ἐξ αἰθέρος, after serene weather ; μετὰ τὴν αἰθρίαν, Sch. But αἰθήρ (sem. in H.) is nowhere put for αἶθρη, serenitas. It will therefore be more exact to explain : *it nubes (mota or impuls) ex æthere, as the seat of Zeus, who excites the storm.* τείνῃ, intendit.—367. Ἀτάκτως, ἀκόσμως διεπέρων τὴν τάφρον, Eustath. This is what grammarians call the imperf. de conatu. —368. σὺν τεύχεσι is not unmeaning. Many fugitives throw away their arms.—370. See 15, 354.—371. See 6, 40. The dual for the plur. is here explained by the consideration,

- 372 Πάτροκλος δ' ἔπετο, σφεδανὸν Δαναοῖσι κελεύων,
 Τρωσὶ κακὰ φρονέων· οἳ δὲ ἰαχῇ τε φόβῳ τε
 πάσας πλησαν ὁδοὺς, ἐπεὶ ἤρ' τμάγεν· ὕψι δ' ἄελλα
 σκιδναθ' ὑπὸ νεφέων· τανύοντο δὲ μώνυχες ἵπποι
 376 ἄψορρον προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων.
 Πάτροκλος δ' ἦ πλεῖστον ὀρινόμενον ἶδε λαόν,
 τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἐπιπτον
 πρηνεές ἐξ ὀχέων, δίφροι δ' ἀνεκνυβαλίσζον.
 380 Ἀντικρὺν δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι,
 [ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα,]
 πρόσσω ἴμενοι· ἐπὶ δ' Ἔκτορι κέκλετο θυμός·
 ἴετο γὰρ βαλέειν· τὸν δ' ἐκφερον ὠκέες ἵπποι.
 384 Ὡς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθῶν
 ἡματ' ὀπωρινῶ, ὅτε λαβρότατον χέει ὕδωρ
 Ζεὺς, ὅτε δὴ ῥ' ἄνδρεςσι κοτεσσάμενος χαλεπὴν,
 οἳ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας,
 388 ἐκ δὲ δίκην ἐλάσσει, θεῶν ὅπιν οὐκ ἀλέγοντες·
 τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
 πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι,
 ἐς δ' ἄλα πορφυρέην μεγάλη στενάχουσι ῥέουσαι
 392 ἐξ ὀρέων ἐπὶ κάρ' μινύθει δέ τε ἔργ' ἀνθρώπων
 ὥς ἵπποι Τρῳαὶ μεγάλη στενάχοντο θέουσαι.

that each chariot was yoked with two horses.—372. See 11, 165.—374. Ἐπειδὴ διεσκεδάσθησαν, *Sch.*; see 354. ἄελλα is here explained by 'a whirlwind of dust,' according to a comparison at 23, 365, 366. See also 3, 13. — 378. See 15, 448. — 379. Ἀντιτρέποντο ἐπὶ τὴν κεφαλὴν, παρὰ τὸ κύμβαχος (5, 586). *Sch.* It would be difficult to give a reason for this change of χ into λ. We shall, therefore, do better to hold to the derivation of the word fm κύμβαλον: *evertebantur cum acuto sonitu*. It is by the ἀνά that the idea of change is implied. Another verb applied to the noise of chariots (11, 160), κιν' ὄχρεα κροτάλιζον, recalls the κρόταλον, the castanet. — 381. A line not found in the best MSS.; see 867. — 382. Θυμός, ὁ τοῦ Πατρόκλου κατὰ τοῦ Ἐκτορος, *Eustath.* — 384. Second perf. with intrans. signif., to be surcharged. — 386, sqq. The idea that injustice and insolent iniquity are punished and expiated by deluges, is met with in the mythology of a great number of nations. Buttm., in an excellent memoir, has collected all the creeds and traditions concerning the deluge. — 397. Οἳ κακῶς (here the sense of βίῃ, = βιαιῶς) κρίναντες σκολιὰς ποιήσωσι τὰς θέμιστας, *Sch.* The opposite is ἰθὺται δίκαι, *sententia recta*. κρίνωσι, aor. — 388. ὄπισ, the look, observation; hence *vindicta*, the avenging justice of the gods; the only meaning of this word in H. The verb ὀπιζέσθαι means, to respect, to fear. — 390. = κλιτῦας, slope, declivity of a hill or bank [*weep many a green declivity away*. *Cp.*]. — 392. As

- 394 Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,
 ἄψ' ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόληος
 396 εἶα ἰεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺ
 νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
 κτεῖνε μεταίσσων, πολέων δ' ἀπετίνυτο ποιμήν.
 Ἔνθ' ἦτοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ,
 400 στέρνον γυμνωθέντα παρ' ἄσπιδ'· λῦσε δὲ γυῖα
 δοῦπηνεν δὲ πεσών. Ὁ δὲ Θέστορα, Ἥνοπος υἱόν,
 δεύτερον ὀρμηθεὶς—ὁ μὲν εὐξέστω ἐνὶ δίφρῳ
 ἦστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
 404 ἡνία ἤχθησαν—ὁ δ' ἔγχρ' ἔνυξε παραστάς
 γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πείρεν ὀδόντων·
 ἔλκε δὲ δουρὸς ἔλων ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς,
 πέτρῃ ἐπιπροβλήτι καθήμενος, ἱερὸν ἰχθύν
 408 ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῷ.
 ὥς ἔλκε· ἐκ δίφροιο κεχηνότα δουρὶ φαεινῷ,
 καδ' δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δὲ μιν λίπε
 θυμός.
 Αὐτὰρ ἔπειτ' Ἐρύλαον ἐπεσσύμενον βάλε πέτρῳ
 412 μέσσην κακὴν κεφαλὴν· ἣ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυνθι βροιαρῇ· ὁ δ' ἄρα περηνὴς ἐπὶ γαίῃ
 κάππεσεν· ἀμφὶ δὲ μιν θάνατος χύτο θυμοραϊστής.
 Αὐτὰρ ἔπειτ' Ἐρύμαντα καὶ Ἀμφοτερόν καὶ Ἐπάλ-
 την,
 416 Τληπόλεμόν τε Δαμαστορίδην, Ἐχίον τε Πύριν τε
 Ἰφεία τ' Εὐπιπόν τε καὶ Ἀργεάδην Πολύμηλον,
 πάντας ἐπασσυτέρους πέλασε χθονὶ πονλυβοτείρῃ.

in Lat. in caput, = *præcipites*. — 394. *Incidit*. "Patroclus here remembers that he has contravened the orders of Achilles in pushing the Trojans so far. He therefore returns, and confines himself between the Simois, the ships, and the wall of the Greeks, which was breached in several places, but subsisted still in others." *Mad. Dacier*. — 395. Ὅπισω καὶ ἀνάπαλιν, *Eustath.* — 398. Δίκην εἰσεπράττετο, *Sch.* — 403. See 5, 823. Συσταλαίς, *Sch.* = ἐξεπλάγη. — 406. *Trahit eum hasta prehensa super sellam*, *Sptz.* The lance which had pierced him, was still fixed in his body: hence the poet says: δουρὸς ἔλων (αὐτόν), "he took him by the lance," as we have I, 197, κόμης ἔλε Πηλεΐωνα, she seized Achilles by the hair.—407. ἱερὸν, ἦτοι μέγαν, *Sch.* An extraordinary fish, such as they believed consecrated to the divinity of the sea. It is thus that we must understand the explanation of Apollonius: τὸν ἀνέτοιν, "a fish which one lets go" (fm ἀνίημι). For the rest, it was a question long agitated among grammarians, what was the ordinary name of the *ἱερὸς ἰχθύς*. — 409. Fm *χαίνω*, *hio*. — 412. See 347. — 419. Who

419 Σαρπηδὼν δ' ὥς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους
420 χέρσ' ὑπο Πατρόκλοιο Μεινοιτιάδαο δαμέντας,
κέκλετ' ἄρ' ἀντιθείοισι καθαπτόμενος Λυκίοισιν·

Αἰδώς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἔστε.
Ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὕφρα δαείω,
424 ὅστις ὕδὲ κρατέει· καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.

Ἡ ρά, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε.
Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
428 Οἱ δ', ὥστ' αἰγυπιοὶ γαμφώνυχες, ἀγκυλοχέλαι,
πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν.—

Τοὺς δὲ ἰδὼν ἐλέησε Κρόνου παῖς ἀγκυλομήτεω,
432 Ἥρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·
ὦ μοι ἐγὼν, ὅτε μοι Σαρπηδόνα, φίλτατον ἀν-
δρῶν,

μοῖρ' ὑπὸ Πατρόκλοιο Μεινοιτιάδαο δαμῆναι.
Διχθὰ δέ μοι κραδίη μέμονε, φρεσὶν ὀρμαίνοντι,
436 ἢ μιν ζῶν ἐόντα μάχης ἄπο δακρυοέσσης
θείῳ ἀναρπάξας Λυκίης ἐν πίονι δήμῳ,
ἢ ἤδη ὑπὸ χερσὶ Μεινοιτιάδαο δαμάσσω.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·
440 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξειπες!
Ἀνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσρ,
ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;

had no *μίτρα* under his cuirass, but only the *χιτῶν*: see 4, 132. —
422. See 5, 787. *θοός*, valiant, courageous. — 428. *Aduncis rostris*.
—430. Fm *κέκληγα* should come *κεκληγότες*. The other form (here
and 17, 756, 759) is a fusion of the perf. and 2nd aor. — 433, sqq.
Plato (*Repub.* iii., p. 388) expresses himself thus on the occasion of
these two verses: "If our youths, my dear Adimantus, listen
seriously to such discourses, if they do not ridicule them as unworthy
of those who hold them, it will be difficult for them, being but men, to
believe, with respect to themselves, that these words are unworthy of
them, and to blame themselves, when they are led to speak or act thus.
On the contrary, they will abandon themselves without shame, and
without effort, to these groanings and complaints, every time they ex-
perience the slightest check or disappointment.' Plato here treats a
very natural and very legitimate sentiment as an unworthy weak-
ness, considering that the Greeks lent to their divinities the passions
of men." *Dugas Montb.*—434. *μοῖρα* (*ιστί*).—435. *μέμονε*, tends . . .,
inclines towards two things at once (and cannot decide). See 5, 482.
—438. *δαμάσσω*, in the sense of *ἰάσω δαμῆναι*.—442. *δυσηχής* is an
epithet of death (says Apollonius) διὰ τὰς γινομένας οἰμωγὰς καὶ

- 443 ἔρδ', ἀτὰρ οὗ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 444 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κε ζῶν πέμψης Σαρπηδόνα ὄνδε δόμονδε,
 φράζεο, μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
 πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὕσμίνης.
 448 Πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται
 υἱέες ἀθανάτων, τοῖσιν κότον αἶνὸν ἐνήσεις.
 Ἄλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ,
 ἦτοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὕσμινῃ
 452 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι·
 αὐτὰρ ἐπὴν δὴ τόνγε λίπη ψυχὴ τε καὶ αἰὼν,
 πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον Ὕπνον,
 εἰσόκε δὴ Λυκίης εὐρείης δῆμον ἴκωνται·
 456 ἔνθα ἑ ταρχύσουσι κασίγνητοὶ τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 Αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε,
 460 παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἐμελλεν
 φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

Sarpēdon falls by the hand of Patroclus. He begs Glaucus to defend his body and rally his men. Glaucus challenges Hector and the Trojans to defend Sarpēdon's body. Patroclus calls the two Ajaces to repulse them. At length the Trojans give way. The Greeks spoil Sarpedon, whose body is carried off by Apollo.

- Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 ἐνθ' ἦτοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
 464 ὃς ῥ' ἥς θεράπων Σαρπηδόνοσ' ἦεν ἄνακτος,
 τὸν βάλε νεύειραν κατὰ γαστέρα, λῦσε δὲ γυνῖα.

θρήνου.—445. Fm ζῶς, 5, 887, and in Hdt.—446. *Cogita, an non*...
 —449. Ἐμβαλεῖς, Sch.—454. πέμπειν = the imperat., and φέρειν =
 οἶσοντας.—456. See 7, 85.—459. See 11, 53. ψιάς, in prose ψεκάς,
 a drop of water, dew. We need not, with some annotators, here see
 nature put in mourning by command of Zeus. He honours his son
 by causing his death to be presaged by a prodigy which marks it as
 a cruel and important event. Compare, in support of this way of
 regarding it, the passage cited (11, 53), and Hesiod, *Shield of Her-*
cules, 383 :

Μέγα δ' ἔκτυπε μητίετα Ζεὺς,
 καὶ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἵματοέσσας,
 σῆμα τιθεὶς πολέμοιο ἐφ' μεγαθαρσίῃ παιδί,

he is describing the presage of a combat in which Cyenus (the son of Arēs) fell, not Heraclēs.

- 466 Σαρπηδῶν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ,
 δεύτερος ὀρμηθεὶς· ὁ δὲ Πήδασον οὐτάσεν ἵππον
 468 ἔγχρῃ δεξιὸν ὦμον· ὁ δ' ἔβραχε θυμὸν αἰσθῶν.
 Καδ' δ' ἔπες' ἐν κονίῃσι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 Τῷ δὲ διαστήτην· κρίκε δὲ ζυγόν, ἡνία δὲ σφιν
 σύγχυτ', ἐπειδὴ κείτο παρήγορος ἐν κονίῃσιν.
 472 Τοῖο μὲν Αὐτομέδων δονρικλυτὸς εὔρετο τέκμωρ·
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 αἰζας ἀπέκοψε παρήγορον οὐδ' ἐμάτησεν·
 τῷ δ' ἰθὺνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν.
 476 Τῷ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.
 "Ενθ' αὖ Σαρπηδῶν μὲν ἀπήμβροτε δουρὶ φαεινῷ·
 Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκῇ
 ἔγχρους, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο
 χαλκῷ
 480 Πατρόκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν
 κῆρ.
 "Ηριπε δ', ὥς ὅτε τις δροῦς ἤριπεν, ἥ ἀχερωῖς,
 ἢ ἐπίτυς βλωθρή, τήντ' οὔρεσι τέκτονες ἄνδρες
 484 ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι·
 ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθεὶς,
 βεβρυχώς, κόνιος δεδραγμένος αἵματοέσσης.
 "Υῖτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,
 488 αἰθῶνα, μεγάλθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὠλετό τε στενάχων ὑπὸ γαμφηλῇσι λέοντος·
 ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστῶν
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμησεν ἐταῖρον·

465. See 5, 539. — 466. See *ibid.* 287. — 468. See 15, 252. — 469. *Μυκησάμενος*, φθηγξάμενος βαρύν, *Sch.* μακῶν, aor. 2 of *μηκάομαι* (see 10, 163), is said of the cry of animals wounded and dying. — 470. *Creaked*. 'Εφόρησεν, ἔτριπεν, *Hesych.* An imitative verb, to which *κρίζω* is given for pres.: in French *crier* for *craker*. — 471. See 7, 156. — 474. παρήγορον (ἵππον). ἐμάτ., see 5, 233. — 475. 'Απενθύνθησαν, *Sch.* ἐτανυσθησαν, lit. strained themselves (to draw the chariot). — 481. ἔρχαται and ἔρχατο, perf. and pluperf. pass. of ἔργω (*ἐέργω*, *εἶργω*), *concludo*, to *enclose*. φρένες, the diaphragm. ἀδινός, tight, close, compact. The heart is the hardest of the viscera. — 482, sqq. See 13, 389, sqq. Bth. believes that the comparison was drawn from this passage, and inappropriately intercalated here. But Sptz. says with reason: "Equidem Sarpedonis, viri egregii et herois fortissimi, casum duplici imagine quasi illustrari æquo feram animo." We have often seen that H. on solemn occasions employs several

- 492 Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε
 μάλα χρῆ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.
 Πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας,
 496 πάντῃ ἐποιχόμενος, Σαρπηδόνοσ' ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ περὶ μάρναο χαλκῷ.
 Σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος
 ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
 500 τεύχεα συλήσωσι, νεῶν ἐν ἀγῶνι πέσοντα.
 Ἄλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.
 Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
 ὀφθαλμοὺς ῥίνας θ'. Ὁ δὲ λάξ ἐν στήθεσι βαίνων
 504 ἐκ χροὸς ἔλκε δόρυ· προτὶ δὲ φρένες αὐτῷ ἔποντο·
 τοῖο δ' ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ' αἰχμὴν.
 Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιόωντας,
 ἰεμένους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ' ἀνάκτων.
 508 Γλαῦκῳ δ' αἰνὸν ἄχος γένετο φθογγῆς αἰοντι·
 ὠρίνθη δέ οἱ ἦτορ, ὅτ' οὐ δύνατο προσαμῦναι.
 Χεῖρὶ δ' ἐλὼν ἐπίεζε βραχίονα· τείρε γὰρ αὐτὸν
 ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰῷ
 512 τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.
 Εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·
 Κλυθι, ἄναξ, ὃς που Λυκίης ἐν πίονι δήμῳ
 εἷς, ἥ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν
 516 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.
 Ἐλκος μὲν γὰρ ἔχω τόδε καρτερόν· ἀμφὶ δέ μοι
 χεῖρ

similes one after the other.—491. Even in dying he was still enraged, *irascabatur* (*hostibus*). — 494. Ἐν ἐπιθυμίᾳ ἴστω, ἀγαπάσθω, *Sch.* θεός, see 422. — 498. We say “a subject of shame;” the Greeks can only put the principal subst.—500. Here the battle fought near the ships.—503. Death manifested itself in the eyes and nostrils, *ἐπεὶ* (says the Venetian Schol.) οἱ τελευτῶντες οὔτε βλέπουσιν οὔτε ἀναπνέουσιν. Some of the Scholiasts introduce a very unprofitable medical dissertation.—504. Aristarchus reads *ἔχοντο*. Either will do.—507. λίπεν, 3rd plur. of *ἐλίπην* (*ἐλίπησαν*) = *ἐλείφθησαν*, ἡρημώθησαν, were abandoned by.—510. He pressed his arm, to deaden the pain, and to hinder the blood from running so freely (see 518, 519). — 511. See 12, 387, seq. — 512. See 14, 485. — 514. In Lycia, the country of Glaucus, Apollo had some celebrated temples.—516. Lit.: “Thou canst every where hear for an afflicted man;” i. e. for him thou hast the power to hear every where; thou hearest him in what-

- 518 ὅξείρης ὀδύνῃσιν ἐλήλαται, οὐδέ μοι αἶμα
 τερσῆναι δύναται· βαρύνθῃ δέ μοι ὤμος ὑπ' αὐτοῦ·
 520 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι
 ἐλθὼν δυσμενέεσσιν. Ἄνῆρ δ' ὠρεστος ὄλωλεν,
 Σαρπηδῶν, Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.
 Ἄλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος
 ἄκεσσαι,
 524 κοίμησον δ' ὀδύνας, δὺς δὲ κράτος, ὅφρ' ἐτάροισιν
 κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν,
 αὐτός τ' ἀμφὶ νέκτι κατατεθνηῶτι μάχωμαι.
 ὦς ἔφατ' εὐχόμενος τοῦ δ' ἐκλυε Φοῖβος
 Ἀπόλλων.
 528 Αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκος ἀργαλέοιο
 αἶμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
 Γλαῦκος δ' ἔγνω ἧσιν ἐνὶ φρεσὶ, γήθησέν τε,
 ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
 532 Πρῶτα μὲν ὥτρυνεν Λυκίων ἡγήτορας ἄνδρας,
 πάντῃ ἐποιοχόμενος, Σαρπηδόνοιο ἀμφιμάχεσθαι.
 Αὐτὰρ ἔπειτα μετὰ Τρῶας κίε, μακρὰ βιβάζσθων,
 Πουλυδάμαντ' ἐπὶ Πανθοίδην καὶ Ἀγήνορα δῖον·
 536 βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν.
 Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
 οἷ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἴης
 540 θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν;
 Κεῖται Σαρπηδῶν, Λυκίων ἀγὸς ἀσπιστῶν,
 δς Λυκίην εἵρουτο δίκησί τε καὶ σθένει ᾧ·
 τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχρ' ἡ χάλκεος Ἄρης.
 544 Ἄλλὰ, φίλοι, πάρστητε, νεμεσσήθητε δὲ θυμῷ,

ever place thou art. — 518. Fm ἀμφελαύνω, to penetrate, pierce. Eustath. here remarks that the speech of Glaucus is quite broken, and that it is thus that a man speaks who is feeling acute pain.—519. aor. 2 infin. ἐτέρσῃν, of τέρσασθαι, *tergor*. — 522. See 13, 109. — 523. It is from Apollo, the god of his country, that Glaucus wishes to obtain his cure, and not from *Apollo medicus*, a quality unknown to H.; see 15, 262. In the *Aeneid*, Aphrodite cures in the same way the wound of Aeneas, xii. 411, sqq.—529. *τερσαίνω*, *tergo*.—531. οἷ, *dativus commodi*, very usual in H., but which was afterwards altogether rejected, when, as here, it would come into collision with the government of the verb: *quod mihi cito exaudierit (me) precantem*. The example from Od. 4, 767, which has been compared with this, Θεὰ δὲ οἱ ἐκλυεν ἄρῃς, is not of the same character. — 538. *λανθάνεσθαι* τινος, *oblitisci*. — 542. ἐρύεσθαι, to save; see 24, 499. δίκαις, *sen-*

- 545 μὴ ἀπὸ τεύχε' ἔλονται, αἰκίσσωσι δὲ νεκρὸν
 Μυρμιδόνες, Δαναῶν κεχολωμένοι, ὅσσοι ὄλοντο,
 τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείρσιν.
- 548 Ὡς ἔφατο· Τρῶας δὲ κατὰ κρῆθεν λάβε πένθος
 ἄσχετον, οὐκ ἐπιεικτόν· ἐπεὶ σφισιν ἔρμα πόληος
 ἔσκε, καὶ ἄλλοδαπὸς περ ἰών· πολέες γὰρ ἄμ' αὐτῷ
 λαοὶ ἔποντ', ἐν γ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
- 552 Βὰν δ' ἰθὺς Δαναῶν λεληημένοι· ἦρχε δ' ἄρα σφιν
 Ἔκτωρ, χωόμενος Σαρπηδόνοσ· Αὐτὰρ Ἀχαιοὺς
 ὥρσε Μενoitιάδεω Πατροκλῆος λάσιον κῆρ·
 Αἴαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ·
- 556 Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
 οἳοί περ πάρος ἦτε μέτ' ἀνδράσιν, ἦ καὶ ἀρείους.
 Κεῖται ἀνὴρ, ὃς πρῶτος ἐς ἡλάτο τείχος Ἀχαιῶν,
 Σαρπηδών· Ἀλλ' εἴ μιν αἰκισσαίμεθ' ἐλόντες,
- 560 τεύχεά τ' ὤμοϊν ἀφελοίμεθα, καὶ τιν' ἐταίρων
 αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεῖ χαλκῷ.
 Ὡς ἔφαθ'· οἳ δὲ καὶ αὐτοὶ ἀλέξασθαι μενείαινον.
 Οἳ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
- 564 Τρῶες καὶ Λύκιοι, καὶ Μυρμιδόνες καὶ Ἀχαιοί,
 σύμβαλον ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι,
 δεινὸν αὖσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
 Ζεὺς δ' ἐπὶ νύκτ' ὅλοῃν τάνυσσε κρατερῇ ὑσμίνῃ,
- 568 ὄφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.
 Ὡσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς.
 Βλῆτο γὰρ οὔτι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν,
 υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγέυς,
- 572 ὃς ῥ' ἐν Βουδείῳ εὐναιομένῳ ἦνασσε
 τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἱξεναρίζας,
 ἐς Πηλῇ ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν·
 οἳ δ' ἄμ' Ἀχιλλῇ ρῆξήνορι πέμπον ἔπεσθαι

tentiis, in rendering justice.—545. In prose αἰκίσσονται.—548. Κατὰ κεφαλῆς, *Hesych.* (sin κάρη, κρατός, or κράτος): from head to foot, completely, *prorsus*. — 549. See 5, 892. ἔρμα· ἱοῖσμα, *Sch.* Support, see 1, 486, where it has the proper signif.—554. See 2, 851. — 556. The liquids λ, μ, ν, ρ, facilitate the lengthening of short vowels. — 557. *Quales antea eratis inter viros*, = *ea virtute quā antea eratis, vel etiam majore (ἀρείους)*. — 559. See 15, 571. The old grammarians supplied καλῶς ἂν γένοιτο. — 565. = *συνιβάλλοντο*. — 567. We must not suppose (with Eustath.) that the darkness was caused by whirlwinds of dust. Zeus envelops the field of battle in a thick mist, to render the fight more murderous in honour of his son.—570. See n. 185.—572. Α

576 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.

Τόν ῥα τόθ' ἀπτόμενον νέκυος βάλε φαίδιμος
Ἔκτωρ

χερμαδίῳ κεφαλὴν· ἥ δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ νεκρῷ

580 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.

Πατρόκλῳ δ' ἄρ' ἄχος γένετο, φθιμένον ἐτάριοιο.

Ἰθυσεν δὲ διὰ προμάχων, ἵρηκι ἐοικῶς
ὥκέϊ, ὅς τ' ἐφύβησε κολοιοὺς τε ψῆράς τε·

584 ὥς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκίλευθε,

ἔσσυο καὶ Τρώων· κεχόλωσο δὲ κῆρ ἐτάριοιο.

Καί ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν,
αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντας.

588 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ.

Ὅσση δ' αἰγανέης ῥίπῃ ταναοῖο τέτυκται,
ἦν ῥά τ' ἀνὴρ ἀφέρ πειρώμενος, ἥ ἐν ἀέθλῳ,
ἦε καὶ ἐν πολέμῳ, δῆϊων ὑπο θυμοραϊστέων·

592 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.

Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὼς ἀσπιστάων,
ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάθυμον,

Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων,

596 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν·

τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὐτάσε δουρί,
στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων.

Δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ'
Ἀχαιοὺς,

600 ὥς ἔπασ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο·
στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
ἀλκῆς ἐξελάβοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

Ἐνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,

604 Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρένς

Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ·

τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὥκα δὲ θυμὸς
ῥῆχ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος

εἶλεν.

608 Αἰνείας δ' ἐπὶ Μηριόνη δόρου χάλκεον ἤκεν·

ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβζώντος.

town in Thessaly.—574. = ἰκέτης ἦλθε.—582. See 6, 2.—583. ψῆρ and ψάρ (17, 755), a starling.—588. = ἐπεχώρησαν.—589. ταναός, ὁ, ἡ (τείνω, τανύω), lit. stretched out, long.—591. (Impulsus) ab hostibus.—595. See 2, 683.—598. The imperf. in the same sense as at 367.

610 Ἄλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρου μακρὸν
 612 οὔδ' ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 [Αἰχμὴ δ' Αἰνείας κραδαινομένη κατὰ γαίης
 ὤχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρου-
 σεν.]

616 Αἰνείας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε·
 Μηριόνη, τάχα κέν σε, καὶ ὀρχηστήν περ ἑόντα,
 ἔγχος ἑμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.

Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἤδα·
 620 Αἰνεία, χαλεπὸν σε, καὶ ἰφθιμὸν περ ἑόντα,
 πάντων ἀνθρώπων σβέσσαι μένος, ὅς κε σεῦ ἅντα
 ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

Εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσου ὀξεί χαλκῷ,
 624 αἰψά κε, καὶ κρατερός περ ἑὼν καὶ χερσὶ πεποιθώς,
 εὖχος ἐμοὶ δοίης, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.

Ὡς φάτο· τὸν δ' ἐνένιπτε Μενoitίου ἄλκιμος
 υἱός·

Μηριόνη, τί σὺ ταῦτα, καὶ ἐσθλὸς ἑὼν, ἀγορεύεις ;

628 Ὡς πέπον, οὔτι Τρῶες ὀνειδείοις ἐπέεσσιν
 νεκροῦ χωρήσουσι, πάρος τινὰ γαῖα κατέξει·
 ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ', ἐνὶ βουλῇ.
 Τῷ οὔτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.

632 Ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' αἶμ' ἔσπετο ἰσόθεος
 φῶς.

Τῶν δ', ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὀρώρει
 οὔρεος ἐν βήσσης· ἔκαθεν δέ τε γίγνεται ἀκομή·
 ὥς τῶν ὠρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης,

636 χαλκοῦ τε ῥινοῦ τε, βοῶν τε εὐποισιπτάων,
 νυτσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

—609. See 13, 158.—612. See *ibidem*, 443.—614, 615. Omitted in the best MSS.; see 13, 504, 505.—617. Athenæus (iv., p. 181) observes that these words are addressed to Merion, because he was a Cretan, and there was a kind of dance peculiar to that people. This dance was represented on one of the compartments of the Shield of Achilles, 18, 590, sqq. But Spitz. remarks that this allusion to the Cretan *Pyrrhic* dance is, in the first place, unlikely in the mouth of a Trojan: next, that the agility of movement by which Merion had avoided the blow of Æneas, fully justifies the expression of raillery, ὀρχηστής.—626. See 15, 546.—631. Πολυλογεῖν, Eustath. — 634 ἀκομή (poetic for ἀκοή), what one hears, noise.—636. βοῶν, see 7, 238.—638. Καίπρι

- 638 Οὐδ' ἂν ἔτι φράδμων περ ἄνῃρ Σαρπηδόνα διον
 ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίῃσιν
 640 ἐκ κεφαλῆς εἵλυτο διαμπερὲς ἐς πόδας ἄκρους.
 Οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλειον, ὥς ὅτε μυῖαι
 σταθμῷ ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας,
 ὦρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 644 ὥς ἄρα τοῖ περὶ νεκρὸν ὀμίλειον. Οὐδέ ποτε Ζεὺς
 τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ,
 ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῷ
 πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου, μερμηρίζων,
 648 ἢ ἥδη καὶ κεῖνον ἐνὶ κρατερῇ ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἔκτωρ
 χαλκῷ δρώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔλῃται,
 ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
 652 Ὡδὲ δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 ὄφρ' ἥς θεράπων Πηληϊάδεω Ἀχιλῆος
 ἐξαῦτις Τρώας τε καὶ Ἔκτορα χαλκοκορυστὴν
 ὤσαιτο προτὶ ἄστυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 656 Ἔκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνήκεν·
 ἐς δῖφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ'
 ἄλλους
 Τρώας φευγέμεναι· γνῶ γὰρ Διὸς ἱρὰ τάλαντα.
 Ἔνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλ' ἐφόβηθεν
 660 πάντες, ἐπεὶ βασιλῆα ἴδον, βεβλημένον ἦτορ,
 κείμενον ἐν νεκύων ἀγύρῃ· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὗτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
 Οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνος ἐντὲ ἔλονται,
 664 χάλκεα, μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός.
 Καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·
 Εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἶμα
 κάθηρον
 668 ἔλθων ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα

εὖ εἰδώς, Sch. Though knowing him well.—642. Περισσῶς πληθού-
 σας γλάγους ὃ ἴστυ γάλακτος. Eustath. See 2, 471. — 658. He has
 recognised the balance of Zeus, i. e. the will, the designs. We may
 remember the beautiful passages where Zeus weighs the fate of the
 two parties (8, 69, sqq.), and that of Hector. Above (119, sqq.),
 Ajax retires from a motive expressed indeed in other terms, but which
 is really the same as Hector's.—662. See 13, 359.—667. καθαίρειν, in
 the sense of to wash, is here followed by two accusative objects at once
 (to wash off the blood, to wash the body), like ἀπολούειν, 18, 345 :

669 πολλὸν ἀποπρὸ φέρων λούσον ποταμοῖο ῥοῇσιν,
 χρῖσόν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἶματα ἔσσον·
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,

672 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα
 θήσουσ' ἐν Λυκίης εὐρείης πίοιι δῆμῳ.

Ἐνθα ἑταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.

676 Ὡς ἔφατ'· οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλ-
 λων.

Βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνὴν·
 ἀντίκα δ' ἐκ βελέων Σαρπηδόνα διὸν αἶρας,
 πολλὸν ἀποπρὸ φέρων, λούσεν ποταμοῖο ῥοῇσιν,

680 χρῖσέν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἶματα ἔσσαν·
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,

Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα
 κάτθεσαν ἐν Λυκίης εὐρείης πίοιι δῆμῳ.

Patroclus pursues the Trojans and Lycians, cutting many of them down. He is about to scale the walls of Troy, when Apollo arrests him with a threatening voice. Hector attacks Patroclus, who slays his esquire, Kebrionēs, over whose body a furious fight takes place. The Greeks get possession of it.

684 Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη·
 νῆπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε Κῆρα κακὴν μέλανος θανάτοιο.

688 Ἄλλ' αἰεὶ τε Διὸς κρείσσω νόος ἥεπερ ἀνδρῶν
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
 ῥῆϊδίως, ὅτε δ' αὐτὸς ἐποτρύνησι μάχεσθαι·]
 ὃς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσι ἀνῆκεν.

692 Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θανάτόνδε κάλεσσαν ;
 Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχε-
 κλον,

καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάν-
 ιππον,

Πάτροκλον λούσειαν ἀπο βρότον αἱματόεντα. — 668. *Extra telorum jactum.*

685. See 9, 116 ; 19, 113. — 689, 690. Omitted in the best MSS. Inappropriately transported hither from 17, 177, 178. — 692, 693. See 5, 703. Imitated by Virg., xi. 664, in the Episode of Camillus, where we find several traits borrowed from this bk of H.—695. See

- 696 αὐτὰρ ἔπειτ' Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην·
τοὺς ἔλεν· οἱ δ' ἄλλοι φύγαδε μνώνοντο ἕκαστος.
Ἔνθα κεν ὑψίπυλον Τροίην ἔλουν υἷες Ἀχαιῶν
Πατρόκλου ὑπὸ χερσὶ· περὶ πρὸ γὰρ ἔγχει θῦεν·
700 εἰ μὴ Ἀπόλλων Φοῖβος εὐδμήτου ἐπὶ πύργου
ἔστη, τῷ ὅλοα φρονέων, Τρώεσσι δ' ἀρήγων.
Τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο
Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
704 χεῖρεςσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσων.
Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
Χάζεο, Διογενὲς Πατρόκλεις· οὐ νύ πω αἶσα
708 σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων.
Ὡς φάτο· Πάτροκλος δ' ἀνεχάζετο πολλὸν
ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
712 Ἐκτωρ δ' ἐν Σκαίῃσι πύλῃς ἔχε μώνυχας ἵππους·
δίξε γάρ, ἡὲ μάχοιτο, κατὰ κλόνον αὐτὶς ἐλάσσας,
ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειεν ἀλῆναι.
Ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλ-
λων,
716 ἀνέρι εἰσάμενος αἰζηῷ τε κρατερῷ τε,
Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,
αὐτοκασίγνητος Ἐκάβης, υἱὸς δὲ Δύμαντος,
ὃς Φρυγίῃ ναίεσκε ρόῃς ἐπὶ Σαγγαρίοιο·
720 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
Ἐκτορ, τίπτε μάχης ἀποπαύει; οὐδέ τί σε χρὴ.
Αἶθ' ὅσον ἦσσαν εἰμί, τόσον σέο φέρτερος εἶην·
τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
724 Ἄλλ' ἄγε, Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
αἷ κέν πῶς μιν ἔλῃς, δῶή δέ τοι εὐχος Ἀπόλλων.
Ὡς εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἅμ πόνον
ἀνδρῶν.
Κεβριόνη δ' ἐκέλευσε δαΐφρονι φαίδιμος Ἐκτωρ
728 ἵππους ἐς πόλεμον πεπληγέμεν. Αὐτὰρ Ἀπόλλων
δύσεθ' ὁμίλον ἰών, ἐν δὲ κλόνον Ἀργεῖοισιν

of Megas.—697. Lit.: thought towards or after flight; for thought of flight.—699. See 11, 180.—702. ἀγκῶν, a salient angle.—708. = πεπέρθαι, as διέχθαι = διεδίχθαι.—713. Ἐδίσταζε, Sch.; Ambi-

- 730 ἦκε κακόν· Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.
 Ἑκτωρ δ' ἄλλους μὲν Δαναοὺς ἕα οὐδ' ἐνάριζεν·
 732 αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους·
 Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμαῖζε,
 σκαίῃ ἔγχος ἔχων, ἐτέρῃφι δὲ λάζετο πέτρον
 μάρμαρον, ὀκრიόντα, τὸν οἱ περὶ χεῖρ ἐκάλυψεν.
 736 Ἦκε δ' ἐρεισάμενος· οὐδὲ δὴν χάζετο φωτός,
 οὐδ' ἀλίωσε βέλος· βάλε δ' Ἑκτορος ἡνιοχῆα
 Κεβριόνην, νόθον υἱὸν ἀγακλῆος Πριάμοιο,
 ἵππων ἡνὶ ἔχοντα, μετώπιον ὀξεί λαϊ.
 740 Ἀμφοτέρως δ' ὄφρ' οὖς σύνελεν λίθος, οὐδέ οἱ ἔσχεν
 ὅστέον· ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίῃσιν,
 αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ', ἀρνευτῆρι ἐοικώς,
 κάππεσ' ἀπ' εὐεργέος δίφρου· λίπε δ' ὅστιά θυμός.
 744 Τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεις ἵππευ·
 ὦ πόποι, ἦ μαλ' ἐλαφρὸς ἀνὴρ· ὥς ρεῖα κυ-
 βιστᾶ.

- Εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
 πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε, τήθεα διφῶν,
 748 νηὸς ἀποθρώσκων, εἰ καὶ δυσπήμελος εἴη·
 ὥς νῦν ἐν πεδίῳ ἔξ ἵππων ρεῖα κυβιστᾶ.
 Ἦ ρὰ καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.
 Ὡς εἰπὼν ἐπὶ Κεβριόνη ἥρωϊ βεβήκει,
 752 οἶμα λέοντος ἔχων, ὅστε σταθμοὺς κεραΐζων
 ἔβλητο πρὸς στήθος, εἴη τέ μιν ὤλεσεν ἀλκή·
 ὥς ἐπὶ Κεβριόνη, Πατρόκλεις, ἄλσο μεμαώς.
 Ἑκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμαῖζε.
 756 Τὼ περὶ Κεβριόναο, λέονθ' ὥς, δηρινθήτην,
 ὧτ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
 ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον·
 ὥς περὶ Κεβριόναο δύω μήστῳρες αὐτῆς,
 760 Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἑκτωρ,
 ἔεντ' ἀλλήλων ταμέειν χροῖα νηλεῖ χαλκῷ·
 Ἑκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·

gebat.—719. See 3, 187. — 723. See 13, 776. — 736. Οὐδὲ ἐπὶ πολὺν χρόνον ἀπείχετο φωτός, *Sch.* It (= βέλος, the stone) took up no long time to hit a man.—737. Μάταιον ἐποίησι, *Sch.* In the same sense as οὐχ ἄλιον βέλος ἦκε, 4, 498. — 740. Συνέτριψεν, *Sch.* οὐδὲ . . . ἔσχεν, nor did it hold out, withstand (lit.). — 742. See 12, 385. — 747. τήθεα, a kind of oysters. — 748. δυσπήμελος, i. e. ὁ πόντος, even though it should be stormy (*difficilis transmissu, trajectu*). — 752. Ὀρμημα, *Sch.*; the gait, the spring. — 756. *Loc. of*

763 Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι
764 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.

Ὡς δ' Εὐρώς τε Νότος τ' ἐριδαίνετον ἀλλήλοιν
οὔρεος ἐν βήσσης, βαθὴν πελεμιζέμεν ὕλην,
φηγόν τε, μελίν τε, τανύφλοιόν τε κράνειαν,
768 αἶτε πρὸς ἀλλήλας ἔβαλον τανυήκας ὄζους
ἡχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων·
ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
δήουν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο.

772 Πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δοῦρα πεπήγει,
λοῖοι τε πτερόεντες ἀπὸ νευρῇφι θορόντες·
πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξεν
μᾶρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κο-
νίης

776 κείτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.
Ὅφρα μὲν Ἥλιος μέσον οὐρανὸν ἀμφιβεβήκει,
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ
λαός.

Ἥμος δ' Ἥλιος μετενίσσεται βουλυτόνδε,
780 καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν,

δηρίω (without *ν* in the pres.), as fm ἰδρύω, πνίω, come ἰδρυνθῆναι, ἀμπνυνθῆναι.—762. = κεφαλῆς (αὐτόν). — 765, sqq. “Macrobius compares to this passage, *Æn.* ii. 416 :

Adversi rupto ceu quondam turbine venti
Confligunt, Zephyrusque, Notusque, et lætus Eoīs
Eurus equis ; stridunt silvæ.”

Virg. attempts to render by the two words, *stridunt silvæ*, the noble description of H., full of imitative harmony. Whenever physical objects are to be depicted, H. is far more rich and abundant than V. Virg. gives to the horses of Eurys what does not belong to the mythology of H., but to that of the Tragic writers.” *Dugas Montb.* — 767. κράνεια, the corneil tree, *cornus mas* of Linn. “This tree, and many others mentioned by H., are found in great abundance round Olympus in Bithynia and in Thessaly, but they became infinitely more rare in more southern countries; a proof that H. lived, for some time, at least, in one of the countries I have just mentioned.” *Fraas* (*Synopsis Plantarum*, p. 151). — 771. In prose καὶ οὐδέτεροι. — 776. Imitated by Virg. (x. 842) : (*Lausus*) *ferebant . . . Plentes ingentem atque ingenti vulnere victum.* — 779. βουλυτός, the time or hour when it is usual to yoke (λύειν) the oxen, and cease from labour. Like many other poets, Horace has profited by the idea of this word in these beautiful lines (*Odes*, iii. 6, v. 42) : “Sol ubi montium Mutaret umbras, et juga demeret Bobus fatigatis, amicum Tempus agens abeunte curru.” — 780. ὑπὲρ αἶσαν has not here the sense pointed out, 6, 487, but that which belongs to it in the line κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν (4, 59), *ultra* or *supra modum*.

781 Ἐκ μὲν Κεβριόνην βελέων ἥρωα ἔρουσαν
Τρώων ἐξ ἑνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο.

Patroclus falls by the hand of Hector, to whom he predicts his approaching death. Hector, deaf to this prediction, dashes towards the chariot of Achilles, and attacks Automedôn, who takes to flight.

Πάτροκλος δὲ Τρῳσὶ κακὰ φρονέων ἐνόρουσεν·
784 τρὶς μὲν ἔπειτ' ἐπόρουσε, θοῶ ἀτάλαντος Ἄρηϊ,
σμερδαλέα ἰάχων· τρὶς δ' ἐννέα φῶτας ἔπεφνεν.
Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
ἐνθ' ἄρα τοι, Πάτροκλε, φάνη βιώτοιο τελευτή.
788 Ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
δεινός· ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
ἥρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν.
Στῇ δ' ὀπιθεν, πληξεν δὲ μετάφρενον εὐρέε τ' ὦμῳ
792 χειρὶ καταπρηνεῖ· στρεφεδίνηθεν δέ οἱ ὕσσε.
Τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλ-
λων·
ἥ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
αὐλῶπις τρυφάλεια· μιάνθησαν δὲ ἔθειραι
796 αἵματι καὶ κονίησι. Πάρος γε μὲν οὐ θέμις ἦεν
ἱππόκομον πῆληκα μαινεσθαι κονίησιν·
ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
ῥύειτ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἕκτορι δῶκεν
800 ἧ κεφαλῇ φορέειν· σχεδόθεν δέ οἱ ἦεν ὄλεθρος.
Πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,
βριθύ, μέγα, στιβαρόν, κεκορυθμένον· αὐτὰρ ἀπ'
ὤμων
ἀσπίς σὺν τελαμῶνι χαμαὶ πέσε τερμίδεσσα.
804 Λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱός, Ἀπόλλων.
Τὸν δ' αἶτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα,
στῇ δὲ ταφών· ὀπιθεν δὲ μετάφρενον ὀξεῖ δουρὶ
ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,
808 Πανθοίδης Εὐφορβος, ὃς ἡλικίην ἐκέκαστο

792. *Manu supinâ.* στρεφεδινήθησαν· δινηθίντα ἰσθράφη. *Apol-
lon.* [*meam dizzy at the stroke, Cp.*].—794. See 105.—795. See 5, 182.
—796. *Nefas erat.* The poet speaks only of the helmet of Achilles.
—800. οἱ, to Hector.—801. οἱ, to Patroclus.—803. *τερμίδεσσα*,
which reaches to the end, to the feet (elsewhere *ποδῆρης*), in *τέρμα*,
or better, *τέρμας*, if Hesych. had good authority for the gloss: *τέρ-
μις, ὁ ποῦς* [*his shield that swept his ankle, Cp.*]. Patroclus did
not cease to fight, despite the feeling he had of the presence of
Apollo (see 711): hence his sad fate; see the words of Διῶν, 5,

- 809 ἔγχει θ' ἵπποσύνη τε, πόδεσσί τε καρπαλίμοισιν·
καὶ γὰρ δὴ τότε φῶτας εἴκοσι βῆσεν ἀφ' ἵππων,
πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·
812 ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἵππευ,
οὐδὲ δάμασπ'· ὁ μὲν αὖτις ἀνέδραμε, μίκτο δ' ὀμίλῳ,
ἐκ χροὸς ἀρπάξας δόρυ μείλινον· οὐδ' ὑπέμεινεν
Πάτροκλον, γυμνὸν περ ἑόντ', ἐν δηϊοτήτι.
816 Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς
ἀψ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων.
Ἐκτωρ δ' ὥς εἶδεν Πατροκλῆα μεγάλθυμον
ἀψ' ἀναχαζόμενον, βεβλημένον ὀξεί χαλκῷ,
820 ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὐτα δὲ δουρὶ
νείατον ἐς κενεῶνα· διαπρὸ δὲ χαλκὸν ἔλασπεν.
Δούπησεν δὲ πεσών, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
Ὡς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,
824 ὥτ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον
πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πῖεμεν ἄμφω·
πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
ὥς πολέας πέφνοντα Μενoitίου ἄλκιμον υἱὸν
828 Ἐκτωρ Πριαμίδης σχεδὸν ἔγχει θυμὸν ἀπηύρα·
καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα·
Πάτροκλ', ἦ που ἔφησθα πόλιν κεραϊζέμεν ἀμύν,
Τρωιάδας δὲ γυναῖκας, ἐλεύθερον ἡμᾶρ ἀπούρας,
832 ἄξιν ἐν νήεσσι φίλην ἐς πατρίδα γαίαν·
νήπιε· τάων δὲ προσθ' Ἐκτορος ὠκείες ἵπποι
ποσσὶν ὀρωρέχεται πολεμίζειν· ἔγχει δ' αὐτὸς
Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω
836 ἡμᾶρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γυῖπες ἔδονται.
Ἄ δειλ', οὐδέ τοι, ἐσθλὸς ἑὼν, χραίσμησεν Ἀχιλ-
λεΐς,
ὃς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι
μή μοι πρὶν ἰέναι, Πατρόκλεις ἵπποκέλευθε,
840 νῆας ἔπι γλαφυράς, πρὶν Ἐκτορος ἀνδροφόνου

406, 407. — 808. Euphorbus, the same whose soul, according to a very prevalent belief, had re-appeared a second time on earth to animate Pythagoras.—810. Ἀπεβίβασιν, Sch.; had dismounted from their chariots, had slain. — 811. δίδ. construed like ἐπιστάμενος and εἰδώς. — 822. See n. 16. — 833. Τούτων δὲ προπολεμοῦσιν οἱ τοῦ Ἐκτορος ἵπποι, Sch. — 834. See 11, 26. *Pedibus se extendunt* paints the movement of the course. — 836. The day on which one is forced (to do what one would not wish), the day of slavery. Sophocles

- 841 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐζαι·
 ὣς πού σε προσέφη, σοὶ δὲ φρένας ἄφρονι πεῖθεν.
 Τὸν δ' ὀλιγοδρανέων προσέφησ, Πατρόκλεις
 ἱππεῦ·
- 844 Ἦδη νῦν, Ἔκτορ, μεγάλ' εὖχεο· σοὶ γὰρ ἔδωκεν
 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ' ἐδά-
 μασσαν
 ῥηϊδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλοντο.
 Τοιοῦτοι δ' εἶπερ μοι εἰέκοσιν ἀντεβόλησαν,
- 848 πάντες κ' αὐτόθ' ὕλοντο, ἐμῶ ὑπὸ δουρὶ δαμέντες.
 Ἀλλά με Μοῖρ' ὀλοὴ καὶ Λητοῦς ἔκτανεν υἱός,
 ἀνδρῶν δ' Εὐφροβος· σὺ δέ με τρίτος ἐξεναρίζεις.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
- 852 οὐ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἤδη
 ἄγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταίη,
 χερσὶ δαμέντ' Ἀχιλῆος ἀμύμονος Αἰακίδαο.
 Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
- 856 ψυχὴ δ' ἐκ ῥεθίων παταμένη Ἀϊδόςδε βεβήκει,
 ὃν πότμον γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ἦβην.
 Τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἔκτωρ·
 Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον·
- 860 τίς δ' οἷδ', εἴ κ' Ἀχιλεὺς, Θέτιδος παῖς ἠνκόμοιο,
 φθῆν' ἐμῶ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι;

(*Electra*, 48) calls slavery, ἀναγκαία τύχη (lit., a forced lot).—843. See 15, 24—852. "It was the opinion of the ancients that the soul, at the moment of its departure from the body, had a prophetic power, approaching, says Eustath., to its divine nature; *θεία φύσει ἐγγιζουσα*. Cicero says in the same way, in speaking of the mind of man (*De Divinat.* I., ch. 30): "*Idque . . . facilius etenim appropinquante morte, ut animi futura augurentur.*" Socrates said, some time before his death (*Apology*, p. 39), "I am approaching the moment when men have especially the power of prophecy, i. e. when they are near death." Diodorus Siculus attributes this opinion to Pythagoras. *Dug. Month.* Below, 22, 358, Hector, dying, predicts the approaching death of Achilles. *δηρὸν βέη*, see 24, 131.—856. *Ἐκ τῶν μελῶν, ἐκ τοῦ σώματος*, *Sch.* The poets after H. use *ῥέθος* = *visage*.—857. *Vitaque cum gemitu fugit indignata sub umbras*, Virg. *ἀδροτῆς*, vigour; see 24, 6. On account of these words *ὃν πότμον γοόων*, this passage is among those which Plato cites (at the commencement of *Repub.*, bk iii.), and which suggest to him the following reflection: "We beseech H., and the other poets, not to be angry, if we retrench these lines, as well as all those which express similar thoughts; not but that they are very poetical and very agreeable to listen to; but, the more they have of poetry, the less ought one to recite them to children, or to men, who ought to prefer death to

ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς
 λὰξ προςβάς· τὸν δ' ὕπτιον ὥς' ἀπὸ δονυρός.
 αἱ δὲ ξὺν δονυρὶ μετ' Αὐτομέδοντα βεβήκει,
 ὃν θεράποντα ποδώκεος Αἰακίδαο·
 ἦρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι
 τοι, οὗς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

861. = φθῆ, fm φθάνω.—863. See 5, 620.—867. All the presents at the marriage of Thetis and Peleus, and, accordingly, gave presents to the bridegroom. Poseidón gave him his best arms, &c.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ρ.

Menelaus protects the body of Patroclus, and slays Euphorbus, who wishes to spoil it. Apollo brings back Hector to the fight. Menelaus retires and brings Ajax to defend the body of Patroclus.

- Οὐδ' ἔλαθ' Ἀτρείος υἱόν, Ἀρηΐφιλον Μενέλαον,
Πάτροκλος Τρώεσσι δαμείς ἐν δηϊότητι.
Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ·
4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὥς τις περὶ πόρτακι μήτηρ,
πρωτοτόκος, κινυρὴ, οὐ πρὶν εἰδυῖα τόκοιο·
ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.
Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ'
ἔϊσεν,
8 τὸν κτάμεναι μεμαώς, ὅστις τοῦγ' ἀντίος ἔλθοι.
Οὐδ' ἄρα Πάνθου υἱὸς ἑὺμελὴς ἀμέλησεν
Πατρόκλοιο πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ
ἔσθη, καὶ προσέειπεν Ἀρηΐφιλον Μενέλαον·
12 Ἀτρείδῃ Μενέλαε, Διοτρεφές, ὄρχαμε λαῶν,
χάζεο, λεῖπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα·
οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων
Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην·
16 τῷ με ἔα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,
μή σε βάλω, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.

4. Περιέβαινε (see 1, 37) καὶ ὑπερεμάχει αὐτοῦ, Sch. πόρταξ = πόρτις. "The poet, as Eustath. has well remarked, only wishes to depict here Menelaus's affection for Patroclus, and the manner in which he presented himself to defend his body. And this comparison is so much the more just and suitable, as Menelaus was full of goodness and gentleness. It is true, we should not now-a-days use a like comparison, on account of our notions about the animals, from which it is borrowed; but since these notions did not exist in H.'s time, they could not prevent him from using it." Mad. Dacier.—δ. θρηνητική, Sch. The verb κινύρομαι, *flebilis voce queri*, is more in use.

- 18 Τὸν δὲ μέγ' ὀχθήσας προσέφη Ξανθὸς Μενέλαος·
 Ζεῦ πάτερ, οὐ μὲν καλόν, ὑπέρβιον εὐχετάσθαι.
 20 Οὐτ' οὖν πορδάλιος τόσσον μένος, οὔτε λέοντος,
 οὔτε συὸς κάπρου ὀλοόφρονος, οὔτε μέγιστος
 θυμὸς ἐνὶ στήθεσσι πέρι σθένει βλεμαίνει,
 ὅσσον Πάνθου νῖες ἐϋμμελῖαι φρονέουσιν.
 24 Οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο
 ἥς ἤβης ἀπόνηθ', ὅτε μ' ὦνατο, καὶ μ' ὑπέμεινεν,
 καὶ μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
 ἔμμεναι· οὐδέ ἔφημι, πόδεσσί γε οἷσι κiónτα,
 28 εὐφρῆναι ἄλοχόν τε φίλην κεδνούς τε τοκῆς.
 "Ὡς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μεν ἄντα
 στήης· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω
 εἰς πληθὺν ἰέναι, μῆδ' ἀντίος ἵστασ' ἐμεῖο,
 32 πρίν τι κακὸν παθεῖν· ῥεχθὲν δέ τε νήπιος ἔγνω.
 "Ὡς φάτο, τὸν δ' οὐ πείθεν ἀμειβόμενος δὲ
 προσηύδα·
 Νῦν μὲν δῆ, Μενέλαε Διοτρεφές, ἡ μάλα τίσεις
 γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγο-
 ρεύεις·
 36 χήρωσας δὲ γυναῖκα μυχῶ θαλάμοιο νέοιο,
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
 "Ἡ κέ σφιν δειλοῖσι γόου κατάπαυμα γενοίμην,
 εἴ κεν ἐγὼ κεφαλὴν τε τετὴν καὶ τεύχε' ἐνεΐκας
 40 Πάνθῳ ἐν χεῖρεσσι βάλῳ καὶ Φρόντιδι δῖν.
 'Ἄλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται,
 οὐδέ τ' ἀδήριτος, ἥτ' ἀλκῆς ἥτε φόβοιο.
 "Ὡς εἰπὼν οὕτῃσε κατ' ἀσπίδα πάντοσ' ἔειπεν·

—9. See 4, 47. Euphorbus.—19. Ὑπερηφάνως καυχᾶσθαι, Sch.—24. Hyperênôr, the brother of Euphorbus, slain by Menelaus, 14, 516.—25. ἀπόνητο comes fm ἀπονίναμαι, to profit by...; but ὦνατο, fm ὀνομαι, to despise, disdain. Elsewhere we find the forms ὀνοσάμην and ὀνόσθην retaining the o of the root (as the subst. ὀνοσις): here, however, and 24, 241, this o disappears, and the derivation is from a more simple root ON, not ONO.—26. See 14, 448, sqq.—32. The second part of the line (thus expressed by Hesiod: παθὼν δέ τε νήπιος ἔγνω) has passed into a proverb. Livy says, with a conciseness not less beautiful, "*stultorum eventus magister est.*"—36. *In recessu thalami novi*, shows that they were lately married.—37. Ἀπεικταῖον, Sch. ἀρητός is said of every thing which is the object of the vows one makes, either through desire, or fear.—42. The two genitives depend on ἀπείρητος: the combat (πόνος) will not be long (not delay...), without proving and

- 44 οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὠρνυτο χαλκῷ
 Ἀτρείδης Μενέλαος, ἐπενξάμενος Διὶ πατρί·
 ἄψ δ' ἀναχαζομένοιο, κατὰ στομάχοιο θέμεθλα
 48 νύξ, ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας·
 ἀντικρὺ δ' ἀπαλοῖτο δι' αὐχένος ἤλυθ' ἀκωκὴ.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Αἵματι οἱ δεύοντο κόμαι, Χαρίτεσσιν ὁμοῖαι,
 52 πλοχμοὶ θ', οἳ χρυσῷ τε καὶ ἀργύρῳ ἐσφίκωντο.
 Οἶον δὲ τρέφει ἔρνος ἀνὴρ ἐριθιλὲς ἐλαίης
 χώρῳ ἐν οἰοπόλῳ, ὅθ' ἄλις ἀναβέβρυχεν ὕδωρ,
 καλόν, τηλεθάον· τὸ δέ τε πνοιαί δονέουσιν
 56 παντοίων ἀνέμων, καὶ τε βρύει ἄνθει λευκῷ·
 ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
 βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
 τοῖον Πάνθου νῖδον ἐϋμμελὴν Εὐφορβον
 60 Ἀτρείδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα.
 Ὡς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκὴ πε-
 ποιθώς,
 βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἥτις ἀρίστη·
 τῆς δ' ἐξ αὐχέν' ἔαξε, λαβὼν κρατεροῖσιν ὀδοῦσιν,
 64 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λα-
 φύσσει,
 δρῶν· ἀμφὶ δὲ τόνγε κύνες ἄνδρες τε νομῆες

disputing either the force (the victory) or the flight. — 47. The root of the tongue, at the bottom of the mouth; as we have seen ὀφθαλμοῖο θέμεθλα, 14, 493. — 48. αὐτὸς ἐπέρεισε, he himself leant or pressed strongly, i. e. with his body or his hand, to augment the force of the blow of his lance [he put his whole force into the stroke]. — 51, sqq. H. had perhaps particular motives for giving such importance to the death of Euphorbus. See the observation which we have made on the episode of Glaucus, 6, 145, and 234. κόμαι Χαρίτεσσιν ὁμοῖαι = κόμαις Χαρίτων ὁμοῖαι, is not a poetic license. All the best Greek authors use this *comparatio compendiaria*, whenever this conciseness would not give rise to an amphibology. — 52. Ἐσφίγμνοι ἦσαν, Sch. Lit.: to render like a wasp (σφήξ); hence, to tie, in speaking of soft and flexible objects, on which the tie causes a kind of strangling. — 54. See 13, 473. ἀναβέβρυχεν is explained by ἀναβρύει, ἀναπηδᾷ, spouted forth. The form and even the existence of the present is uncertain. Zenodotus wrote ἀναβίβροχεν, imbibit (locus). — 56. βρύειν, to swell, teem, abound. Catullus has a like simile (lxii. 39):

“ Ut flos in septis secretus nascitur hortis,
 Ignotus pecori, nullo contusus aratro,
 Quem mulcent auræ, firmat sol, educat imber.”

- 66 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν
ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
68 ὥς τῶν οὐτινι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
"Ενθα κε ῥεῖα φέροι κλυτὰ τεύχεα Πανθοίδαο
'Ατρείδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος 'Απόλλων,
72 ὃς ῥά οἱ "Εκτορ' ἐπῶρσε, θοῶ ἀτάλαντον "Αρηϊ,
ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντρ'
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Εκτορ, νῦν σὺ μὲν ὧδε θέεις, ἀκίχνητα διώκων
76 ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἄλεγεινοὶ
ἀνδράσι γε θνητοῖσι δαμήμεναι ἦδ' ὀχέεσθαι,
ἄλλω γ' ἢ 'Αχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
Τόφρα δέ τοι Μενέλαος 'Αρήϊος, 'Ατρείος υἱός,
80 Πατρόκλῳ περιβάς, Τρώων τὸν ἄριστον ἔπεφνεν,
Πανθοίδην Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.
"Ως εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἄμ πόνον ἀν-
δρῶν·
"Εκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας.
84 Πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας· αὐτίκα δ' ἔγνω
τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ
κείμενον· ἔρρει δ' αἷμα κατ' οὐταμένην ὠτειλὴν.
Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ,
88 ὀξέα κεκληγῶς, φλογὶ εἵκελος 'Ηφαίστοιο
ἀσβέστω· οὐδ' υἱὸν λάθεν 'Ατρείος ὀξὺ βοήσας·
ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
"Ω μοι ἐγών, εἰ μὲν κε λίπω κάτα τεύχεα καλὰ,
92 Πάτροκλόν θ', ὃς κείται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς·
μή τις μοι Δαναῶν νεμεσῆσεται, ὃς κεν ἴδῃται.
Εἰ δέ κεν "Εκτορι μῶνος ἐὼν καὶ Τρωσὶ μάχωμαι
αἰδεσθεῖς, μήπως με περιστήσω· ἔνα πολλοί·
96 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος "Εκτωρ.
'Αλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
ὀππότε' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι,

65. Διακόπτων, Sch.—66. ἰύζω, prop. to cry *ιὺ* or *ιού*: to cry aloud (to scare the lion). — 67. See 7, 479.—71. 'Εφθόνησεν, Sch.—73. A people of Thrace. — 75. 'Ακατάληπτα, *Apollon*. What is unattainable.—76, sqq. See 10, 402, sqq.—83. See 1, 103.—86. See 14, 518.—89. The terminations of *ἀσβέστω* and of *οὐδ'* combine to form one syllable only.—93. μή τις . . . , it is to be feared that . . . See 1, 28. In the same way at 95. — 98. *Contra deum* (a sense which μάχεσθαι

- 99 ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη.
 100 Τῷ μ' οὔτις Δαναῶν νεμεσῆσεται, ὃ κεν ἴδῃται
 Ἕκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 Εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 ἄμφω κ' αὖτις ἰόντες ἐπιμνησαίμεθα χάρις,
 104 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσταίμεθα νεκρὸν
 Πηλείδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἴη.
 Ἔως ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ
 θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ'
 Ἕκτωρ.
 108 Αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, λείπε δὲ νεκρόν,
 ἐντροπαλιζόμενος· ὥστε λῖς ἠϋγένειος,
 ὦν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δῖωνται·
 ἔγχεσι καὶ φωνῇ τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
 112 παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο·
 ὥς ἀπὸ Πατρόκλοιο κίε Ξανθὸς Μενέλαος.
 Στῇ δὲ μεταστρεφθεὶς, ἐπεὶ ἔκετο ἔθνος ἐταίρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν.
 116 Τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πά-
 σης,
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·
 θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλ-
 λων.
 Βῆ δὲ θέειν, εἴθαρ δὲ παριστάμενος ἔπος ἠΰδα·
 120 Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος
 σπεύσομεν, αἶ κε νέκυν περ Ἀχιλλῆϊ προφέρωμεν
 γυμνόν· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἕκ-
 τωρ.

gives to πρὸς). — 101. = ἐκ θεοῦ, auctore deo. — 105. *Id profecto ex multis, quibus obruimur, malis omnium esset levissimum*, Sptz.—109. See 6, 496. — 112. παχνοῦται, is frozen (fm πάχνη, white frost): much less strong, however, than the English expression. A lively feeling of opposition or contrariety carries, as it were, a feeling of cold into the veins.—121. προφ., auferamus; see 6, 346.—122. “The ancients remarked, that H. makes the arms of Achilles fall into the hands of Hector, to equalize in some degree these two heroes in their approaching single combat. Without this, it might have been said that Achilles killed Hector, only because he fought with arms made by the hand of a god.” *Mad. Dacier*.

Hector has despoiled Patroclus, when Ajax appears. Hector retires, for which Glaucus reproaches him. Hector goes to put on the arms of Achilles. Zeus sees and pities him, but Arès exalts his courage. The Trojans charge the Greeks. Ajax sees their danger, and advises Menelaus to call the chiefs to him.

- ὦς ἔφατ'· Αἴαντι δὲ δαΐφρονι θυμὸν ὄρινεν.
 124 Βῆ δὲ διὰ προμάχων· ἅμα δὲ Ξανθὸς Μενέλαος.
 "Εκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε' ἀπηύρα,
 ἔλχ', ἴν' ἀπ' ὤμοϊν κεφαλὴν τάμοι ὀξεί χαλκῶ,
 τὸν δὲ νέκυν Τρωῶσιν ἐρυσσάμενος κυσὶ δοίη.
 128 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἥτε πύργον·
 "Εκτωρ δ' ἄψ ἐς ὄμιλον ἰὼν ἀνεχάζεθ' ἐταίρων.
 'Ες δίφρον δ' ἀνόρουσε· δίδου δ' ὄγε τεύχεα καλὰ
 Τρωσὶ φέρειν προτὶ ἄστν, μέγα κλέος ἔμμεναι αὐτῶ.
 132 Αἴας δ' ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας
 ἐστήκει, ὥς τίς τε λέων περὶ οἷσι τέκεσσιν,
 ὡ ρά τε νήπι' ἄγοντι συναντήσωνται ἐν ὕλῃ
 ἄνδρες ἐπακτῆρες· ὁ δὲ τε σθένει βλεμεαίνει·
 136 πᾶν δέ τ' ἐπισκύνιον κάτω ἔλκεται, ὅσσε καλύπτων·
 ὥς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.
 'Ατρείδης δ' ἐτέρωθεν, 'Αρηίφιλος Μενέλαος,
 ἐστήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέζων.
 140 Γλαῦκος δ' 'Ιππολύχοιο πάϊς, Λυκίων ἀγὸς ἀν-
 δρῶν,
 "Εκτορ' ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μύθῳ·
 "Εκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδεύεο.
 "Η σ' αὐτῶς κλέος ἐσθλὸν ἔχει, φύξην ἰόντα.
 144 Φράζεο νῦν, ὅπως κε πόλιν καὶ ἄστν σαώσεις
 οἷος σὺν λαοῖσι, τοὶ 'Ιλίῳ ἐγγεγάασιν.

133. *Λέων* is here a *nomen epicœnum*, serving to designate the species without distinction of male and female; just as in French *le coq* (the culture) is used of the female bird, as well as of the male. In H.'s time the fem. *λέαινα* did not yet exist. In point of fact it is the lioness, not the lion, that conducts the little ones. Aulus Gellius, who makes this remark (xiii. ch. 7), also brings this passage as a proof, how much better H. was informed than some later authors, who assert that the lioness never produces more than one whelp at a time, which is quite untrue.—135. *Κυνηγοί, ἀπὸ τοῦ ἐπάγεσθαι τοὺς κύνας, Sch.*—136. *ἐπισκύνιον*, the skin above the eye-brows, which contracts or expands according to the diverse passions or impressions (see Arist., *Frogs*, v. 823, and the Scholia) [*down he draws his whole brow into frowns*, Cp.].—142. *'Απελείπου, Sch.* Thou hast greatly fallen short of what the fight required; or we must take *μάχης* = τοῦ μάχεσθαι.—143. [*αὐτῶς, Arr. IV.*] *φύξις*, run-

- 146 Οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
 εἷσι περὶ πτόλιος· ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 148 μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμέσ αιεί.
 Πῶς κε σὺ χείρονα φῶτα σαώσεις μεθ' ὁμίλον,
 σχέτλι', ἐπεὶ Σαρπηδόν', ἅμα ξείνον καὶ ἑταῖρον,
 κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι;
 152 ὅς τοι πόλλ' ὄφελος γένητο, πτόλεϊ τε καὶ αὐτῷ,
 ζωὸς ἐὼν· νῦν δ' οὐ οἱ ἀλαλκόμεναι κύνας ἔτλης.
 Τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
 οἴκαδ' ἵμεν, Τροίῃ δὲ πεφήσεται αἰπὺς ὄλεθρος.
 156 Εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
 ἄτρομον, οἷόν τ' ἀνδρας ἐξέροχεται, οἱ περὶ πάτρης
 ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
 αἰψά κε Πάτροκλον ἐρυσαίμεθα Ἴλιον εἴσω.
 160 Εἰ δ' οὗτος προτὶ ἄστν μέγα Πριάμοιο ἀνακτος
 ἔλθοι τεθνηώς, καὶ μιν ἐρυσαίμεθα χάρμης,
 αἰψά κεν Ἀργεῖοι Σαρπηδόνος ἔντεα καλὰ
 λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω.
 164 Τοῖου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσί, καὶ ἀγχέμαχοι θεράποντες.
 Ἀλλὰ σύγ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασας
 στήμεναι ἄντα, κατ' ὅσσε ἰδὼν δηίων ἐν αὐτῇ,
 168 οὐδ' ἰθὺς μαχέσασθαι· ἐπεὶ σέο φέρετερός ἐστιν.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος
 Ἔκτωρ·
 Γλαῦκε, τίη δὲ σὺ τοῖος ἐὼν ὑπέροπλον ἔειπες!
 ὦ πόποι, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλ-
 λων,
 172 τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσιν·
 νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες·
 ὅστε με φῆς Αἴαντα πελώριον οὐχ ὑπομείναι.
 Οὗτοι ἐγὼν ἑρρίγα μάχην οὐδὲ κτύπον ἵππων·
 176 ἀλλ' αἰεὶ τε Διὸς κρείστων νόος αἰγιόχοιο,
 ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
 Ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο καὶ ἴδε
 ἔργον·

away, fm φύξις . . . — 147. εἷσι, *ibid.* — 151. Glaucus knew not that Zeus had caused the body of his friend to be carried off. — 155. Fm φαίνω (root φάω). Ἀναφανήσεται, Sch. — 164. πέφατο, see 5, 531. — 166. See 13, 829. — 175. Εφοβήθην, Sch.; see 7, 114. — 181. ἀλκῆς

- 180 ἤε πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις,
 ἢ τινα καὶ Δαναῶν ἀλκῆς μάλα περ μεμαῶτα
 σχήσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος.
 Ὡς εἰπὼν Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
- 184 Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 ὄφρ' ἂν ἐγὼν Ἀχιλῆος ἀμύμονος ἔντεα δύο
 καλά, τὰ Πατρόκλοιο βίην ἐνάριζα κατατάς.
- 188 Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ
 δῆτις ἐκ πολέμοιο· θέων δ' ἐκίχανεν ἐταίρους
 ὦκα μάλ', οὐπω τῆλε, ποσὶ κραιπνοῖσι μετασπών,
 οἱ προτὶ ἄστν φέρον κλυτὰ τεύχεα Πηλεΐδαο.
- 192 Στάς δ' ἀπάνευθε μάχης πολυδακρύτου, ἔντε' ἄμει-
 βεν·
 ἦτοι ὁ μὲν τὰ ἃ δῶκε, φέρειν προτὶ Ἴλιον ἱρήν,
 Τρῳσὶ φιλοπτολέμοισιν· ὁ δ' ἄμβροτα τεύχεα δύνεν
 Πηλεΐδew Ἀχιλῆος, ἃ οἱ θεοὶ Οὐρανίωνες
- 196 πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα ᾧ παιδὶ ὅπασσεν
 γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
 Τὸν δ' ὥς οὖν ἀπάνευθεν ἶδεν νεφεληγερέτα Ζεὺς
 τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
- 200 κινήσας ῥά κάρη, προτὶ δν μυθήσατο θυμόν·
 Ἄ δέϊλ', οὐδέ τι τοι θάνατος καταθύμιός ἐστιν,
 ὃς δὴ τοι σχεδὸν εἰσι· σὺ δ' ἄμβροτα τεύχεα δύνεις
 ἀνδρὸς ἀριστῆος, τόντε τρομέουσι καὶ ἄλλοι.
- 204 Τοῦ δὴ ἐταῖρον ἔπεφνες ἐνῆέα τε κρατερόν τε·
 τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων

is dpt on σχήσω, *cohilabo a pugna*; see 2, 275.—187. = Πατρόκλον, see 2, 658. Such periphrases could not, of course, be used, except for persons filled with the qualities which they enounce.—190. Fm μεθέπω. See 13, 567.—191. Hector had sent these glorious spoils to Troy; but now, being advertised by Glaucus of an imminent danger, and animated by the justice of his reproaches, he wishes to perform some brilliant exploit, and believes that he should be more certain of success, if he fought with the arms of Achilles.—197. γηράς, partep. of γηράναι, form in μι of γηράω or γηράσκω. This reflexion is quite Homeric. The thought expressed is deeply affecting; nor can any thing be more simple and natural than the words employed; and yet (such a Proteus is taste!) Dugas Montb. says on this same line: "Knight suppresses line 197. He blames with reason the partep. γηράς; and, on the score of taste, I do not approve the opposition presented by the words γηράς and οὐκ ἐγήρα; it savours somewhat of the scholastic spirit. This line then seems to me a gloss, which has slipped into the text."—204.

206 εἶλεν· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίζω,
τῶν ποινήν, ὃ τοι οὔτι μάχης ἐκ νοστήσαντι
208 δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλείωνος.

Ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων.
Ἐκτορι δ' ἤρμοσε τεύχε' ἐπὶ χοοί· δῶ δέ μιν Ἄρης
δεινός, ἐννάλιος· πλησθεν δ' ἄρα οἱ μέλε' ἐντὸς
212 ἀλκῆς καὶ σθένεος, μετὰ δὲ κλειτοὺς ἐπικούρους
βῆ ῥα μέγα ἰάχων· ἰνδάλλετο δέ σφισι πᾶσιν,
τεύχεσι λαμπόμενος μεγαθύμου Πηλείωνος.

Ὡτρυνεν δὲ ἕκαστον ἐποιοχόμενος ἐπέεσσιν,
216 Μίσθλην τε Γλαῦκόν τε, Μίδοντά τε Θερσίλο-
χόν τε,

Ἀστεροπαῖόν τε Δεισήνορά θ' Ἰππόθοόν τε,
Φόρκυν τε Χρομίον τε καὶ Ἐννομον οἰωνιστήν·
τούς ὃγ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
220 Κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων·
οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων
ἐνθάδ' ἀφ' ὑμετέρων πολλῶν ἡγεῖρα ἕκαστον
ἄλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
224 προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν·
τὰ φρονέων, δώροισι κατατρύχω καὶ ἔδωδῃ
λαούς, ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω.

Τῷ τις νῦν ἰθὺς τετραμμένος, ἢ ἀπολέσθω
228 ἢ ἐσσωθήτω· ἢ γὰρ πολέμου ὀδυστὺς.

Ὅς δέ τε Πάτροκλον, καὶ τεθνηῶτά περ, ἔμπης
Τρώας ἐς ἵπποδάμους ἐρύσῃ, εἶξῃ δέ οἱ Αἴας,
ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς
232 ἔξω ἐγὼ· τὸ δέ οἱ κλέος ἔσσεται, ὅσπον ἑμοί περ.

Ὡς ἔφαθ'· οἱ δ' ἰθὺς Δαναῶν βρῖσαντες ἔβησαν,

Προσηνῇ, πρᾶον, *Sch.*—207. Ἀμοιβήν, ἀντιστήκωσιν, *Eustath.* Com-
pensation, as 5, 266 = δτι σοί, *by thee*; not, *from thee*. — 210.
ἤρμοσε is intrans. as 3, 333, and elsewhere. We must not, with
some translators, take Κρονίων for the nom. to this verb. — 213.
Εἰκάζεται, ὡμοιοῦτο, *Sch.*—220. μυρία and περικτιόνων (*says Eustath.*)
is directed against Glaucus, who had just spoken as if the Ly-
cians were the only allies of the Trojans. — 221 γάρ, see 7, 328.
χατίζων (*αὐτοῦ*), having need of him. — 224. See 9, 248. — 226.
λαούς, the Trojans. He exhausts them by levies more or less forced,
and by furnishing provisions, to augment the zeal of the allies. —
228. See 13, 291. "Such is the course of war" [*i. e.* the way in
which it deals with those who are engaged in it. *ὀδυστὺς* = con-
versation, intercourse]: one is slain, another returns unhurt. (The
explanation of *Mad. Dacier* is inadmissible.) — 229. See 14, 1. —

- 234 δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς
νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο·
236 νήπιοι· ἦ τε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.
Καὶ τότε ἄρ' Αἴας εἶπε βοῇν ἀγαθὸν Μενέλαον·
ᾧ πέπον, ὦ Μενέλαε Διοτρεφές, οὐκέτι νῶϊ
ἔλπομαι αὐτῷ περ νοστήσέμεν ἐκ πολέμοιο.
240 Οὔτι τόσον νέκυος περιδείδῃα Πατρόκλοιο,
ὅς τε τάχα Τρώων κορέει κύνας ἠδ' οἰωνούς,
ὅσπον ἐμῇ κεφαλῇ περιδείδῃα, μήτι πάθῃσιν,
καὶ σῇ· ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,
244 Ἐκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
Ἄλλ' ἄγ', ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ.
ᾧ εἶπα· οὐδ' ἀπίθησε βοῇν ἀγαθὸς Μενέλαος·
ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
248 ᾧ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
οἵτε παρ' Ἀτρείδῃς, Ἀγαμέμνονι καὶ Μενελάῳ,
δήμια πίνουσιν, καὶ σημαίνουσιν ἕκαστος
λαοῖς· ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ.
252 Ἀργαλέον δέ μοι ἐστὶ διασκοπιᾶσθαι ἕκαστον
ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδην.
Ἄλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ,
Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι.
256 ᾧ εἶπα· ὅξυ δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας.
Πρῶτος δ' ἀντίος ἦλθε θεῶν ἀνὰ δηϊοτήτα·
τὸν δὲ μετ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενεῖος,
Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντρῃ.
260 Τῶν δ' ἄλλων τίς κεν ἦσι φρεσὶν οὐνόματ' εἴποι,
ὅσσοι δὴ μετόπισθε μάχην ἤγειραν Ἀχαιῶν;

The Greeks are drawn up round the body of Patroclus. The Trojans repulse them and are carrying it away, but are put to flight by Ajax. Æneas brings back Hector and his men to the charge, and a bloody fight takes place.

Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ' ἄρ' Ἐκτωρ.

ᾧ εἶπα· ὅτ' ἐπὶ προχοῇσι Διυπετέος ποταμοῖο
264 βέβρυχεν μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι

233. See 12, 346, 359. — 235. See the note cited at v. 224. — 237. See 12, 210. — 250. Τὰ δημόσια, τὰ παρὰ τοῦ δήμου ἐξαιρέτως διδόμενα τοῖς βασιλεῦσιν ἀναλίσκουσι, Sch. See 4, 259, 260. — 253. See 2, 92. — 255. See 13, 233.

262. See 13, 136. — 263—265. "Eustath. has developed at great

- 265 ἡϊόνες βοῶωσιν, ἐρευγομένης ἄλως ἕξω·
 τόσση ἄρα Τρῶες ἰαχῇ ἴσαν. Αὐτὰρ Ἀχαιοὶ
 ἔστασαν ἀμφὶ Μενoitιᾶδῃ, ἕνα θυμὸν ἔχοντες,
 268 φραχθέντες σάκεσιν χαλκήρεσιν. Ἀμφὶ δ' ἄρα σφιν
 λαμπρῇσιν κορύθεσσι Κρονίων ἡέρα πολλὴν
 χεῦ· ἐπεὶ οὐδὲ Μενoitιᾶδην ἤχθαιρε πάρος γε,
 ὄφρα, ζῶδες ἑών, θεράπων ἦν Αἰακίδαο·
 272 μίσησεν δ' ἄρα μιν δῆϊων κυσὶ κύρμα γενέσθαι
 Τρωῇσιν· τῷ καὶ οἱ ἀμυνέμεν ὥρσεν ἑταίρους.
 Ὡσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
 νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν' αὐτῶν
 276 Τρῶες ὑπέρθυμοι ἔλον ἔγχεσιν, ἰήμενοί περ·
 ἀλλὰ νέκυν ἐρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
 μέλλον ἀπίσσεσθαι· μάλα γάρ σφεας ὥκ' ἐλέλιξεν
 Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
 280 τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλεΐωνα.
 Ἴθυσεν δὲ διὰ προμάχων, σὺν εἰκελος ἀλκὴν
 καπρίῳ, ὅς τ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς
 ῥῆϊδίως ἐκέδασσεν, ἐλιξάμενος, διὰ βήσας·
 284 ὥς υἱὸς Τελαμῶνος ἀγαυοῦ, φαίδιμος Αἴας,
 ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας,
 οἱ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
 ἄστυ πότερ σφέτερον ἐρύειν, καὶ κῦδος ἀρέσθαι.
 288 Ἦτοι τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱός,
 Ἴππόθοος, ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,
 δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας,
 Ἔκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 292 ἦλθε κακόν, τό οἱ οὐτίς ἐρύκακεν ἱεμένων περ.

length the imitative harmony of these lines. He remarks the onomatopœia of the words *προχοῇσι*, *βέβρυχεν*, *βοῶωσιν*, *ἐρευγομένης*, all which well imitate the roaring of the waves. Dionysius of Halicarnassus also cites v. 265, as expressing with great truth the rebelling of the shore lashed by the waves. Aristotle remarks, that the effect would have been entirely destroyed, if, instead of *ἡϊόνες βοῶωσιν*, the poet had put *ἡϊόνες κράζουσιν*. It is related that Plato, or, as others say, Solon, wishing to contend with H. in a descriptive passage of this kind, found his imitation so inferior, that he burnt the unlucky attempt." *Dugas Montb.*—264. See 13. 393.—268. *ἀμφὶ σφιν* (the whole) *κορύθεσσι* (the part, *ἐκ παραλλήλου*), see 11, 11. — 270. = *ἐφίλει*. See 16, 185. "All valiant men are not loved by Zeus, but those who, like Patroclus, join goodness to valour." *Mad. Dacier.*—272. Horace: *Latius in præsens animus, quod ultra est, oderit curare.* — 279. = *πυρρῇν*. — 285. *ἕνα ἄμ.* — 292.

- 293 Τὸν δ' υἱὸς Τελαμῶνος, ἐπαΐξας δι' ὀμίλου,
 πληῖξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρήν·
 ἤρικε δ' ἵπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ,
 296 πληγείσ' ἔγχεί τε μεγάλῳ καὶ χειρὶ παχείῃ·
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
 αἱματόεις· τοῦ δ' αὖθι λύθη μένος· ἐκ δ' ἄρα χειρῶν
 Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμᾶζε
 300 κείσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνῆς ἐπὶ νεκρῷ,
 τῇλ' ἀπὸ Λαρίσσης ἐριβώλακος· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 304 Ἐκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
 Ἄλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
 τυτθόν· ὁ δὲ Σχεδίον, μεγαθύμου Ἰφίτου υἱόν,
 Φωκίων ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῇ
 308 οἰκία ναιετάασκε, πολέσσ' ἀνδρεσσιν ἀνάσσω·
 τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερὲς ἄκρη
 αἰχμὴ χαλκείη παρὰ νείατον ὦμον ἀνέσχεν.
 Δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 312 Αἴας δ' αὖ Φόρκυν δαΐφρονα, Φαίνοπος υἱόν,
 Ἴπποθόῳ περιβάντα, μέσσην κατὰ γαστέρα τύψεν·
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
 ἦψυ· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοσπῷ.
 316 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἰππύθουόν τε· λύοντο δὲ τεύχε' ἀπ'
 ὤμων.
 Ἐνθα κεν αὖτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 320 Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες·
 Ἀργεῖοι δέ κε κῦδος ἔλον, καὶ ὑπὲρ Διὸς αἶσαν,
 κάρτεϊ καὶ σθένει σφετέρῳ. Ἄλλ' αὐτὸς Ἀπόλλων
 Αἰνείαν ὥτρυνε, δέμας Περίφαντι ἰοικώς,
 324 κήρυκ' Ἠπυτίδῃ, ὃς οἱ παρὰ πατρὶ γέροντι
 κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς·
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·

ἤρικε, aor. 2 with intrans. signif. of ἐρείκω, to tear, rend. — 297. αὐλός, a small tube in the middle of the helmet, in which the plume was fixed. — 300. αὐτοῦ, sc. τοῦ ποδός. — 302. See 4, 478. — 307. Πανοπεύς, a town of Phocis, on the frontiers of Boeotia. See in Pausanias, bk x. ch. 4, some particular details about this passage. — 319, 320. See 6, 73, 74. — 321. See *ibid.*, 487. — 325. See 7, 278. —

- 327 Αἰνεία, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε
 328 Ἴλιον αἰπεινὴν ; ὥς δὴ ἴδον ἀνέρας ἄλλους
 κάρτεϊ τε σθένει τε πεποιθότας, ἡνορέη τε,
 πλήθει τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας.
 Ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσιν
 332 νίκην· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον οὐδὲ μάχεσθε.
 ὧς ἔφατ'· Αἰνείας δ' ἑκατηβόλον Ἀπόλλωνα
 ἔγνω, ἐςάντα ἰδὼν· μέγα δ' Ἔκτορα εἶπε βοήσας·
 Ἔκτορ τ' ἦδ' ἄλλοι Τρώων ἄγοι ἦδ' ἐπικούρων,
 336 αἰδῶς μὲν νῦν ἦδε γ', Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσαναβῆναι, ἀναλκείησι δαμέντας.
 Ἄλλ' ἔτι γάρ τίς φησι θεῶν, ἐμοὶ ἄγχι παραστάς,
 Ζῆν', ὕπατον μῆστωρα, μάχης ἐπιτύρροthon εἶναι.
 340 Τῷ ῥ' ἰθὺς Δαναῶν ἴομεν, μηδ' οἴγε ἔκηλοι
 Πάτροκλον νηυσὶν πελασαίαιο τεθνηῶτα.
 ὧς φάτο· καὶ ῥα πολὺ προμάχων ἰξάλμενος
 ἔστη.
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 344 Ἐνθ' αὖτ' Αἰνείας Λειώκριτον οὔτασε δουρὶ
 υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἑταῖρον.
 Τὸν δὲ πεσόντ' ἐλέησεν Ἀρηϊφίλος Λυκομήδης·
 στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 348 καὶ βάλεν Ἰππασίδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πρᾶπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 ὅς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει,
 καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 352 Τὸν δὲ πεσόντ' ἐλέησεν Ἀρήϊος Ἀστεροπαῖος,
 ἔθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι·
 ἀλλ' οὐπὼς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντα
 ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο.
 356 Αἴας γὰρ μάλα πάντας ἐπ' ἔχετο, πολλὰ κελεύων·
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει,
 οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἔξοχον ἄλλων,

327, sqq. Mad. Dacier thus sums up the meaning of this speech: "I have seen armies by their valour and courage gain victories, even against the orders of destiny; and you, to whom destiny is favourable, and for whom Zeus himself combats, will you by your cowardice lose all these advantages!" — 330. = ὑπερδέα, fm ὑπερδέης, explained by ὑπερκείμενος τοῦ δέους, ἀπτόητος, above fear, inaccessible to fear. — 331. See 1, 117. — 339. See 4, 84. — 354. Πέφραγμαίνοι ἦσαν, Sch.; see 16, 481. Ajax has arranged the

- 359 ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβήμεν, σχεδόθεν δὲ μά-
χασθαι.
- 360 Ὡς Αἴας ἐπέτελλε πελώριος· αἵματι δὲ χθὼν
δεύετο πορφυρέῳ· τοὶ δ' ἀγχιστῖνοι ἐπιπτον
νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων,
καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτί γ' ἐμάχοντο·
- 364 παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ
ἀλλήλοισι καθ' ὁμίλον ἀλεξέμεναι φόνον αἰπύν.
- Ὡς οἱ μὲν μάρναντο δέμας πυρός· οὐδέ κε φαίης
οὔτε ποτ' ἥελιον σόον ἔμμεναι οὔτε σελήνην.
- 368 Ἡέρι γὰρ κατέχοντο μάχῃ ἐνὶ ὄσσοι ἄριστοι
ἕστασαν ἀμφὶ Μενoitιάδῃ κατατεθνηῶτι.
Οἱ δ' ἄλλοι Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ
εὐκηλοὶ πολέμιζον ὑπ' αἰθέρι· πέπτατο δ' αὐγὴ
- 372 ἡελίου ὀξεία, νέφος δ' οὐ φαίνεται πάσης
γαίης οὐδ' ὀρέων· μεταπαυόμενοι δ' ἐμάχοντο,
ἀλλήλων ἀλειίνοντες βέλεα στονόεντα,
πολλὸν ἀφεσταότες. Τοὶ δ' ἐν μέσῳ ἄλγέ' ἔπασχον
- 376 ἡέρι καὶ πολέμῳ· τείροντο δὲ νηλεῖ χαλκῷ
ὄσσοι ἄριστοι ἔσαν. Δύο δ' οὐπω φῶτε πεπύσθην,
ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
- 380 ζῶν ἐνὶ πρώτῳ ὁμάδῃ Τρώεσσι μάχασθαι.
Τῷ δ' ἐπισσομένῳ θάνατον καὶ φύζαν ἑταίρων,
νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ,
ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.

The struggle is prolonged. Achilles is still uninformed of the death of Patroclus. Hector wishes to make himself master of his steeds. Automedon calls to his aid the two Ajaxes, on which Hector retires.

- 384 Τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῶ νωλεμῆς αἰεὶ
γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου,
χεῖρές τ' ὀφθαλμοί τε παλάσσετο μαρναμένοιν

around the body of Patroclus; see 359. — 366. See 11, 596. — 368. μάχῃ ἐνι, according to Aristophanes of Byzantium; instead of μάχης ἐπι. — 371. εὐκηλοὶ does not mean 'quiet,' but at their ease, without embarrassment, without the obstacle, against which the others had to contend, viz. the obscurity of the cloud. πέπτ., *fun petánnu*. — 381. We have already said that ὄσσομαι always relates to the act of the understanding, foresight, presentiment, and never to material sight, as the root (ὄσσε) would lead one to think.

- 388 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.
 'Ως δ' ὅτ' ἀνὴρ ταύροιο βοὸς μέγαλοιο βοείην
 λαοῖσιν δώη τανύειν, μεθύουσιν ἀλοιφῇ
 δεξάμενοι δ' ἄρα τοίγε διαστάντες τανύουσιν
 392 κυκλός', ἄφαρ δέ τε ἱκμὰς ἔβη, δύνει δέ τ' ἀλοιφή,
 πολλῶν ἐλκόντων· τάννυται δέ τε πᾶσα διαπρό·
 ὧς οἷγ' ἐνθα καὶ ἐνθα νέκυν ὀλίγη ἐνὶ χώρῃ
 ἔλκευν ἀμφοτέροι· μάλα γάρ σφισιν ἔλπετο θυμός,
 396 Τρωσὶν μὲν, ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς,
 νῆας ἐπὶ γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει
 ἄγριος· οὐδέ κ' Ἀρης λαοσσόος, οὐδέ κ' Ἀθήνη
 τόνγε ἰδοῦσ' ὀνόσασαίτ', οὐδ' εἰ μάλα μιν χόλος ἴκοι.
 400 Τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων
 ἤματι τῷ ἐτάνυσσε κακὸν πόνον. Οὐδ' ἄρα πῶ τι
 ἦδε Πατρόκλον τεθνηότα διὸς Ἀχιλλεύς.
 Πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 404 τείχει ὑπο Τρώων· τό μιν οὐποτε ἔλπετο θυμῷ
 τεθνάμεν, ἀλλὰ ζῶν, ἐνιχριμφθέντα πύλῃσιν,
 ἄψ ἀπονοστήσειν· ἐπεὶ οὐδὲ τὸ ἔλπετο πάνπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ.
 408 Πολλάκι γὰρ τόγε μητρὸς ἐπέυθετο, νόσφιν ἀκούων,
 ἣ οἱ ἀπαγγέλλεσκε Διὸς μέγαλοιο νόημα·
 δὴ τότε γ' οὐ οἱ ἔειπε κακὸν τόσον, ὕσσον ἐτύχθη,
 μήτηρ, ὅττι ρά οἱ πολὺ φίλτατος ὦλεθ' ἐταῖρος.
 412 Οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
 νωλεμὲς ἐγχιρίμπτοντο καὶ ἀλλήλους ἐνάριζον·
 ὦδε δέ τις εἶπεν Ἀχαιῶν χαλκοχιτώνων·
 'Ω φίλοι, οὐ μὰν ἡμῖν εὐκλεὲς ἀπονέεσθαι

387. The Grammarians call this very rare construction (the plural subst. followed by a verb sing.) *schema Pindaricum*. This line offers an incontestable example of it, but many others have been improperly referred to this figure; e. g. that cited by the Scholiast, "Ἐνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι.—389. ταύρον βοός, as we have seen *σὺς κάπριος* or *κάπρος*, &c. βοείην, sc. *δοράν*, see 11, 843. This comparison presents us with an interesting picture of the commencement of the art of tanning hides. *Εὐτελής δ' οὖσα* (says Eustath.) ἡ εἰκὼν ὅμως τῇ ἐναργείᾳ λάμπει κατὰ τοὺς παλαιούς, οἳ ἐναργῶς παριστῶσα τὸ ὑποκείμενον. — 390. λαοῖς, to men of vigour; see 8, 522. μεθύειν, as in Lat. *ebrium esse*, to be saturated, abundantly soaked, impregnated (with).—399. The last part of the line is not without object: H. there gives us to understand that these two divinities would render justice even to the party against which they might be enraged; so great was the valour displayed on both sides. — 410. Virg., *Æn.* iii. 712, "*Nec rates Helenus, quum multa horrenda moneret,*

- 416 νῆας ἐπι γλαφυράς· ἀλλ' αὐτοῦ γαῖα μέλαινα
 πᾶσι χάνοι· τό κεν ἡμιν ἄφαρ πολὺν κέρδιον εἶη,
 εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
 ἄστυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.
- 420 Ὡς δέ τις αὖ Τρώων μεγαθύμων ἀνδρήσασκεν·
 ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
 πάντας ὁμῶς, μήπω τις ἐρωεῖτω πολέμοιο.
 Ὡς ἄρα τις εἶπεσκε, μένος δ' ὄρσασκεν ἑταῖρου.
- 424 Ὡς οἱ μὲν μάρναντο· σιδήρειος δ' ὀρυμαγδὸς
 χάλκεον οὐρανὸν ἴκε δι' αἰθέρος ἀτρυγέτοιο.
 Ἴπποι δ' Αἰακίδαο, μάχης ἀπάνευθεν ἰόντες,
 κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἡνιόχοιο
- 428 ἐν κονίρσι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνιοιο.
 Ἡ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱός,
 πολλὰ μὲν ἄρ μάστιγι θοῇ ἐπεμαίετο θείνων,
 πολλὰ δὲ μελιχίοισι προσηύδα, πολλὰ δ' ἀρειῇ·
- 432 τῷ δ' οὔτ' ἄψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 ἠθέλετ' ἰέναι οὔτ' ἐς πόλεμον μετ' Ἀχαιοῦς·
 ἀλλ' ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ
 ἀνέρος ἐστήκη τεθνηὸς ἢ γυναικός·
- 436 ὥς μένον ἀσφαλὲως περικαλλέα δίφρον ἔχοντες,
 οὔδ' ἐνισκίψαντε καρῆατα· δάκρυα δὲ σφιν
 θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν,
 ἡνιόχοιο πόθῳ· θαλερὴ δὲ μαινέτο χαίτη,
- 440 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωσσε.
 Μυρομένῳ δ' ἄρα τώγε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ δὴν μυθήσατο θυμόν·

Hos mihi prædixit luctus. — 422. See 13, 776. — 425. See 1, 426. — 426, sqq. Though H. animates almost all natural objects, yet this reason alone would not suffice to explain so detailed a picture. He attributes to the visible affection which horses exhibit towards their masters a degree of intensity which comported with the nature of the steeds of Achilles; these steeds being, as we know, immortal. Here are the traits, which Pliny has recognised as true and proper to be recorded in his *Natural History* (viii., ch. 42, § 64): *Equi præsagium pugnam, et amissos lugent dominos lacrimasque interdum desiderio fundunt. Interfecto Nicomede, equus ejus inedia vitam finivit, &c.* In the funeral procession of Pallas:

“Post bellator equus, positus insignibus, Æthon,
 It lacrimans, guttisque humectat grandibus ora.”

Æn. xi. 89. — 432. See 7, 86. — [437. Fixing their heads immoveably; hanging them down to the earth. *Cp.*] — 440. *Excidens.* On each side of the yoke was a ζεύγλη, a sort of half-collar of wood, which was passed above the head of the horse, and was retained underneath by a strap.

- 443 Ἄ δειλῷ, τί σφῶϊ δόμεν Πηληϊ ἄνακτι
 444 θνητῷ; ὑμεῖς δ' ἐστὸν ἀγέρω τ' ἀθανάτω τε.
 Ἥ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχητον;
 οὐ μὲν γάρ τί πού ἐστιν οἷζυρώτερον ἀνδρὸς
 πάντων, ὅσσα τε γαῖαν ἐπὶ πνέει τε καὶ ἔρπει.
 448 Ἀλλ' οὐ μὲν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 Ἐκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἴασω.
 Ἥ οὐχ ἄλις ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῶς;
 σφῶϊν δ' ἐν γούνεσσι βαλῶ μένος ἡδ' ἐνὶ θυμῷ,
 452 ὄφρα καὶ Αὐτομέδοντα σαώσεται ἐκ πολέμοιο
 νῆας ἐπὶ γλαφυράς· ἔτι γὰρ σφισι κῦδος ὀρέξω,
 κτείνειν, εἰσόκε νῆας εὖσσέλμους ἀφίκωνται,
 δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.
 456 Ὡς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἡν.
 Τῷ δ', ἀπὸ χαιτῶν κονίην οὐδὰςδε βαλόντε,
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς.
 Τοῖσι δ' ἐπ' Αὐτομέδων μάχετ', ἀχνύμενός περ
 ἑταῖρου,
 460 ἵπποισι αἰσίων, ὥς τ' αἰγυπιὸς μετὰ χῆνας·
 ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ,
 ῥεῖα δ' ἐπαΐξασκε πολὺν καθ' ὄμιλον ὑπάζων.
 Ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαιτο διώκειν·
 464 οὐ γὰρ πως ἦν οἶον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ
 ἔγχει ἐφορᾶσθαι, καὶ ἐπίσχειν ὠκείας ἵππους.
 Ὅψε δὲ δὴ μιν ἑταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν
 Ἀλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαο·
 468 στή δ' ὀπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηΐδα·
 Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλὴν
 ἐν στήθεσσιν ἔθηκε, καὶ ἐξέλετο φρένας ἰσθλᾶς;
 οἶον πρὸς Τρῶας μάχεται πρότῳ ἐν ὁμίλῳ
 472 μῶνος· ἀτὰρ τοι ἑταῖρος ἀπέκτατο· τεύχεα δ'
 Ἐκτωρ

— 445, 446. "These are traits peculiar to H.; a poet unequalled in the power of expressing in words the full intensity of human sorrows. In speaking thus, says Plutarch, the poet seems but to accord to man, above all living creatures, the sad privilege of unhappiness. We often find in H. this intimate consciousness of the painful condition of man upon the earth; and it is to this profound sentiment that we owe the touching details of this scene, pathetic as it is, of Priam at the feet of Achilles." *Dugas Montb.* — 450. See 5, 349. — 453. σφίσι, to the Trojans. — 464. Ἦτοι μετὰ τῷ 16, 407, ἡ ἱερὰς ἐλαύνοντι ἵππους, *Sch.* — 469. Ἀκερδῆ

473 αὐτὸς ἔχων ὥμοισιν ἀγάλλεται Αἰακίδαο.

Τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διῶρεος νιός·
 Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος
 476 ἵππων ἀθανάτων ἐχέμεν δμῆσιν τε μένος τε,
 εἰ μὴ Πάτροκλος, θεόφιν μίστωρ ἀτάλαντος,
 ζῶδες ἐών; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει
 ἀλλὰ σὺ μὲν μάστιγα καὶ ἥνία σιγαλούεнта

480 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι.

Ὡς ἔφατ'· Ἀλκίμεδων δὲ βοηθῶν ἄρμ' ἐπ-
 ορούσας,

καρπαλίμως μάστιγα καὶ ἥνία λάζετο χερσίν·

Αὐτομέδων δ' ἀπόρουσε. Νόησε δὲ φαίδιμος Ἔκτωρ·

484 αὐτίκα δ' Αἰνεΐαν προσεφώνεεν ἐγγυὺς ἐόντα·

Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων,
 ἵππῳ τῷδ' ἐνόησα ποδώκεος Αἰακίδαο,
 ἐς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσιν.

488 Τῷ κεν ἐελποίμην αἵρησέμεν, εἰ σύ γε θυμῷ
 σῷ ἐθέλεις· ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶϊ
 τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἀρηϊ.

Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἐὺς παῖς Ἀγχίσαο.

492 Τῷ δ' ἰθὺς βήτην, βοέης εἰλυμένῳ ὤμους
 αὔησι, στερεῇσι· πολὺς δ' ἐπελήλατο χαλκός.
 Τοῖσι δ' ἅμα Χρομῖος τε καὶ Ἀρητος θεοειδὴς
 ἦσαν ἀμφοτέρω· μάλα δέ σφισιν ἔλπετο θυμός

496 αὐτῷ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·
 νήπιοι, οὐδ' ἄρ' ἐμελλον ἀναιμωτί γε νέεσθαι
 αὐτίς ἀπ' Αὐτομέδοντος. Ὁ δ' ἐυζάμενος Διὶ πατρὶ
 ἀλκῆς καὶ σθένεος πλῆτο φρένας ἀμφιμελαίνας.

500 Αὐτίκα δ' Ἀλκίμέδοντα προσηύδα, πιστὸν ἐταῖρον·

Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους,
 ἀλλὰ μάλ' ἐμπνεῖοντε μεταφρένῳ. Οὐ γὰρ ἔγωγε

Sch.—476. Lit. : to have in hand the repression and the rush of the coursers ; i. e. to know how to stop them, or to urge them forward, at his will.—481. βοηθῶν = πολεμικόν, see 13, 477. — 487. I transcribe here a very useful remark of Mad. Dacier : “ There was, in fact, but one charioteer, as Alcimedon was alone in the chariot, and Automedon had descended to fight : but in poetry, as in painting, there is often only one moment, which must be seized. Hector sees Alcimedon leap upon the chariot before Automedon has descended . . . , and he calls them two charioteers. In reading the poets we often fall into great embarrassments, unless we seize successfully the moment of which they speak.”—490. Sustinuerint.—493. See 7, 220, 223.

- 503 Ἔκτορα Πριαμίδην μένεος σχήσεσθαι οἴω,
 504 πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππῳ,
 νῶϊ κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν
 Ἀργείων, ἥ κ' αὐτὸς ἐνὶ πρότοισιν ἀλοίη.
 Ὡς εἰπὼν Αἴαντε καλίσσατο καὶ Μενέλαον·
 508 Αἴαντ', Ἀργείων ἡγήτορε, καὶ Μενέλαε,
 ἥτοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἵπερ ἄριστοι,
 ἀμφ' αὐτῷ βεβήμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν·
 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεῆς ἡμᾶρ.
 512 Τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρυνόεντα
 Ἔκτωρ Αἰνείας θ', οἱ Τρώων εἰσὶν ἄριστοι.
 Ἀλλ' ἥτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται.
 Ἦσω γὰρ καὶ ἐγὼ· τὰ δέ κεν Διὶ πάντα μελήσει.
 516 Ἦ ρα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' εἴσην·
 ἥ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός·
 νειαιὴν δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσεν.
 520 Ὡς δ' ὅταν ὄξυν ἔχων πέλεκυν αἰζήϊος ἀνὴρ,
 κόψας ἐξόπιθεν κεράων βοδὸς ἀγραύλοιο,
 ἵνα τάμῃ διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπρην·
 ὥς ἄρ' ὅγε προθορῶν πέσεν ὕπτιος· ἐν δέ οἱ ἔγχος
 524 νηδυίοισι μάλ' ὄξυν κραδαινόμενον λυε γυῖα.
 Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ
 ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκνυψε· τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 528 οὔδεις ἐνίσκίμθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 Καί νύ κε δὴ ξιφίεσσ' αὐτοσχεδὸν ὀρμηθήτην,
 εἰ μὴ σφῶν Αἴαντε διέκριναν μεμαῶτε,

—502. Ἀλλὰ ἐγγὺς τοῦ νῶτος μου, *Sch.*—503. *Se cohibiturum ab impetu.*—509. ἐπιτρέπετε (ἐκείνοις) οἱ . . —514. Ἐν ἐξουσίᾳ τῶν θεῶν ἴσθι, *Sch.* It is generally supposed that this metaphor arises from the ancient idea that strength resides in the knees. How often does H. say γούνατ' ἔλυσεν = *occidit*. But no one has ever explained how such a metaphor came to be applied to the gods. It is evident that no such explanation can be given. The principal deity of a temple was generally represented sitting, and they placed *on his knees* the precious gifts offered to him (see 6, 273, 303): θεῶν ἐν γούνασι κεῖται means then: It is no longer in our hands; it has been referred to the gods, and is in their power. —515. *Fm ἡμῃ.*—522. Ὀλὴν ἀποτίμοι τὴν νωτιαίαν φλέβα, *Sch.* It has been remarked here that H. is a faithful painter of nature, for that an ox, struck behind the horns, springs forward when he falls. —523. ὕπτιος, on his back.—

- 532 οἱ ῥ' ἤλθον καθ' ὅμιλον, ἑταίρου κικλήσκοντος.
 Τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὐτῖς
 "Εκτῶρ Αἰνείας τ' ἠδὲ Χρομῖος θεοειδής·
 "Αρητον δὲ κατ' αὐθι λίπον, δεδαϊγμένον ἦτορ,
 536 κείμενον· Αὐτομέδων δέ, θοῶ ἀτάλαντος Ἄρηϊ,
 τεύχεά τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ἤνδα·
 "Ἡ δὴ μὰν ὀλίγον γε Μενoitιάδαο θανόντος
 κῆρ ἄχεος μεθέηκα, χερεῖονά περ καταπέφνων.
 540 "Ὡς εἰπὼν, ἐς δῖφρον ἐλὼν ἔναρα βροτόεντα
 θῆκ'· ἂν δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὕπερθεν
 αἱματόεις, ὥς τίς τε λέων κατὰ ταῦρον ἐδηδώς.

The chiefs fly back to combat for the body of Patroclus. Athênê animates Menelaus, who kills Podes. Apollo reproaches Hector. Zeus gives the Trojans the victory. Idomeneus flees towards the ships. Ajax advises Menelaus to send Antilochus to tell Achilles of the death of Patroclus.

- *Αψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὕσμῖνῃ,
 544 ἀργαλήν, πολύδακρυς· ἔγειρε δὲ νεῖκος Ἀθήνη
 οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρύοπα Ζεὺς,
 ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.
 "Ἡύτε πορφυρέην ἱρίν θνητοῖσι τανύσση
 548 Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο,
 ἦ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων
 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει·
 ὥς ἢ πορφυρέῃ νεφέλῃ πυκάσασα ἔαυτὴν,
 552 δύσεται Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
 Πρῶτον δ' Ἀτρεὺς υἱὸν ἐποτρύνουσα προσήνδα,
 ἴφθιμον Μενέλαον· ὁ γὰρ ῥά οἱ ἐγγύθεν ἦεν·
 εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν·

524. Τοῖς κατὰ νηδὸν σπλάγχνοις, *Sch.* The entrails.—535. Struck to the heart, ἦτορ, meaning by implication that he was dead. Some scholars, however, have attempted to alter the text, because the wound was aimed at the belly (v. 519), not at the heart. — 538, 539. Μικρὸν δὴ τι τῆς ἐπὶ Πατρόκλῳ λύπης κεκούφισμαι τὴν ψυχὴν, *Sch.* We have seen μεθίημι with gen., 13, 97, and elsewhere.

546. "For then his mind had changed." These words, vague in effect, do not mean that Zeus had resolved to give the victory to the Greeks. We see the contrary by the sequel. But he had decided to lend the Greeks sufficient strength to recover at last the body of Patroclus, and to carry it to Achilles. This is the only correct explanation of the words thus.—548. In H. the rainbow passes for an evil presage; see 11, 28. — 549. Δυσθερμᾶντον, ψυχροῦ, *Sch.* — 550. See 10, 485.

- 556 Σοὶ μὲν δὴ, Μενέλαε, κατηφείη καὶ ὄνειδος
ἔσσεται, εἴ κ' Ἀχιλῆος ἀγαυοῦ πιστὸν ἑταῖρον
τείχει ὑπο Τρώων ταχέες κύνες ἐλκήσουσιν.
'Αλλ' ἔχεο κρατερῶς, ὅτρυνε δὲ λαὸν ἅπαντα.
- 560 Τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος·
Φοῖνιξ, ἄττα, γεραιὲ παλαιγενές, εἰ γὰρ Ἀθήνη
δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρωήν·
τῷ κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
- 564 Πατρόκλῳ· μάλα γάρ με θανὼν ἐξεμάσματο θυμόν.
'Αλλ' ἔκτωρ πυρὸς αἶνὸν ἔχει μένος, οὐδ' ἀπο-
λήγει
χαλκῷ δηϊόων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.
"Ὡς φάτο· γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
- 568 ὅττι ρά οἱ πάμπρωτα θεῶν ἠρήσατο πάντων.
'Εν δὲ βίην ὥμοισι καὶ ἐν γούνεσσιν ἔθηκεν,
καὶ οἱ μυίης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν,
ἦτε, καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο,
- 572 ἰσχανάα δακέειν, λαρόν τέ οἱ αἶμ' ἀνθρώπου·
τοίου μιν θάρσευς πλῆσε φρένας ἀμφιμελαίνας.
Βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
'Εσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος,
- 576 ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δὲ μιν τίεν ἔκτωρ
δήμον, ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστῆς·
τόν ρα κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος,
αἶξαντα φόβονδε· διαπρὸ δὲ χαλκὸν ἔλασσεν·
- 580 δούπησεν δὲ πεσών. Ἀτὰρ Ἀτρείδης Μενέλαος
νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.
'Εκτορα δ' ἐγγύθεν ἰστάμενος ὥτρυνεν Ἀπόλ-
λων,
- Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὅς οἱ ἀπάντων
- 584 ζείνων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων·
[τῷ μιν εἰσάμενος προσέφη ἐκάεργος Ἀπόλλων·]

—556. See 16, 498.—564. *Καθήψατο, Sch.* See 20, 425.—570. "Inspired him with the courage of a fly." This comparison, though clearly marking a wide difference between H.'s poetry and that of later ages, is yet extremely just. Cowper ingeniously adapts it to our modern notions by giving prominence to the fly's *perseverance* in its attacks: "and persevering boldness to his heart Imparted, such as prompts the fly, which oft, &c." Lucian has profited largely by it in a witty piece of *badinage* called the *Eulogium on the Fly*.—572. Ἀντίχεται, ἐπιθυμεῖ, *Sch.* [holds fast (her purpose) to bite, *Cr.*] *λαρὸς, sweet, savoury*.—575. See 7, 47.—577. Συνευχατήης, ὁμοτράπελος.

586 Ἔκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν ;
οἷον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος περ
588 μαλθακὸς αἰχμητής· νῦν δ' οἴχεται οἷος ἀείρας
νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἑταῖρον,
ἑσθλὸν ἐνὶ προμάχοισι, Ποδῆν, υἱὸν Ἡετίωνος.

Ὡς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·
592 βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ.
Καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσσανόεσσαν,
μαρμαρήν· Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,
ἀστράφας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δ' ἐτίναξεν·
596 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς.

Πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο·
βλήτο γὰρ ὦμον δουρί, πρόσω τετραμμένος αἰεῖ,
ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὕστεον ἄχρισ
600 αἰχμὴ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν
ἐλθών.

Λήϊτον αὖθ' Ἔκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
υἱὸν Ἀλεκτρυόνης μεγαθύμου, παῦσε δὲ χάρμης·
τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ,
604 ἔγχος ἔχων ἐν χειρὶ μάχηςεσθαι Τρώεσσιν.

Ἔκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα
βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν·
ἐν καυλῷ δ' ἐάγη δολιχὸν δόρυ· τοὶ δ' ἐβόησαν
608 Τρῶες. Ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαι,
δίφρω ἔφεσταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν·
αὐτὰρ ὁ Μηριόναο ὀπάσν' ἠνίοχόν τε,
Κοίρανον, ὃς ῥ' ἐκ Λύκτου ἔυκτιμένης ἔπετ' αὐτῷ—

612 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
ἤλυθε, καὶ κε Τρωσὶ μέγα κράτος ἐγγυάλιζεν,
εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους·
καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἥμαρ·

616 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἔκτορος ἀνδροφόνιοι—
τὸν βάλλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας

Sch. — 585. Omitted in the best MSS. — 593, 594. Virg., *Æn.* viii. 353 : "Arcades ipsum Credunt se vidisse Jovem, quum saepe nigrantem Ægida concuteret dextra, nimbosque eieret." See 4, 166. — 599. "Ὅσον ἐπιψαύσας, ξιστικῶς, Sch.; grazing, fm λίγγω, which Hesych. explains by ὀλισθαίνω, to slip. ἔγραψεν [which slight inscribed the bone, Cp.], see 4, 139; 11, 388.—608. Δευκ., see 13, 307. — 611. Κοίρανον, the verb is at 617. Lyctus, a town of Crete, south of Cnossus.—612, sqq. These five lines form a parenthesis. πεζός, i. e. Idomeneus; see 13, 240, a passage which H. here recalls. —

- 618 ὥσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 Ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ἡνία χεῦεν ἔραζε.
 620 Καὶ τάγε Μηριόνης ἔλαβεν χεῖρεσσι φίλησιν
 κύψας ἐκ πεδίοιο, καὶ Ἰδομενεῖα προσηύδα·
 Μάστιε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἵκηαι·
 γινώσκεις δὲ καὶ αὐτός, ὅτ' οὐκέτι κάρτος Ἀχαιῶν.
 624 Ὡς ἔφατ'· Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵπ-
 πους
 νῆας ἐπὶ γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ.
 Οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
 Ζεύς, ὅτε δὴ Τρώεσσι δίδου ἑτεραλκία νίκην.
 628 Τοῖσι δὲ μύθων ἤρχε μέγας Τελαμώνιος Αἴας·
 ὦ πόποι, ἦδη μὲν κε, καὶ ὅς μάλα νῆπιός ἐστιν,
 γνοίη ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει.
 Τῶν μὲν γὰρ πάντων βέλε' ἀπτεται, ὅστις ἀφείη,
 632 ἢ κακός, ἢ ἀγαθός· Ζεὺς δ' ἔμπης πάντ' ἰθύνει·
 ἡμῖν δ' αὐτῶς πᾶσιν ἐτώσια πίπτει ἔραζε.
 Ἄλλ' ἄγετ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμῖν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοῖ
 636 χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες·
 οἱ που δεῦρ' ὀρόωντες ἀκηχέδατ', οὐδ' ἔτι φασὶν
 Ἐκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 640 Εἴη δ', ὅστις ἐταῖρος ἀπαγγέλλει τάχιστα
 Πηλεΐδῃ· ἐπεὶ οὐ μιν ὀίομαι οὐδὲ πεπύσθαι
 λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὦλεθ' ἐταῖρος.
 Ἄλλ' οὐπη δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·
 644 ἡέρι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.
 Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἡέρος νῆας Ἀχαιῶν.

615. τῷ, to Idomeneus. — 618. The point of the spear.—619. See 7, 86, 461.—622. = μάστιζε, see 20, 171.—637. Perf. mid. of ἀκαχίζω, aor. ἀκαχίειν, to afflict; ἀκαχίατο (plupf., 12, 179) and ἀκηχίαται only differ by that transposition of long and short syllables, which the necessity of Epic verse often occasions (θίωμεν = θιόμεν, &c.). The additional insertion of the δ, which does not belong to the root, is, apparently, merely euphonic.—639. See 12, 107, 126. After ἀλλά supply ἡμᾶς as subject.—645. See 9, 248. "Every one knows the brilliant and lively imitation of Boileau :

"Grand Dieu, chasse la nuit qui nous couvre les yeux,
 Et combats contre nous à la clarté des cieux."

This translation is, however, more ingenious than just. Never in the heroic ages would a warrior have asked Zeus to fight a

- 646 ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι
 ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νῦ τοι εὐαδεν οὕτως.
 648 Ὡς φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα·
 αὐτίκα δ' ἡέρα μὲν σκέδασεν καὶ ἀπῶσεν ὁμίχλην·
 ἥλιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη·
 καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
 652 Σκέπτεο νῦν. Μενέλαε Διοτρεφές, αἶ κεν ἴδῃαι
 ζῶν ἔτ' Ἀντίλοχον, μεγαθύμου Νέστορος υἱόν·
 ὄτρυνον δ' Ἀχιλῆϊ δαΐφρονι θᾶσσον ἰόντα
 εἰπεῖν ὅττι ρά οἱ πολὺ φίλτατος ὦλεθ' ἑταῖρος.

Menelaus retires, commending the body of Patroclus to Ajax, or Merion. He joins Antilochus, and, telling him the fatal news, sends him to Achilles; after which he returns to the body and warns Ajax not to count on the help of Achilles.

- 656 Ὡς ἔφατ'· οὐδ' ἀπίθῃσε βοὴν ἀγαθὸς Μενέ-
 λαος·
 βῆ δ' ἰέναι, ὥς τις τε λέων ἀπὸ μεσσαύλοιο,
 ὅς τ' ἐπὶ ἄρ κε κάμῃσι κύνας τ' ἄνδρας τ' ἐρεθίζων,
 οἶτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλίσθαι,
 660 πάννουχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐτι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίοι αἰσσουσι θρασειάων ἀπὸ χειρῶν,
 καϊόμεναί τε δεταί, τάς τε τρεῖ ἐσσύμενός περ·
 664 ἦῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
 ὥς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος
 ἦε πόλλ' ἀέκων· περὶ γὰρ δῖε μή μιν Ἀχαιοὶ
 ἀργαλέου πρὸ φόβοιο ἔλωρ δηίοισι λίποιεν.
 668 Πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·
 Αἴαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
 νῦν τις ἐνδείης Πατροκλῆος δειλοῖο
 μνησάσθω· πᾶσιν γὰρ ἐπίστατο μέλιχος εἶναι,

translator lends H. his own ideas on mythology, whilst what we call fables were for H. and his heroes a veritable belief." *Dugas Montb.* —647. εὐαδεν, see 14, 340. This single trait throws a more lively light on the hero's character than a long recital would have been able to do. Longinus has developed the beauty of it at length (*Sublime*, ch. 7). See the passage of Longinus, or the note of Mad. Dacier, which reproduces all that is essential.—654. Antilochus was greatly loved by Achilles.

657, sqq. See 11, 548, sqq.—667. πρό indicates here the circumstance, as in Lat. *præ fugá* (and in German *vor*).—670. Πραόητος, *πραεηνίας*, Sch.; see 204.—671. "He *knew* how to be gentle,

- 672 ζῶδες ἑὼν· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.
 ὧς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
 πάντοσε παπταίνων, ὥστ' αἰετός, ὃν ῥά τε φασὶν
 ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν,
 676 ὄντε, καὶ ὑψόθ' ἑόντα, πόδας ταχὺς οὐκ ἔλαθε πτώξ,
 θάμινυ ὑπ' ἀμφικόμῳ κατακείμενος· ἀλλὰ τ' ἐπ'
 αὐτῷ
 ἔσσυτο, καὶ τέ μιν ὦκα λαβῶν ἐξείλετο θυμόν·
 ὥς τότε σοί, Μενέλαε Διοτρεφές, ὅσσε φαεινῷ
 680 πάντοσε δινείσθην, πολέων κατὰ ἔθνος ἐταίρων,
 εἴ που Νέστορος υἱὸν εἴτι ζῶντα ἴδοιτο.
 Τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης,
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·
 684 ἀγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·
 Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, Διοτρεφές, ὄφρα πύ-
 θηαι
 λυγρῆς ἀγγελίης, ἥ μὴ ὥφελλε γενέσθαι.
 Ἦδη μὲν σέ καὶ αὐτὸν οἶομαι εἰσορόωντα
 688 γινώσκειν, ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
 νίκη δὲ Τρώων· πέφαται δ' ὠριστος Ἀχαιῶν,
 Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται.
 Ἀλλὰ σύγ' αἰψ' Ἀχιλῆϊ, θείων ἐπὶ νῆας Ἀχαιῶν,
 692 εἰπεῖν, αἵ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
 γυμνόν· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.
 ὧς ἔφατ'· Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκού-
 σας.
 Δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὅσσε
 696 δακρυνόφι πλῆσθεν, θαλερῇ δέ οἱ ἔσχετο φωνή.
 Ἀλλ' οὐδ' ὥς Μενελάου ἐφημοσύνης ἀμέλησεν·
 βῆ δὲ θείειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἐταίρω,
 Λαοδόκῳ, ὃς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.
 700 Τὸν μὲν δακρυχέοντα πόδες φέρον ἐκ πολέμοιο,
 Πηλεΐδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα.
 Οὐδ' ἄρα σοί, Μενέλαε Διοτρεφές, ἤθελε θυμὸς

affectionate," does not admit of a bad acceptance in Greek, as *savoir* does in French. Like *μαθεῖν* (e. g. 6, 444, *ἐπεὶ μάθον ἱμμεναι ἰσθλός*), is said of what forms the *character*; in the same way *ἐπιστασθαι* and *εἰδέναι* (see 2, 213) serve to indicate the *practical* principles, with which a man is imbued. — 681. *ἴδοιτο*, sc. *τὰ ὅσσε*. — 689. *νίκη δ'* (*ἰστί*) *Τρ.* — 692. See 7, 39. — 694. *κατέστυγον*, aor.; pres. *στυγίω*. — 695. *Ἀφασία, ἀφωνία*, *Sch.*

- 703 τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν
 704 Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
 ἀλλ' ὅγε τοῖσιν μὲν Θρασυμήδεα δίον ἀνῆκεν,
 αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει·
 στῇ δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηΐδα·
 708 Κεῖνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,
 ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω
 νῦν ἰέναι, μάλα περ κεχολωμένον Ἔκτορι δίῳ·
 οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.
 712 Ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοῖ
 Τρώων ἐξ ἐνοπῆς θάνατον καὶ Κῆρα φύγωμεν.

The body of Patroclus is carried off by Menelaus and Méronès. The two Ajaces protect its removal. The Greeks, pressed by the Trojans, retreat to their camp, repassing the fosse in their flight.

- Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 716 Πάντα κατ' αἶσαν ἔειπες, ἀγακλεῖς ὦ Μενέλαε·
 ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα,
 νεκρὸν αἰείραντες φέρετ' ἐκ πόνου. Αὐτὰρ ὅπισθεν
 νῶϊ μαχησόμεθα Τρωσὶν τε καὶ Ἔκτορι δίῳ,
 720 ἴσον θυμὸν ἔχοντες, ὁμώνυμοι, οἳ τὸ πάρος περ
 μίμνομεν ὄξυν Ἄρηα παρ' ἀλλήλοισι μένοντες.
 ὦς ἔφαθ'· οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκά-
 ζοντο
 ὕψι μάλα μεγάλῳς· ἐπὶ δ' ἴαχε λαὸς ὀπισθεν
 724 Τρωϊκός, ὥς εἶδοντο νέκυν αἶροντας Ἀχαιοὺς.
 Ἰθυσαν δὲ κύνεσσιν ἐοικότες, οἷτ' ἐπὶ κάρῳ
 βλημένῳ αἰξῶσι πρὸ κούρων θηρητήρων·
 ἕως μὲν γάρ τε θέουσι, διαρραῖσαι μεμαῶτες,
 728 ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὴ πεποιθώς,
 ἅψ τ' ἀνεχώρησαν, διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος·
 ὥς Τρῶες εἴως μὲν ὁμιλαδὸν αἰὲν ἔποντο,
 νύσποντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 732 ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς
 σταίησαν, τῶν δὲ τράπετο χροῖς, οὐδέ τις ἔτλη

722. Εἰς τὰς ἀγκάλας (αὐτῶν) ἐλάβανον, Sch.—727. ἕως (as one syllable) = ἕως. — 733. σταίησαν, optat., because, in this retreat, the two Ajaces return several times, and several times offer resistance. The combat, which is kindled afresh to recover from the Trojans the body of Patroclus, is painted by a series of brilliant similes which

- 734 πρόσσω αἶζας περὶ νεκροῦ δηριάσθαι.
 ὦς οἶγ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο
 735 νῆας ἐπὶ γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
 ἄγριοις, ἥντε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
 ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι
 ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἕς ἀνέμοιο·
 740 ὥς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν
 ἀζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν.
 Οἱ δ', ὥςθ' ἡμίονοι, κρατερόν μένος ἀμφιβαλόντες,
 ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
 744 ἡ δοκόν, ἡ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
 τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶ σπενδόντεσσιν·
 ὥς οἶγ' ἐμμεμαῶτε νέκυν φέρον. Αὐτὰρ ὅπισθεν
 Αἴαντ' ἰσχανέτην, ὥστε πρῶν ἰσχάνει ὕδωρ
 748 ὑλήεις, πεδίοιο διαπρύσιον τετυχηκώς·
 ὅστε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
 ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησιν,

form a fit termination to this Book, and the description of the bloody struggle which is the subject of it. "Nothing more fully proves the importance attached, in the heroic ages, to rendering the last duties to the dead, than these long combats for the body of Patroclus. This whole book is devoted to the picture of a sanguinary struggle of the two hosts around a single corpse. The question is not here of taking advantage of a position, of defending the fleet, or attacking the walls of the town, but of rescuing a dead hero from the infamy of being devoured by the dogs and the vultures. This action, apparently so simple, furnishes abundant materials for more than 800 lines; and never does the fertile imagination of the poet exhibit greater richness, without causing in his readers the slightest feeling of any labour or forced attempt; so deeply is he inspired by that profound and religious thought of the honours due to the mortal remains of a hero. Several centuries later, the Lacedæmonians made equally glorious efforts to save the body of Leonidas, after the famous battle of Thermopylæ: 'The Persians and Lacedæmonians, says Herodotus, fought fiercely for the body of Leonidas; but at length the courage of the Greeks succeeded in carrying it off, after four times repulsing the enemy.'" *Dug. Month.* — 738. *Fm ὄρνυμι.* μινύθω is intrans. here and 16, 392. — 739. = βρέμει ἐπὶ τὸ (πῦρ), casts itself roaring upon the fire. — 742. μένος ἀμφιβαλόντες is explained by 'clothed with great strength,' as we have seen ἐπιειμένον ἀλκήν, *f.m. ἔννυμι, induo.* But in this sense the mid. ἀμφιβαλλόμενοι is indispensable. I should take this word for ἀμφιπροβαλόντες, *utrimque exserentes, exhibentes*, making appear, exhibiting. — 744. See 15, 410. — 747. Ἐπιῖχον τὴν ὁρμὴν καὶ ἐκώλυνον, *Sch.* — 748. Παρ' ὅλον τὸ πεδίον παρατεταμένως διήκων, *Sch.* διαπρύσιον, derived *f.m. διαπέρω*, to pass from one end to the other, to extend through the whole length [*stretch'd athwart the mead, Cp.*]. — 749. *Molesta.* —

- 751 πλάζων· οὐδέ τέ μιν σθένει ρηγνῦσι ρέοντες·
 752 ὥς αἰὲ Αἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἱ δ' ἄμ' ἔποντο, δῖω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιάνδης καὶ φαίδιμος Ἕκτωρ.
 Τῶν δ', ὥστε ψαρῶν νέφος ἔρχεται ἢ κολοιῶν,
 756 οὐλον κεκλήγοντες, ὅτε προΐδωσιν ἰόντα
 κίρκον, ὃ τε σμικρῇσι φύνον φέρει ὀρνίθεσσιν·
 ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἕκτορι κοῦροι Ἀχαιῶν
 οὐλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
 760 Πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἀμφί τε τά-
 φρον
 φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρωή.

751. πλάζω, in prose *πλανάω*, to turn aside from one's road. The hill prevents the two rivers taking their course in a straight line, and forces them to turn aside into a plain.—755. See 16, 583.—756. οὐλον, or ὀλοόν, fm ὀλλυμι : uttering dreadful cries, alarmed by the fear of being devoured.—760. As in Lat. *circumcirca*,

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Σ.

Antilochus informs Achilles of the death of his friend. Thetis consoles her son, who wishes to avenge his death. She persuades him to wait till the morrow, and goes to Olympus to apply to Héphaestus for arms for her son.

- ὦς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο
 Ἀντίλοχος δ' Ἀχιλλῆϊ πόδας ταχὺς ἄγγελος ἦλθεν.
 Τὸν δ' εὖρε προπάροιθε νεῶν ὀρθοκραιράων,
 4 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ δὴ τετελεσμένα ἦεν·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 ὦ μοι ἐγὼ, τί τ' ἄρ' αὐτε καρηκομῶντες Ἀχαιοὶ
 νηυσὶν ἐπὶ κλονέονται, ἀτυζόμενοι πεδίοιο;
 8 μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,
 ὥς ποτέ μοι μήτηρ διεπέφραδε, καὶ μοι ἔειπεν,
 Μυρμιδόνων τὸν ἄριστον, ἔτι ζώντος ἐμεῖο,
 χερσὶν ὑπο Τρώων λείψειν φάος ἡέλιιο.
 12 Ἥ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
 σχέτλιος· ἦ τ' ἐκέλευον, ἀπωσάμενον δῆϊον πῦρ,
 ἄψ ἐπὶ νῆας ἵμεν, μῆδ' Ἐκτορι ἱφὶ μάχεσθαι.
 Ἔως ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 16 τόφρα οἱ ἐγγύθεν ἦλθεν ἀγανοῦ Νέστορος υἱός,

3. We have ὀρθόκραιρος, as an epith. of oxen, in 8, 231 : just as, *vice versa*, we have in Theocritus a nautical term applied to oxen, βοσὶ κορωνίσσι. These two epithets relate to the elevated and curved extremities (horns) of the prow and the stern, which gave the ancient ships almost the form of a crescent.—7. See 6, 38.—8. (δειμαίνω) μὴ . . .—10. Thetis had not named him, and perhaps Achilles was not then thinking of Patroclus, who was of Opus, a town of Locris.—12. Achilles anticipates the news he is going to learn. “Thereby,” says Mad. Dacier, “the poet prevents the terrible consequences, which this news must have caused in a nature so fierce and intractable as that of Achilles ; since, all prepared as he was, he gives loose to such an excess of grief, of what would he not have been capable, had they told him

- 17 δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινὴν·
 "ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἥ μάλα λυγρῆς
 πεύσσαι ἀγγελίης, ἥ μὴ ὤφελλε γενέσθαι.
- 20 Κεῖται Πάτροκλος· νέκυος δὲ δὴ ἀμφιμάχονται
 γυμνοῦ· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.
 "ὦς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
 Ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόριν αἰθαλόεσσαν,
 24 χεῖν' ἀπὸ κεφαλῆς, χαρίεν δ' ἤσχυνε πρόσωπον·
 νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη.
 Αὐτὸς δ' ἐν κονίῃσι μέγας μεγαλωστί τανυσθεῖς
 κεῖτο, φίλῃσι δὲ χερσὶ κόμην ἤσχυνε δαΐζων.
- 28 Δμωαὶ δ', ἅς Ἀχιλεὺς λήϊσσοτο Πάτροκλός τε,
 θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον· ἐκ δὲ θύραζε
 ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι
 στήθεα πεπλήγοντο, λύθην δ' ὑπὸ γυῖα ἐκάστης.
- 32 Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο, δάκρυα λείβων,
 χεῖρας ἔχων Ἀχιλῆος· ὁ δ' ἔστενε κυδάλιμον κῆρ·
 δεῖδιε γάρ μὴ λαιμὸν ἀποτμήξειε σιδήρῳ·
 σμερδαλέον δ' ὤμωξεν. Ἄκουσε δὲ πότνια μήτηρ,
 36 ἡμῖν ἐν βένθεσσιν ἄλως παρὰ πατρί γέροντι·
 κῶκυσέν τ' ἄρ' ἔπειτα· θεαὶ δὲ μιν ἀμφαγέροντο
 πᾶσαι ὕσαι κατὰ βένθος ἄλως Νηρηίδες ἦσαν.
 "Ὡς φάτο· ἔην Γλαύκη τε, Θάλειά τε Κυμοδόκη τε,

the news, when he did not expect it?"—18, sqq. A speech generally admired. Eustathius here takes occasion to blame the long recitals of misfortunes, which the Tragic poets, and especially Euripides, address to those who are visited by them: "An envoy, who at first starting spins out a long speech and pathetic descriptions, speaks without being understood: for he whom he addresses has not time to listen. The first word which acquaints him with the misfortune that has befallen him, renders him deaf to all the rest." Rollin, who has also spoken of this speech (*Traité des études*, vol. i. 451), remarks the euphemism in the word *κεῖται* (v. 121), and Dugas Montbel points out that the introduction of Hector's name at the end of the speech is an instance of equal *tact* on the part of Antilochus, for that odious name was enough violently to excite Achilles, and in some sort to counterbalance his first grief.—23. Ashes from the fire-place. Plato, who in his Republic reduces the poet to the function of an instructor, could not fail to censure H. for representing the son of a goddess a prey to such violent despair, and the goddess herself (51, sqq.) as giving way to tears (bk iii. p. 388).—27. *Σπαράσσων*, Sch. — 29. Elsewhere *ἀκαχημῖναι*, see 17, 637. — 34. *δεῖδιε*, Antilochus. He feared lest Achilles in his grief should attempt his life.—36. Nereus. — 39, sqq. Zenodotus retrenched these lines "ὥς Ἡσιόδιον χαρακτήρα ἔχοντας." We shall find two other

- 40 Νησαίη Σπειώ τε, Θόη θ' Ἀλίη τε βοῶπις,
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια,
 καὶ Μελίτη καὶ Ἰαίρα, καὶ Ἀμφιθόη καὶ Ἀγαύη,
 Δωτώ τε Πρωτώ τε, Φέρουσά τε Δυναμένη τε,
 44 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρίς καὶ Πανόπη καὶ Ἀγακλειτὴ Γαλάτεια,
 Νημερτής τε Ἀψευδῆς καὶ Καλλιάνασσα·
 ἔνθα δ' ἔην Κλυμένη, Ἰάνειρά τε καὶ Ἰάνασσα,
 48 Μαῖρα καὶ Ὠρείθυια, εὐπλόκαμός τ' Ἀμάθεια·
 ἄλλαι θ', αἱ κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.
 Τῶν δὲ καὶ ἀργύφειον πλῆτο σπέος· αἱ δ' ἅμα πᾶσαι
 στήθεα πεπλήγοντο· Θέτις δ' ἐξῆρχε γόοιο·
 52 Κλῦτε, κασίγνηται Νηρηίδες, ὅφρ' εὖ πᾶσαι
 εἶδεν· ἀκούουσai, ὅσ' ἐμῶ ἐνὶ κήδεα θυμῷ.
 ὦ μοι ἐγὼ δειλή, ὦ μοι δυσκαριστοτόκεια·
 ἦτ' ἐπεὶ ἄρ' τέκον υἱὸν ἀμύμονά τε κρατερόν τε,
 56 ἔξοχον ἡρώων· ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶ ἀλῶης,
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω,
 Τρῳσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις
 60 οἴκαδε νοστήσαντα δόμον Πηληϊὸν εἶσω.
 Ὅφρα δέ μοι ζῶει καὶ ὄρε' ἦ φάος Ἥελιοιο,
 ἄχνηται, οὐδέ τί οἱ δύνamai χραισμῆσαι ἰοῦσα.
 Ἄλλ' εἰμ', ὅφρα ἴδωμι φίλον τέκος, ἥδ' ἐπακούσω
 64 ὅττι μιν ἴκετο πένθος ἀπὸ πτολέμοιο μένοντα.
 Ὡς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ
 δακρυόεσσαι ἦσαν· περὶ δὲ σφισι κῦμα θαλάσσης
 ῥήγνυτο. Ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἴκοντο,
 68 ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
 Μυρμιδόνων εἵρυντο νέες ταχὺν ἀμφ' Ἀχιλλῆα.
 Τῷ δὲ βαρυστενάχοντι παρίστατο πότνια μήτηρ,

enumerations of the Nereides in the *Theogony* of Hesiod, v. 243 to 262, and in the *Georgics* of Virg., iv. 336, sqq. — 48. ἀμάθεια, fm ἀμαθος (ψάμαθος), arena. — 50. Λευκόν, φαινόμενον, Sch. — 53. = εἶδητε ὅσα ἐνεστίν. — 54. Ἐπὶ κακῷ τὸν ἀριστον τετοκνία (fm τίκτω), Sch. — 56. ἀνατρέχειν, used of men (to grow), is also found in prose in Hdt. — 57. See 9, 534. We have seen in bk 9, that Phoenix furnished his part of the care bestowed on the infancy of Achilles. The fables known from other sources, and according to which Thetis made her son pass through fire, &c., are neither recounted, nor even alluded to in H. — 64. ἀπό, at a distance from . . ., as 9, 353—68. See 11, 668.—71. Fm εὖς.—76. Ἀθροισθῆναι.—

71 ὁξὺν δὲ κωκύσασα κάρη λάβει παιδὸς ἑῆος·

72 καὶ ῥ' ὀλοφυρομένη ἔπεια πτερόεντα προσηύδα·

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἔκετο πένθος ;

ἔξαύδα, μὴ κεῦθε· τὰ μὲν δὴ τοι τετέλεσται

ἐκ Διός, ὥς ἄρα δὴ πρίν γ' εὖχεο χεῖρας ἀνασχών,

76 πάντα ἐπὶ πρύμνησιν ἀλήμεναι νύας Ἀχαιῶν,

σεῦ ἐπιδενομένους, παθέειν τ' ἀεκήλια ἔργα.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς

Ἀχιλλεύς·

Μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·

80 ἀλλὰ τί μοι τῶν ἡδός, ἐπεὶ φίλος ὤλεθ' ἑταῖρος,

Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἑταίρων,

ἴσον ἐμῇ κεφαλῇ ; τὸν ἀπώλεσα· τεύχεα δ' ἔκτωρ

δρῶσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,

84 καλὰ· τὰ μὲν Πηληϊ θεοὶ δόσαν, ἀγλαὰ δῶρα,

ἡματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὖνῃ.

Αἶθ' ὄφελος σὺ μὲν αὖθι μετ' ἀθανάτης ἀλγίσιν

ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν !

88 Νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἷη

παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὖτις,

οἴκαδε νοστήσαντ'· ἐπεὶ οὐδέ με θυμὸς ἀνώγει

ζῶειν οὐδ' ἄνδρεςσι μετέμμεναι, αἶ κε μὴ ἔκτωρ

92 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσση,

Πατρόκλοιο δ' ἔλωρα Μενoitιάδεω ἀποτίσῃ.

Τὸν δ' αὖτε προσέειπε θέτις, κατὰ δάκρυ χέουσα·

᾿Ωκύμορος δὴ μοι, τέκος, ἔσσειαι, οἷ' ἀγορεύεις·

96 αὐτίκα γάρ τοι ἔπειτα μεθ' ἔκτορα πότμος ἐτοῖμος.

Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἑταίρῳ

77. Προσδεομένους, Sch. ἀεκήλια = αἰκέλια, the vocalisation being changed by the rhythm ; as we have just seen ἀκηχόμενος and ἀκαχημένος. The ancient grammarians, however, did not admit this system. They saw in ἀεκήλιος the privative of ἐκλος (see 17, 371), and explained it by οὐκ εἰρηνικά, or (as Aristarchus) by παραχώδη, ἢ ἀκούσια, ἢ οὐκ ἂν τις ἐκὼν πάθοι. — 82. Ἐπ' ἴσης ἱμαντῶ, Sch. Caput serves in the same way in periphrases. Imitating the ancients, Racine says : " J'ignore le destin d'une tête si chère." — 85. ἐνέβαλον : the phrase ἔμβαλεῖν χειρὶ, to give in hand, does not carry with it any notion of haste or violence. — 86. ἀθανάταις is here a subst. — 88. νῦν δέ is used when one passes from a supposition to the reality. — 93. Heyne compares with this expression θρίπτρα (pretium educationis) ἀποδοῦναι (4, 478), and renders : pecuniam dare raptationis or

- 99 κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
 100 ἔφθιτ', ἐμεῖο δὲ δῆσεν, ἀρῆς ἀλκτῆρα γενέσθαι.
 Νῦν δ', ἐπεὶ οὐ νέομαί γε φίλῃν ἐς πατρίδα γαῖαν,
 οὐδέ τι Πατρόκλῳ γενόμεν φάος οὐδ' ἐτάροισιν
 τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν "Εκτορι δίῳ·
 104 ἀλλ' ἦμαι παρὰ νηυσίν, ἐτώσιον ἄχθος ἀρούρης,
 τοῖος ἐών, οἷος οὔτις Ἀχαιῶν χαλκοχιτώνων
 ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
 'Ως ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,
 108 καὶ χόλος, ὅστ' ἐφέηκε πολύφρονά περ χαλεπῆναι·
 ὅστε πολὺ γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥτε καπνός·
 ὡς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 112 Ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.
 Νῦν δ' εἴμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχέω,
 "Εκτορα· Κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ
 116 Ζεὺς ἐθέλῃ τελέσαι ἢ δ' ἀθάνατοι θεοὶ ἄλλοι.
 Οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε Κῆρα,
 ὅσπερ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι·
 ἀλλὰ ἐ Μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος "Ηρης.
 120 Ὡς καὶ ἐγών, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται,
 κείσομ', ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
 καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων,
 ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων
 124 δάκρυ' ὁμορξαμένην, ἀδινὸν στοναχῆσαι ἐφείην·

raptati Patrocli.—100. = *ιδέησεν, indigebat me perniciēi suæ averruncatore*, he wanted me, to save him from misfortune (and I was not there!). See 213.—101. *νῦν δέ* being here followed by several subordinate clauses, is resumed at 114.—104. The three last words of this line have become a proverbial expression. "Racine (says Dugas Montbel) has happily transplanted this beautiful expression into our own language: Achilles says in that poet's *Iphigenia* (scene 1):

'Voudrais-je, de la terre inutile fardeau, &c.'"

—108. *Ira, quæ vel sapientem incitare solet ad sævendum.* — 109. "Aristotle (*Rhetoric*, I., ch. 11; II., ch. 2) and Plato (*Philebus*, p. 47) in praising this passage, well remark that a certain pleasure always mingles with the desire of revenge, and with all our passions, even the most painful. Thus the expression *anger sweeter than honey*, is full of energy and truth." *Dugas Montb.* — 122. *τινά*, some one, does not mean only some one wife (Andromachē). We may translate it, *more than one, many a-*. Let us remember *καὶ τις*

- 125 γνοίεν δ' ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι.
 Μηδὲ μ' ἔρυκε μάχης, φιλέουσά περ' οὐδέ με πείσεις.
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 128 Ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον· οὐ κακὸν ἐστὶν
 τειρομένοις ἐτάροισιν ἀμυνόμεν αἰπὺν ὄλεθρον·
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται,
 χάλκεα, μαρμαίροντα· τὰ μὲν κορυθαίολος Ἔκτωρ
 132 αὐτὸς ἔχων ὥμοισιν ἀγάλλεται· οὐδέ ἔφημι
 δηρὸν ἐπαγλαῖεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
 Ἀλλὰ σὺ μὲν μήπω καταδύσσο μῶλον Ἄρηος,
 πρίν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσι ἴδῃαι.
 136 Ἡῶθεν γὰρ νεῦμαι, ἅμ' ἡελίῳ ἀνιόντι,
 τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος.
 Ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἐοῖο·
 καὶ στρεφθεῖς ἀλίσσι κασιγνήτησι μετηύδα·
 140 Ὑμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον,
 ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,
 καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
 εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἱ κ' ἐθέλῃσιν
 144 υἱεῖ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα.
 Ὡς ἔφαθ'· αἱ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν·
 ἥ δ' αὖτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
 ἦεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνέεικai.

The Greeks with difficulty defend the body of Patroclus. Iris, sent by Hērē, persuades Achilles to mount the edge of the fosse. He gives three great shouts, and the Trojans flee. The body is brought to the camp, and night ends the fight.

- 148 Τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
 θεσπεσίῳ ἀλαλητῷ ὑφ' Ἐκτορος ἀνδροφόνιοι
 φεύγοντες, νῆάς τε καὶ Ἑλλήσποντον ἵκοντο.
 Οὐδέ κε Πάτροκλόν περ' εὐκνήμιδες Ἀχαιοὶ
 152 ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλῆος·
 αὐτίς γὰρ δὴ τόνγε κίχον λαός τε καὶ ἵπποι,
 Ἐκτωρ τε Πριάμοιο παῖς, φλογὶ εἵκελος ἀλκῇν.

εἶπεσκε.—125. δηρὸν, seventeen days! — 128. ἐτήτυμον (adv.), sc. εἶπας. Thou art right (to wish to fight).

149. Μεγάλῳ, Sch.—151, 152. οὐδ' ἂν εἰρύσαντο, non retraxissent or pertraxissent, requires εἰ μὴ . . ., nisi . . ., but here also the construction is cut up and absorbed by the following picture of the strife. The

- 155 Τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἔκ-
τωρ,
156 ἐλκόμεναι μεμαῶς, μέγα δὲ Τρώεσσιν ὁμόκλα'
τρὶς δὲ δὺ Αἴαντες, θοῦριν ἐπιειμένοι ἀλκήν,
νεκροῦ ἀπεστυφέλιξαν· ὁ δ' ἔμπεδον, ἀλκὴ πεποιθώς,
ἄλλοτ' ἐπαΐζασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
160 στάσκει μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν.
Ὡς δ' ἀπὸ σώματος οὔτι λείοντ' αἰθωνα δύνανται
ποιμένες ἄγραυλοι μέγα πεινάοντα δίεσθαι·
ὥς ῥα τὸν οὐκ ἐδύναντο δῦω Αἴαντε κορυστὰ
164 Ἔκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.
καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἤρατο κύδος,
εἰ μὴ Πηλεΐωνι ποδὴνεμος ὠκέα Ἴρις
ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου, θωρήσσεσθαι,
168 κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.
Ἄγχου δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
Ὅρσεο, Πηλεΐδη, πάντων ἐκπαγλύτατ' ἀνδρῶν·
Πατρόκλῳ ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνῇ
172 ἔστηκε πρὸ νεῶν. Οἱ δ' ἀλλήλους ὀλέκουσιν,
οἱ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,
οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἠνεμόεσσαν
Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἔκτωρ
176 ἐλκόμεναι μέμονεν· κεφαλὴν δὲ ἐ θυμὸς ἀνώγει
πῆξαι ἀνὰ σκυλόπεσσι, ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
Ἄλλ' ἄνα, μηκέτι κῆισο· σίβας δέ σε θυμὸν ἰκέσθω,
Πάτροκλον Τρωῆσι κυσὶν μέλπηθρα γενέσθαι·
180 σοὶ λῶβη, αἶ κέν τι νέκυς ὑσχυμμένος ἔλθῃ.
τὴν δ' ἡμείβετ' ἔπειτα ποδάρκης διος Ἀχιλλεύς·
Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκεν;
τὸν δ' αὖτε προσέειπε ποδὴνεμος ὠκέα Ἴρις·
184 Ἥρη με προέηκε, Διὸς κυδρὴ παράκοιτις·
οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος
ἀθανάτων, οἳ Ὀλυμπον ἀγάννιφον ἀμφινέμονται.
τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

construction is renewed at 165, and εἰ μὴ . . . follows at 166. — 158. See 16, 703.—164. See 4, 184.—168. *Fm προῖημι*. — 172. *Stat*, has arisen. — 178. *ἀνα*, see 9, 247. *σίβας*, *religio*; see 6, 167. — 182. Virgil says, in a more ornamental phrase, *Æn.* ix. 18:

“Iri, decus cœli, quis te mihi nubibus actam
Detulit in terras?”

- 188 Πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκεῖνοι
μήτηρ δ' οὐ με φίλη πρίν γ' εἶα θωρήσσεσθαι,
πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδωμαι·
στεῦτο γὰρ Ἡφαίστοιο πάρ' οἰσόμεν ἔντεα καλά.
192 Ἄλλου δ' οὐ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δύω,
εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
Ἄλλα καὶ μὲν ὅς γ', ἔλπομ', ἐνὶ πρώτοισιν ὁμιλεῖ,
ἔγχεϊ δηϊόων περὶ Πατρόκλοιο θανόντος.
196 Τὸν δ' αὖτε προσέειπε ποδήμενος ὠκέα Ἴρις·
Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι κλυτὰ τεύχε' ἔχονται·
ἀλλ' αὐτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
αἱ κέ σ' ὑποδδείσαντες ἀπόσχωνται πολέμοιο
200 Τρώες, ἀναπνεύσωσι δ' Ἀρήϊοι υἱὲς Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις.
Αὐτὰρ Ἀχιλλεὺς ὤρτο Διὶ φίλος· ἀμφὶ δ' Ἀθήνη
204 ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν·
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεάων
χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανόωσαν.
Ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,
208 τηλόθεν ἐκ νήσου, τὴν δῆϊοι ἀμφιμάχονται,
οἷτε πανημέριοι στρυγερῷ κρίνονται Ἀρηΐ
ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι
πυρροῖ τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
212 γίγνεται αἰσσοῦσα, περικτιόνεσσιν ἰδέσθαι,
αἱ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἵκωνται·
ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανε.
Στῇ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος· οὐδ' ἐς Ἀχαιοὺς
216 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμὴν.
Ἐνθα στὰς ἦϋσ' ἀπάτεροθε δὲ Παλλὰς Ἀθήνη
φθέγγετ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κυ-
δοιμόν.
Ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ

— 191. See 9, 241.—192. = τινός, οὗ . . . —201. See 11, 301.—206. See 5, 4.—208. τηλόθεν ἐκ νήσου: for in an island surrounded with enemies, the besieged have no other means of making known their distress, than by lighting signal-fires. During the day, these fires are only distinguished by the smoke; but as night comes on, they begin to blaze, ἅμα δ' ἠελίῳ καταδύντι. Mad. Dacier reminds us of the deliverance from Egypt, when God went before his people *per diem in columnā nubis, et per noctem in columnā ignis*. — 210. Far from their own town; otherwise ἀπό or ἀπο. — 211. Ἐπάλληλοι,

- 220 ἄστυ περιπλομένων δηῖων ὑπο θυμοραϊστέων
 ὥς τὸτ' ἀριζήλη φωνὴ γένητ' Αἰακίδαο.
 Οἱ δ' ὥς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 224 ἄψ ὅχα τρόπεον· ὅσσοντο γὰρ ἄλγεα θυμῷ.
 Ἡνίοχοι δ' ἐκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 228 Τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε διῖος Ἀχιλλεύς·
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 Ἔνθα δὲ καὶ τὸτ' ὄλοντο δυνώδεκα φῶτες ἄριστοι
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. Αὐτὰρ Ἀχαιοὶ
 232 ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς,
 δάκρυα θερμὰ χέων, ἐπεὶ εἶσιδε πιστὸν ἑταῖρον
 236 κείμενον ἐν φέρτρῳ δεδαϊγμένον ὀξεί χαλκῷ.

πυκνοί, *Sch.* ; fm ἡτριον, the warp of the web. — 216. See 16, 388. — 219. φωνή, sc. ἰστί or γίνεται. The ancients agree in saying, that the trumpet was unknown in the heroic ages, but used in H.'s time ; they make nearly the same remark on the subject of riding ; see 15, 679. Consequently H. must have drawn the comparison from the custom of his own days : “ But (adds *Mad. Dacier*) Virgil has overlooked this minute point of accuracy, for, in speaking of the sack of Troy, he says (*Æn.* ii. 313) :

“ Exoritur clamorque virum clangorque tubarum.”

In Virgil, it is the *Trojans* who give the alarm and assemble the troops to the sound of the trumpet. In a city the combatants could not be assembled as in the open country, where the re-echoing voice of a chief might suffice. In H., as well as in Virgil, it is the *besieged* who sound the trumpet : for ἴαχε σάλπιγξ ὑπὸ δηῖων περιπλ. means, literally, “ the trumpet sounded *because* of besieging enemies,” a use of ὑπό which we have often seen. As, however, H. had no occasion to paint the interior of Troy taken by assault, and consequently to mention the trumpet as employed at such a time, his silence cannot pass for a decisive proof that he *would have* abstained from introducing it, and the reproach addressed to Virgil is, perhaps, unjust. [Σαλπίζειν is used 21, 388.] — 220. ἄστυ κυκλούντων, *Eustath.* — 224. *Equi præagunt pugnam*, says Pliny ; see 17, 426. Compare also the sublime description of the war-horse, in *Job* xxxix. 25 : “ He saith among the trumpets, Ha, ha ; and he smelleth the battle afar off.” — 225. = ἐξεπλάγησαν. Dionysius of Halicarnassus observes that the rhythm of these lines is very appropriate to depict sudden astonishment and terror. — 229. Ἐταράχθησαν, *Sch.* — 230, 231. In this tumult, where all take to flight, twelve warriors are trodden under foot by their horses, or pierced

- 237 Τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχρεσφιν
 ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.
 Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 240 πέμψεν ἐπ' Ὠκεανοῖο ῥοὰς ἀέκοντα νέεσθαι.
 Ἥελιος μὲν ἔδυν, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.

The Trojans are assembled in the plain. Polydamas proposes to take shelter behind the ramparts from the resentment of Achilles. Hector refuses, and orders the attack on the morrow. The Greeks mourn Patroclus, and Achilles meditates revenge. Zeus and Hère quarrel about the succour given by the latter to the Greeks.

- Τρῶες δ' αὖθ' ἐτέρωθεν, ἀπὸ κρατερῆς ὑσμίνης
 244 χωρήσαντες, ἔλυσαν ὑφ' ἄρμασιν ὠκίας ἵππους.
 ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι.
 Ὀρθῶν δ' ἐσταότων ἀγορὴ γένετ', οὐδέ τις ἔτλη
 ἕζεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεὺς
 248 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 Τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν,
 Πανθοίδης· ὁ γὰρ οἶος ὕρα πρόσσω καὶ ὀπίσσω·
 Ἔκτορι δ' ἦεν ἐταῖρος, ἱγ' δ' ἐν νυκτὶ γένοντο·
 252 ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
 ἄστυδε νῦν ἵεναι, μὴ μῖμνεν Ἡῶ διαν
 256 ἐν πεδίῳ παρὰ νηυσὶν· ἱκὰς δ' ἀπὸ τείχεός εἰμεν.
 Ὅφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δῖω,
 τόφρα δὲ ῥηίτεροι πολεμίζειν ἦσαν Ἀχαιοί.
 Χαίρεσκον γὰρ ἔγωγε θεῆς ἐπὶ νηυσὶν ἰαύων,
 260 ἐλπόμενος νῆας αἰρήσεμεν ἀμφιελίσσας.
 Νῦν δ' αἰνῶς δείδοικα ποδῶκεα Πηλεΐωνα·
 οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
 μῖμνεν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 264 ἐν μέσῳ ἀμφότεροι μένος Ἀρης δατέονται,
 ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν.
 Ἄλλ' ἴομεν προτὶ ἄστυ· πίθεσθέ μοι· ὥδε γὰρ ἔσται.
 Νῦν μὲν νύξ ἀπέπαυσε ποδῶκεα Πηλεΐωνα
 268 ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἰόντας

236. = *φερίτρον, feretrum*. — 240. *ἀέκοντα*. Hère had hastened to shorten a day so lucky for the Trojans: Zeus, satisfied with what has been done for the Trojans already, does not hinder her.

250. See I, 343. — 254. *Περικίψασθε τῇ διανοίᾳ*, Sch. — 258. *Εὐπολεμητότεροι, ἐκαταγωνιστότεροι*, Sch. — 264. *μένος Ἀρεως*, the

- 269 αὐριον ὀρμηθεὶς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν,
ὅς κε φύγῃ· πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
272 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὐατος ὧδε γένοιτο.
Εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα, κηδόμενοι περ,
νύκτα μὲν εἶν ἀγορῇ σθένος ἔξομεν· ἄστυ δὲ πύργοι,
ὕψηλαί τε πύλαι, στανίδες τ' ἐπὶ τῆς ἀραρυῖαι,
276 μακραί, ἐϋξέστοι, ἐζευγμέναι εἰρύσσονται.
Πρῶτ' ὃ ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
στησόμεθ' ἅμ πύργους· τῇ δ' ἄλγιον, αἱ κ' ἐθέλῃσιν
ἐλθὼν ἐκ νηῶν περὶ τείχεος ἅμμι μάχεσθαι.
280 Ἄψ πάλιν εἰς ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους
παντοίου δρόμου ἄστυ ὑπὸ πτόλιν ἤλασκάζων.
Εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἔασει,
οὐδὲ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται.
284 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος
Ἔκτωρ·
Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγο-
ρεύεις,
ὅς κέλεαι κατὰ ἄστυ ἀλήμεναι αὐτίς ἰόντας.
Ἦ οὐπὼ κεκόρησθε ἐελμένοι ἐνδοθι πύργων;
288 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
πάντες μυθήσκοντο πολύχρυσον, πολύχαλκον·
νῦν δὲ δὴ ἐξάπόλῳλε δόμων κειμήλια καλά·
πολλὰ δὲ δὴ Φρυγίην καὶ Μηονίην ἐρατεινὴν
292 κτήματα περνάμεν· ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
Νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλο-
μήτew
κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσση τ' ἔλσαι Ἀχαιοὺς,
νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ.
296 Οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἔασω.
Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
Νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσιν,

victory. — 269. *τις* does not relate to Hector; see n. on 122. — 272. Far from my ear. *Utinam sic (factum) ne audiam!* — 274. We are going to keep the army mustered (and we will not surrender in our own houses). — 275. *στανίδες*, the *leaves*, i. e. the wood-work of the gates; the *gates*, as distinguished from the *gateways* and *gate-posts*. — 276. *ἐζευγμέναι*, *jugatae*, for 'shut.' The bar (*μοχλός*) is, as it were, the *yoke* that holds the two *leaves* together. — 278. Compar. fm *ἄλγος*, grief, calamity: *calamitosius*. See 6, 410, 153. — 281. See 5, 289. — 287. See 12, 38; 1, 409. — 291. (*Εἰς*) *Φρυγίαν*. — 292. *ἔδωκε*.

- 299 καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·
 300 Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει,
 συλλέξας, λαοῖσι δότῳ καταδημοβορῆσαι,
 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἥπερ Ἀχαιοὺς.
 Πρῶϊ δ' ὑπηῳοὶ σὺν τεύχεσι θωρηχθέντες
 304 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὅξυν Ἄρῃα.
 Εἰ δ' ἐτέον παρὰ ναῦφιν ἀνέστη διος Ἀχιλλεύς,
 ἄλγιον, αἶ κ' ἐθέλῃσι, τῷ ἔσσεται. Οὐ μιν ἔγωγε
 φεύξομαι ἐκ πολέμοιο δυσρηχέος, ἀλλὰ μάλ' αὐτην
 308 στήσομαι, ἥ κε φέρῃσι μέγα κράτος, ἥ κε φεροίμην.
 Ξυνὸς Ἐνυάλιος, καὶ τε κτανέοντα κατέκτα.
 Ὡς ἔκτωρ ἀγόρευ'· ἐπὶ δὲ Τρῶες κελάδησαν,
 νήπιοι· ἐκ γάρ σφρων φρένας εἴλετο Παλλὰς
 Ἀθήνη.
 312 Ἐκτορι μὲν γὰρ ἐπῆνησαν κακὰ μητιόωντι·
 Πουλυδάμαντι δ' ἄρ' οὔτις, ὃς ἐσθλὴν φράζετο
 βουλήν.
 Δόρπον ἔπειθ' εἶλοντο κατὰ στρατὸν· αὐτὰρ Ἀχαιοὶ
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες.
 316 Τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,
 πυκνὰ μάλα στενάχων· ὥστε λίς ἠϋγένειος,
 ᾧ ρά θ' ὑπὸ σκύμνους ἐλαφῆβόλος ἀρπάσῃ ἀνὴρ
 320 ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχνυται ὕστερος ἐλθῶν·
 πολλὰ δέ τ' ἄγκ' ἐπῆλθε μετ' ἀνέρος ἰχνί' ἱερυνῶν,
 εἰ ποθεν ἐξεύροι· μάλα γὰρ δριμύνς χόλος αἰρεῖ·
 ὥς ὁ βαρυστενάχων μετεφώνει Μυρμιδόνεσσιν·
 324 ὦ πόποι, ἦ ρ' ἄλιον ἔπος ἔκβαλον ἡματι κείνῳ,
 θαρσύνων ἥρωα Μεινοίτιον ἐν μεγάροισιν·
 φῆν δέ οἱ εἰς Ὀπύεντα περικλυτὸν υἱὸν ἀπάξειν,

σατο (ἡμῖν).—298. See 7, 380.—299. See 10, 67.—300. ἀνιάζειν, intrans.: to be in grief, in affliction. Hector seems to have the wealthy Polydamas in his eye, and to attribute the measures proposed by him to the fear of losing his riches.—301. To devour: = 'to be devoured by them,' the people (by the idiomatic use of inf. act. for pass.).—303, sqq. The repetition of the terms used by Polydamas is not here a mere instance of Homeric simplicity; but it enhances the bitterness of the reply.—305. He dexterously insinuates a doubt as to whether Achilles had really appeared or not.—308. See 13, 486.—309. In Lat. *Mars communis*. "Hector's words are more true than he supposed. It is he who has just conquered, and he is about to be conquered and slain." *Mad. Dacier*.—312. Gave their approbation, their assent to.—317. See 24, 479.—326. See n. on 10,

- 327 Ἴλιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἶσαν.
 328 Ἄλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ.
 "Αμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
 αὐτοῦ ἐνὶ Τροίῃ· ἐπεὶ οὐδ' ἐμὲ νοστήσαντα
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
 332 οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
 Νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σέῃ ὕστερος εἴμ' ὑπὸ
 γαῖαν,
 οὐ σε πρὶν κτεριῶ, πρίν γ' "Εκτορος ἐνθάδ' ἐνεῖκαι
 τεύχεα καὶ κεφαλὴν, μεγαθύμου σείο φωνῆς·
 336 δῶδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
 Τόφρα δέ μοι παρὰ νηυσὶ κορωνίσιν κείσεται αὐτως·
 ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
 340 κλαύουσιν, νύκτας τε καὶ ἡμέρας δακρυχέουσαι,
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακροῖ,
 πιέρας πέρθοντε πόλεις μερόπων ἀνθρώπων.
 Ὡς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεύς,
 344 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὅφρα τάχιστα
 Πάτροκλον λούσειαν ἅπο βρότον αἱματόεντα.
 Οἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ,
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·
 348 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ'
 ὕδωρ.
 Αὐτὰρ ἐπειδὴ ζέσσειν ὕδωρ ἐνὶ ἥνοπι χαλκῷ,
 καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίῳ·
 ἐν δ' ὠτειλὰς πλησαν ἀλείφατος ἐννεώροιο·
 352 ἐν λεχέεσσι δὲ θέντες, ἐανῶ λιτὶ κάλυψαν
 εἰς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρει λευκῷ.
 Παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἄμφ' Ἀχιλῆα
 Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες.—
 356 Ζεὺς δ' "Ηρην προσέειπε κασιγνήτην ἄλοχόν τε·
 "Επρηξας καὶ ἔπειτα, βοῶπις πότνια "Ηρη,
 ἀνστήσας Ἀχιλῆα πόδας ταχύν· ἦ ρά νυ σείο
 ἐξ αὐτῆς ἐγένοντο κερηκομόωντες Ἀχαιοί.

—329. Ἐρυθρὰν τῷ αἵματι ποιῆσαι, *Sch.*—334. See 11, 454.—341. Μετὰ κακοπαθείας καὶ πόνον ἐκτησάμεθα, *Sch.*—344. See 9, 122.—350. See 10, 577.—351. ἐννέωρον, i. e. ὁ ἴστιν ἐννία ὥρων, nine years old (ὥραι). The ancients attributed a medicinal virtue to old oil.—352. See 8, 441.—357. At length then thou hast succeeded . . . : ἔξετίλ.—358. ἡ νύσας. *Sch.*—359. Thou lovest the Greeks

- 360 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες!
 Καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
 ὅσπερ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδεν·
 364 πῶς δὴ ἔγωγ', ἧ φημι θεάων ἔμμεν ἀρίστη,
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
 οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ράψαι;

Thetis recounting to Hēphæstus the griefs of her son, begs of him some arms to replace those which Hector had carried off. Hēphæstus grants her request, and immediately sets to work upon the promised arms.

- 368 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.—
 Ἥφαιστου δ' ἴκανε δόμον Θέτις ἀργυρόπεζα,
 ἄφθιτον, ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν,
 χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο Κυλλοποδίῳ.
 372 Τὸν δ' εὖρ' ἰδρῶνonta, ἐλίσσόμενον περὶ φύσας,
 σπεύδοντα· τρίποδας γὰρ εἴκοσι πάντας ἔτευχεν,
 ἐστάμεναι περὶ τοῖχον εὖσταθέος μεγάρου·
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν,
 376 ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα,
 ἢ δ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
 Οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὔατα δ' οὐπω
 δαιδάλεα προσέκειτο· τὰ ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
 380 Ὅφρ' ὄγε ταῦτ' ἐπονείτο ἰδυίησι πρᾶπιδεςσιν,
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
 Τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος,

as if they were thine own children. — 365, 366. See 4, 60, 61. — 367. See 15, 16.

371. Fm the Ionic κυλλός, = χωλός, lame. These names, Κυλλοποδίῳ and Ἀμφιγυήης (see I, 607) relate to the sedentary occupation of Hēphæstus. — 372. "Instead of surrounding Hēphæstus with Cyclopes, as Callimachus and Virgil have done (*Æn.* iii. 416, sqq.), and thus reducing him to a simple artisan, H., by a much more noble conception, shows us the god of fire occupied alone in his celestial work, whilst all his instruments spontaneously obey his voice." *M. Eichhoff.* — 373. See 7, 161. — 374. Ἐδραῖον, *Sch.* — 375. ἐκάστω, sc. τρίποδι. — 376. ἀγῶνα, see 7, 298. Since, for the gods, distances are almost nothing, and are cleared by them with the rapidity of thought (see 15, 80, sqq.), in like manner their will, or their word, alone sets in motion the instruments which they use. Below (417) two living statues of gold support the lame artificer. — 378. *Tantum finem habebant*, = *hactenus finiti erant*. οὔατα, see 11, 633. — 379. ἐκοπτε = ἐχάλκευε (*Sch.*), forged by striking with the hammer. — 382. I think we must

- 383 καλή, τὴν ὥπυιε περικλυτὸς Ἀμφιγυήεις·
 384 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 Τίπτε, Θέτι τανύπεπλε, ἱκάνεις ἡμέτερον δῶ,
 αἰδοίη τε φίλη τε ; πάρος γε μὲν οὔτι θαμίζεις.
 Ἄλλ' ἔπειο προτέρω, ἵνα τοι παρ ξείνια θείω.
 388 Ὡς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.
 Τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνον ἀργυροήλου,
 καλοῦ, δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
 κέκλετο δ' Ἥφαιστον κλυτοτέχνην εἰπέ τε μῦθον·
 392 Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σείο χατίζει.
 Τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς Ἀμφιγυήεις·
 Ἥ ρά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον·
 ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα
 396 μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησεν
 κρύψαι, χωλὸν ἰόντα· τότ' ἂν πάθον ἄλγεα θυμῷ,
 εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
 Εὐρυνόμη, θυγάτηρ ἀφορρόου Ὠκεανοῖο.
 400 Τῇσι παρ' εἰνάετες χάλκεον δαίδαλα πολλά,
 πόρπας τε γναμπάς θ' ἔλικας, κάλυκας τε καὶ ὄρ-
 μους,
 ἐν σπῆϊ γλαφυρῷ· περὶ δὲ ρόος Ὠκεανοῖο
 ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 404 ᾗδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἱ μ' ἐσάωσαν.

take *Χάρις* as a proper name, as *Μοῦσα*, *Εὐλείθυια*, &c., though elsewhere H. puts these names in the plural. [So Cp., *whom Charis*, &c.] Others translate 'a Grace,' and call her *Aglaïa* or *Thalia*. According to another myth, *Aphroditē* was *Hēphæstus*'s wife. — 384. See 6, 253. — 386. We have already seen *πάρος* with the present, 12, 346.—389. See 14, 204.—395. Another instance of a human custom transferred to Olympus. We know that in Greek antiquity deformed infants were exposed.—399. The ancients did not regard the earth as a globe, but as a disc, and the Ocean as a large river which ran on the edge of the circumference, as it is figured on the shield of Achilles (v. 606, 607) : hence then the epithet *ἀφορρόος* signifies *which returns into itself*. Though the Ocean is here considered as a god, the epithet attached to his name belongs to him as a river. — 400. = *παρὰ ταύταις ἐννέα ἔτη*. — 401. *ἔλιξ*, whatever is spirally turned : here a bracelet, or, according to others, a ring. *κάλυξ*, a flower-bud or blossom, perhaps an ear-ring of that form. Nevertheless, the Scholiasts explain it by *σωληνίσκοι, σύριγγες περιλαμβάνουσαι τοὺς πλοκάμους*, small tubes to keep the hair in curl ; and compare the word with 17, 52, *πλοχμοὶ χρυσῷ ἐσφόνκωντο*. *δομοί*, necklaces. [*I formed nice trinkets, clasps, rings,* &c.]

- 406 Ἡ νῦν ἡμέτερον δόμον ἔκει· τῷ με μάλα χρεῶ
 πάντα θέτι καλλιπλοκάμῳ ζώαγρια τίνειν.
- 408 Ἀλλὰ σὺ μὲν νῦν οἱ παράθεες ξεινήϊα καλά,
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.
 Ἡ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη,
 χωλεύων· ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.
- 412 Φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο·
 σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπο-
 μόγγυ, ἀνχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα·
- 416 δῦ δὲ χιτῶν· ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύ-
 ραζε,
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἄνακτι,
 χρύσειαι, ζώῃσι νεήνισιν εἰοικυῖαι.
 Τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδὴ,
- 420 καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπὸ ἔργα ἴσασιν.
 Αἰ μὲν ὕπαιθυ ἄνακτος ἐποίπνουν· αὐτὰρ ὁ ἑρῶν,
 πλησίον, ἔνθα θέτις περ, ἐπὶ θρόνον ἵξε φαεινοῦ·
 ἐν τ' ἄρα οἱ φῦ χεῖρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
- 424 Τίπτε, θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ,
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.
 Αὐδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 εἰ δύναιμι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστίν.
- 428 Τὸν δ' ἡμείβετ' ἔπειτα θέτις κατὰ δάκρυ χέουσα
 "Ἡφαιστ', ἥ ἄρα δὴ τις, ὅσαι θεαὶ εἰς' ἐν Ὀλύμπῳ,
 τοσσαῶδ' ἐνὶ φρεσὶν ἦσιν ἀνέσχετο κήδεα λυγρά,
 ὅσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
- 432 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσαν,

Cp.]—407. Τὰ τῆς ζωῆς χαριστήρια, Sch. — 410. A euphonic syncope: = ἀκμονόθετον, his anvil-stock [Cp.]. αἶητον, an obscure word for the ancient grammarians themselves, great, immense; according to Hesychius, πνευστικός, ἡ πυρώδης. [Cp. joins the two: 'cast in bulk and hot with toil.']—411. See 24, 616.—416. A staff to support oneself.—421. See 15, 520. ἑρῶν, walking with difficulty, tottering; the same word as *erro*.—427. See 14, 196. These natural and simple words are far superior to the speech which Virgil puts in Hēphæstus's mouth in an identical situation (viii. 393):

"Quidquid in arte mea possum promittere curæ,
 Quod fieri ferro, liquidove potest electro,
 Quantum ignes animæque valent: absiste, precando,
 Viribus indubitare tuis, &c."

- 433 Αἰακίδῃ Πηληϊ, καὶ ἔτλην ἀνέρος εὐνήν,
πολλὰ μάλ' οὐκ ἐθέλουσα· ὁ μὲν δὲ γήραϊ λυγρῷ
κεῖται ἐνὶ μεγάροις ἀρημένος. Ἄλλα δέ μοι νῦν·
- 436 υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶ ἀλωῆς,
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
- 440 Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς
οἴκαδε νοστήσαντα δόμον Πηληϊῶν εἴσω.
Ὅφρα δέ μοι ζῶει καὶ ὄρῃ φάος Ἥελιοιο,
ἄχνηται, οὐδέ τί οἱ δύνamai χραισμῆσαι ἰούσα.
- 444 Κούρην ἦν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.
Ἦτοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
Τρῶες ἐπὶ πρύμνησιν ἐείλεον, οὐδὲ θύραζε
- 448 εἶων ἐξίναι· τὸν δὲ λίσσοντο γέροντες
Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
Ἐνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι·
αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσειν,
- 452 πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὕπασσειν.
Πᾶν δ' ἡμαρ μάραναντο περὶ Σκαιῇσι πύλῃσιν·
καὶ νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν
- 456 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκεν.
Τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
νιεῖ ἐμῷ ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν,
καὶ καλὰς κνημῖδας, ἐπισφυρίοις ἀραρυίας,
- 460 καὶ θώρηχ'· ὁ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος,
Τρωσὶ δαμείς· ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων.
Τὴν δ' ἡμεῖβετ' ἔπειτα περικλυτὸς Ἀμφιγυήεις·
Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
- 464 Αἶ γάρ μιν θανάτοιο δυσηχέος ὧδε δυνάμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι·

— 432. See 82. Marriage is often expressed by metaphors drawn from the action of breaking and harnessing cattle to the yoke. — 434. Oftener πόλλ' αἰκονσα. — 435. παρημένος (fin παρήμι), βεβλαμμένος, Sch.; overpowered; worn out. The root of the verb is uncertain; it is used only in this form. ἄλλα δέ (ἔστι) μοι νῦν. — 437, sqq. See 56, sqq. — 444. See 11, 627. — 446. Aor. of φθίω with the intrans. signif. — 449. See 9, 121, sqq. — 463. μελόντων, imperat. — 465. Lit., to secrete him [Cp.] far from death: for, to steal him

- 466 ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
 ἀνθρώπων πολλῶν θαυμάσσεται, ὅς κεν ἴδῃται.
 468 Ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας
 τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
 Φῦσαι δ' ἐν χυάνοισιν ἑξέκοσι πᾶσαι ἐφύσων,
 παντοίην εὐπρηστον αὐτμὴν ἐξανιῖσαι,
 472 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,
 ὕππως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
 Χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε,
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα
 476 θῆκεν ἐν ἄκμοθέῳ μέγαν ἄκμονα· γέντο δὲ χειρὶ
 ῥαιστήρα κρατερὴν, ἐτέρηφι δὲ γέντο πυράγρην.

Description of the shield of Achilles: on which are represented the earth, the sea, and the heavens.

- Ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε,
 πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαινήν,
 480 τρίπλακα, μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα.

from death.—466. αὐτε, *rursus*, relates to the first arms of Achilles, which were also the work of Hēphæstus.—470. Χώνοις πηλίνοις, ἐν οἷς χωνιέται τὰ μέταλλα, *Sch.*; melting-pots, crucibles [*nl.* melting-pits]. — 472. (Ὡς τε) παρῆναι, *adesse, adjutare*. — 473. In *proso* ἀνέοιτο.—474. Ἀκαταπόνητον, *Sch.*—475. = τιμῆντα.—476. γέντο, see 8, 43.—477. ῥαιστήρ, the hammer; πυράγρα, the tongs.

478. Here begins the celebrated description of the shield of Achilles. To explain the disposition of the numerous objects which the poet is about to detail to us, all of which were represented on the shield, would demand more space than we can afford. Quatremère de Quincy has given a tolerably exact design of it in his "*Olympian Jupiter*." The *historical* traditions which mention works such as H. here describes, do not ascend beyond the 15th Olympiad (720, *B. C.*), and, consequently, do not reach the age of Homer by about two centuries. But, even without the confirmative evidence supplied by the comparative *recency* of these traditions, there could be no doubt that the poet represents a work as executed by Hēphæstus, of which men were not yet capable, with the means and processes then known. Grecian art ended by overtaking poetic fiction; whereas in these days the mechanical arts have sometimes even outstript the bounds of the most daring fiction. In imitation of H., Virgil has given a brilliant description of his hero's shield. "We must again (says *Mad. Dacier*, with great reason) remark the wisdom of H. in his choice of the time and place which he selects for introducing his magnificent description of the shield; it is in the interval of that one night, when the two armies were separated, and awaiting the coming morn to recommence the battle." —479. ἄντυξ, see 6, 118.—480. Τρίπτυχον, *Sch.*; of three plates, one above the other. ἐκ, *adv.* = ἐξω.—485. τεῖρεα, the constella-

481 Πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῇ

ποίει δαίδαλα πολλὰ ἰδύνῃσι πραπίδεςσιν.

Ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,

484 Ἡέλιόν τ' ἀκάμαντα, Σελήνην τε πλήθουσιν,
ἐν δὲ τὰ τείρεα πάντα, τά τ' οὐρανὸς ἐστεφάνωται,
Πληιάδας θ' Ὑάδας τε, τό τε σθένος Ὠρίωνος,
Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπικλησιν καλέουσιν,
488 ἥ τ' αὐτοῦ στρέφεται, καὶ τ' Ὠρίωνα δοκεύει,
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

A picture of two cities ; the one enjoying peace, the other engaged in war. A siege : deliberations : an ambuscade : a battle.

Ἐν δὲ δύνω ποίησε πόλεις μερόπων ἀνθρώπων
καλάς· ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίναι τε·
492 νύμφας δ' ἐκ θαλάμων, δαίδων ὕπο λαμπομενάων,
ἡγίνεον ἀνὰ ἄστυ· πολλὺς δ' ὑμέναιος ὀρώρει·
κούροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναικες
496 ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
Λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
ὠρώρει· δύο δ' ἄνδρες ἐνεΐκεον εἵνεκα ποινης
ἀνδρὸς ἀποφθιμένου· ὁ μὲν εὐχετο πάντ' ἀποδοῦναι,
500 δῆμῳ πιφαύσκων· ὁ δ' ἀνείνετο μηδὲν ἐλέσθαι.

tions. στεφανοῦσθαι τι, to be encircled with any thing, as with a crown. — 486. The (seven) Pleiades, the (twelve) Hyades, Orion, names of well-known constellations. — 487, sqq. Not only are the Great Bear and Charles's Wain always above our horizon, but also the other polar constellations. H. (says Aristotle, *Poetics*, ch. 26) speaks as a poet, when he tells us the name of the best-known constellation, instead of using a collective designation. — 488. αὐτοῦ, *ibid*, in the firmament. δοκεύει, observes, looks towards. These two constellations face, as it were, each other :

“Arctos et Orion aduersis frontibus ibant.” (*Manilius*.)

—489. = ἄμορος (fm μῖρος), *expers*. See 5, 6.

490, sqq. We must not show that we entirely misunderstand the nature of poetry by inquiring, with the Greek Grammarians, *what* the two cities were, which the poet represents as introduced in the shield. — 492. Ἀντὶ τοῦ μετὰ λαμπάδων, *Sch*. — 498. See 9, 631, sqq. — 499, sqq. “In explaining a picture of Raphael or Poussin, it would be necessary to animate the figures, as H. animates them here, and to represent them as speaking and acting conformably to the design of the painter.” *Mad. Dacier*. — 500. Ἐμφανίζων, *Sch*.

- 501 Ἀμφω δ' ἰέσθην ἐπὶ ἱστορίῳ πείραρ ἐλέσθαι.
 Λαοὶ δ' ἀμφοτέροισιν ἐπήπυνον ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτουν· οἱ δὲ γέροντες
 504 εἶατ' ἐπὶ ξεστοῖσι λίθοις, ἱερῶ ἐνὶ κύκλῳ·
 σκῆπτρα δὲ κηρύκων ἐν χερσὶ ἔχον ἡεροφώνων·
 τοῖσιν ἔπειτ' ἥϊσσον, ἀμοιβηδὶς δὲ δικάζον.
 Κεῖτο δ' ἄρ' ἐν μέσσοισι δῶν χρυσοῖο τάλαντα,
 508 τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.
 Τὴν δ' ἐτέρην πόλιν ἀμφὶ δῶν στρατοὶ εἶατο
 λαῶν,
 τεύχεσι λαμπόμενοι. Δίχα δὲ σφισιν ἦνδανε βουλή,
 ἢ ἐδιαπραθείην, ἢ ἀνδιχα πάντα δάσασθαι,
 512 κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·
 οἱ δ' οὐπω πείθοντο, λόχῳ δ' ὑπεθωρήσοντο.
 Τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφισταότες, μετὰ δ' ἄνδρες, οὐς ἔχε γῆρας·
 516 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἀρης καὶ Παλλὰς
 Ἀθήνη,

202. *μή*, in Greek, is often joined redundantly to a verb dependent on a preceding verb of *negative* meaning. It would be enough to say ὁ δ' ἀναινέτο ἐλέσθαι τι. See 6, 311 [Gr. 883].—501. ἐπὶ ἱστορίῳ, by submitting the case to an arbiter. Ἐπ' ἐμοὶ ἐστὶ = *pene me est*, it depends on me. *Finem capere*, sc. *causa*, a decision.—502. Ἐπιβόων, *Sch.* *acclamabant*; fm ἀπύω.—505. Lit., they had their (judicial) staves in the hands of the heralds; for, their staves were in the hands of the heralds (whilst the parties were explaining themselves). They took them back when they pronounced the sentence. ἡεροφώνος, whose voice resounded in the air.—506. Afterwards they rose with the staves (holding them), = σὺν τοῖς. ἀμοιβηδὶς, each in his turn.—507. *Duo pondo auri*. Actual weight is meant; the talent, as an estimated value, is of later date than the time of H. It is here the recompense of that one of the judges, whom they recognised as having judged the best.—509. Two armies, that of the besiegers and that of the besieged, encamped, like the Trojans, before the city.—510. σφίσιν, to the besiegers; but at line 513, οἱ δὲ . . ., the besieged are meant. *Dupliciter* (= *duplex*) *iis placuit sententia*, i. e. they had decided for an alternative (which was to be, or had already been, proposed to the besieged).—511. This is the alternative: either that the siege should have its course, until the destruction of the city; or that two shares should be made of all the goods in the city (and that the besiegers should receive one of them as the price of their retreat).—513. = εἰς λόχον, *insidiis* (*struendis*) *sese clam accingebant*.—515. ἐφισταότες relates to νιοί, naturally understood in τέκνα, or, rather, it is here a term common to γυναῖκες καὶ τέκνα: for, in the present case, the neut. ἐφιστώτα could only have applied to τέκνα.—516. οἱ δέ, all who have not been comprehended in the preceding enumeration, sc. λαοί (see 8, 522). σφιν, to the two parties.—519. An old comparative of ὀλί-

- 517 ἄμφω χρυσείῳ, χρούσεια δὲ εἴματα ἔσθην,
καλῶ καὶ μεγάλῳ σὺν τεύχεσιν, ὥστε θεῷ περ,
ἀμφὶς ἀριζήλῳ, λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
- 520 Οἱ δ' ὅτε δὴ ῥ' Ἰκανον, ὅθι σφίσιν εἴκε λοχῆσαι,
ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
ἐνθ' ἄρα τοίγ' ἵζοντ', εἰλυμένοι αἶθοπι χαλκῷ.
Τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἶατο λαῶν,
- 524 δέγμενοι ὑπὸτε μῆλα ἰδοῖατο καὶ ἔλικας βούς.
Οἱ δὲ τάχα προγένοντο, δύω θ' ἅμ' ἔποντο νομῆες,
τερπόμενοι σύριγξι· δόλον δ' οὔτι προνόησαν.
Οἱ μὲν τὰ προιδόντες ἐπέδραμον, ὥκα δ' ἔπειτα
- 528 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
ἀργεννῶν οἴων· κτεῖνον δ' ἐπὶ μηλοβοτῆρας.
Οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ
βουσίν,
εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
- 532 βάντες ἀερσιπόδων μετεκίαθον, αἴψα δ' ἵκοντο.
Στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ'
ὄχθας,
βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείρσιν.
- Ἐν δ' Ἐρις, ἐν δὲ Κυδοιμὸς ὁμίλεον, ἐν δ' ὀλοὴ
Κήρ,
- 536 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
εἶμα δ' ἐχ' ἄμφ' ὥμοισι δαφονεὶδ' αἵματι φωτῶν.
Ὀμίλευν δ', ὥστε ζωὴ βοτοί, ἡδ' ἐμάχοντο,
- 540 νεκρούς τ' ἀλλήλων ἔρπον κατατεθνηῶτας.

Picture of the Seasons. Seed-time. Harvest. The Vintage. Pastoral Life. Dance of Ariadne.

Ἐν δ' ἐτίθει νεῖδ' ὀν μαλακὴν, πείραν ἄρουραν,
εὐρεῖαν, τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ

γος, later ἰλάττων. — 520. εἴκε, in this passage only, = *videbatur* or *visum est*. The perf. *εἶκα* is generally used in like cases. — 524. See 9, 191. — 525. Ἐμπροσθεν ἰγίνοντο, προέκοψαν τῇ δὲ φ, Eustath. — 528. Περιέταμον, ἀπιχώριζον, Sch. *Intercipiebant*; like 'cut off' in English, for 'intercept.' — 531. The Grammarians explain *εἶραι* by *ἀγοραί*, places of assembly. Hephæstus then had represented here a camp like that of the Greeks, having, in the centre of it, certain places set apart for assemblies. — 536. *Ἐν οὐτάω*. These lines are almost translated by Virgil, *Æn.* viii. 700, sqq.

541, sqq. These are the excellent pictures to which Philip, the father of Alexander, alludes; see above Welcker

- 543 Ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 544 Οἱ δ' ὅποτε στρέφαντες ἰκοίατο τέλοςν ἀρούρης,
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου
 δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 ἰέμενοι νειοῖο βαθείης τέλοςν ἰκίσθαι.
 548 Ἡ δὲ μελαίνετ' ὀπισθεν, ἀρηρομένη δὲ ἐήκει,
 χρυσεῖη περ εἴουσα· τὸ δὲ περὶ θαῦμα τέτυκτο.
 Ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι
 ἤμων, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
 552 Δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον
 ἔραζε,
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἠλλεδανοῖσι δέοντο.
 Τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὀπι-
 σθεν
 παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες,
 556 ἄσπερχές παρέχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 Κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,
 βούν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες,
 560 δεῖπνον ἐρίθοισιν, λεύκ' ἄλφιστα πολλὰ πάλυνον.
 Ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλωήν,
 καλὴν, χρυσεῖν· μέλανεσ δ' ἀνὰ βότρυνες ἦσαν
 ἐστήκει δὲ κάμαξι διαμπερές ἀργυρέησιν.
 564 Ἀμφὶ δέ, κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσειν
 κασσιτέρου· μία δ' οἷα ἀταρπιτὸς ἦεν ἐπ' αὐτήν,
 τῇ νίσσοντο φορῆς, ὅτε τρυγόφειν ἀλωήν.
 Παρθενικαὶ δὲ καὶ ἡίθεοι, ἀταλὰ φρονέοντες,
 568 πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπὸν.

observes that H. arranges them in the order of the seasons : the sowing (Spring) ; the harvest (Summer) ; the vintage (Autumn). νειόν, see 10, 353.—542. Τρεῖς ἰσπραμμένην καὶ ἡροτριασμένην, Sch.—543. δινεύοντες, sc. τὴν νειόν or τὴν ἀρούραν.—544. See 13, 707. στρέφαντες, sc. τὸ ἀροτρον or τὰ ζεύγη. In like manner at v. 546.—545. “ Here are labourers well treated. H. paints thus the manners of his time, manners which mark a happy age.” *Mad. Dacier*.—548. fm ἀρώω, fut. ἀρόσω, aro.—550. βαθυλήϊος, adj.—552. See 211.—553. ἠλλεδανός (fm ἔλλω or εἰλέω, *concolto*), a band [App. V.]. δέοντο, fm δέω, to bind.—555. δραγμεύοντες, making handfuls (of ears, δράγματα, *manipulos*). Then they took these handfuls on one of their arms, which they held bent, and thus they made sheaves, which they gave to the ἀμαλλοδετῆρες : ἐν ἀγκαλίδεσσι φέροντες, sc. the handfuls amassed.—560. δεῖπνον ἐρίθοις is in apposition.—563. κάμακες, vine-props.—567. See 6, 400.—570. λίγος, the name

- 569 Τοῖσιν δ' ἐν μέσσοισι παῖς φόρμιγγι λιγείῃ
 ἱμερόεν καθαρίζει· λίνον δ' ὑπὸ καλὸν αἶδεν
 λεπταλή φωνῇ· τοὶ δὲ ῥήσσοντες ἀμαρτῇ
 572 μολπῇ τ' ἰνυμῷ τε ποσὶ σκαίροντες ἔποντο.
 Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊρῶν·
 αἱ δὲ βόες χρυσοῖο τετεύχато κασσιτέρου τε·
 μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε,
 576 πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
 Χρύσειοι δὲ νομῆες ἅμ' ἐστιχώωντο βόεσσιν,
 τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἔποντο.
 Σμερδαλέω δὲ λέοντε δὺ' ἐν πρῶτῃσι βόεσσιν
 580 ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμνκῶς
 ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἡδ' αἰζηοί.
 Τῷ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοεῖην,
 ἔγκατα καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες
 584 αὐτῶς ἐνδίσσαν, ταχέας κύνας ὀτρύνοντες.
 Οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων,
 ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.
 Ἐν δὲ νομὸν ποίησε περικλυτὸς Ἀμφιγυήεις,
 588 ἐν καλῇ βίβσῃ, μέγαν οἶων ἀργεννάων,
 σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς·
 Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις,
 τῷ ἴκελον, οἶόν ποτ' ἐνὶ Κνωσῷ εὐρέῃ

of a very ancient ballad, taken from Linus, son of Apollo (see Pausanias, ix. ch. 29). — 571. *Ῥήσσοντες*, ἀντὶ τοῦ κροτοῦντες σὺν ἀρμονίᾳ καὶ τύπῳ τοῖς ποσὶ τὸ ἔδαφος, *Sch.* *ῤήσσω* = *ῤήγνυμι*, is found in three passages with the particular meaning of, to beat the ground, to stamp, tread. *ἀμαρτῇ*, see 5, 656 — 572. *Ἰνυμός*, an inarticulate song, a modulation of the voice without articulate words. — 575. Grammarians explain *κόπρου* by τοῦ βουσταθμοῦ, but Bothe with reason rejects this kind of metonym (elsewhere without example), making this remark: “imo ex stercore stabuli, quod sterces oderunt boves; itaque hilari mugitu ruunt ad pascua.” — 576. *Ad trepidum arundinetum, εὐκίνητον*. This meaning of *ῥοδανός* or *ῥαδανός* is established, although the Scholiasts explain it in different ways. — 580. *Μεγα μνκῶμενον*, *Sch.* (bellowing.) *Ἐν ἰνυμῷ* (see 20, 403, 6). *μεμνκῶς*, *fm* *μνκάομαι*, see 10, 362. — 582. *βοεῖην* (*δορᾶν*). — 584. *Ἐνεκιδεύοντο*, *Sch.*, *fm* *ἐνδύειμι*. — 585. *Absterrebantur quin . . .*; lit. turned aside from the lions as far as biting; *shrank from biting them*. — 586. *Καὶ ἐξέκλιναν*, *Sch.* — 591. A city in the isle of Crete, in which was the famous labyrinth. Pausanias also saw in this city the dance of Ariadne and her companions represented on a bas-relief of white marble. But it must here be remarked that, as elsewhere in H., *χορός* means the place where they dance, the place prepared for the dance of the daughter of king Minos. As to the

- 592 Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
 Ἔνθα μὲν ἦίθεοι καὶ παρθένοι ἀλφεισίβοιαι
 ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.
 Τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας
 596 εἶατ' ἐϋννήτους, ἦκα στίλβοντας ἐλαίῳ·
 καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
 εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
 Οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεςσιν
 600 ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλά-
 μῃσιν
 ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέρσιν·
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
 Πολλὸς δ' ἱμερόεντα χορὸν περιύσταθ' ὁμιλος,
 604 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
 φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτούς,
 μολπῆς ἐξάρχοντος, ἐδίνεον κατὰ μέσσους.

Hēphaestus finishes the armour, and gives it to Thetis, who immediately quits Olympus.

- Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένης Ὠκεανοῖο
 608 ἄντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο.
 Αὐτὰρ ἐπειδὴ τεῦξε σάκος μέγα στιβαρόν τε,
 τεῦξ' ἄρα οἱ θώρηκα, φαεινότερον πυρὸς αὐγῆς·
 τεῦξε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,
 612 καλήν, δαιδαλέην· ἐπὶ δὲ χρύσειον λόφον ἦκεν·

labyrinth, there is no allusion to this building in the Homeric poems. — 593. *Timæus* explains ἀλφεισίβοιαι by αἱ εὐρίσκουσαι εἰς τιμὴν βόας [cf. ἀλφεῖν]: who found, i. e. received from those who aspired to their hands an ox or presents of that value; we have already seen that βούς was used to make valuations and express the value of things (see 6, 236). — 596. *Fm ἔννυμι*. See 24, 580. The sense of what follows must be this: "brilliant with the soft (ἦκα) lustre of oil," as if it were ὥς ἐλαίῳ (*Sch.*). In the *Od.*, 3, 408, we read the same: ξιστοὶ λίθοι . . . λευκοὶ ἀποστίλβοντες ἐλαίῳ. "Antiquus dicendi modus (says Heyne), quum nitorem figurate, ni fallor, appellarent oleum, propter similem nitorem." — 598. (*dependentes*) *ex* . . . See 11, 38, where we find inversely ἐξ ἀσπίδος ἦν τελαμών. — 599. *Εὐ ἡρμοσμένον πάντοθεν*, *Sch.* Diodorus attributes the invention of the potter's wheel to Talos, nephew of Dædalus. — 601. When a potter *tries* his wheel, he turns it even more rapidly than when he is at work. *πειρήσεται*, then, has here as wide an aim as *πειρώμενος* in another comparison, 15, 359. — 602. Ἐπ' ὀρθὴν τάξιν, *Sch.* — 606. ἐξάρχοντος, *sc. τοῦ ἀοιδοῦ*.

607. See the n. on 399. This epitome of the pictures, representing the principal occupations of the human race, was surrounded,

613 τεῦξε δέ οἱ κνημῖδας ἱανοῦ κασσιτέροιο.

Αὐτὰρ ἐπεὶ πάνθ' ὕπλα κάμε κλυτὸς Ἀμφι-
γυῖεις,

μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν αἰέρας.

616 Ἢ δ' ἴρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόεντος,

τεύχεα μαρμαίροντα παρ' Ἡφαίστοιο φέρουσα.

like the earth itself, by the Ocean, a river returning upon itself.—
614. See 4, 187.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Τ.

Thetis brings her son the arms made for him by Hēphæstus, and exhorts him to lose no time in going forth with the Greeks to battle ; leaving, for the present, the corpse of Patroclus, which, by shedding a divine liquor over it, she preserves incorruptible.

- Ἦὼς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ῥοάων
ῶρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
ἢ δ' ἐς νῆας ἵκανε, θεοῦ πάρα δῶρα φέρουσα.
- 4 Εὖρε δὲ Πατρόκλῳ περικείμενον δν φίλον νῖόν,
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
μύρονθ'. Ἢ δ' ἐν τοῖσι παρίστατο διὰ θεάων,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
- 8 Τέκνον ἐμόν, τοῦτον μὲν ἐάσομεν, ἀχνύμενοί περ,
κεῖσθαι, ἐπειδὴ πρῶτα θεῶν ἰότητι δαμάσθη·
τύνη δ' Ἡφαίστοιο πάρα κλυτὰ τεύχεα δέξο,
καλὰ μάλ', οἳ οὐπω τις ἀνὴρ ὥμοισι φόρησεν.
- 12 Ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις
ἔτλη
ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. Αὐτὰρ Ἀχιλλεὺς
- 16 ὥς εἶδ', ὥς μιν μᾶλλον ἔδν χόλος· ἐν δέ οἱ ὅσσε
δεινὸν ὑπὸ βλεφάρων, ὥς εἰ σέλας, ἐξεφάανθεν·
τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.

8. = ἐάσωμεν. — 16. = ὥς (οὕτως) αὐτὸν . . . See 1, 512, 513.
“Plutarch, in his life of Philopœmen (chap. 9), has brought the beauty of this passage into strong relief ; for, in order to show that sumptuousness in all the other things which attract the eyes, induces luxury and engenders effeminacy, whereas magnificence in all that relates to war elevates the courage and enhances valour, he makes admirable use of this passage of H., where Achilles has no sooner cast eyes on these magnificent arms, than he burns with im-

19 Αὐτὰρ ἐπεὶ φρεσὶν ἦσι τετάρπετο, δαίδαλα λεύσσω,
20 αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα·

Μῆτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρην, οἳ ἐπιεικὲς
ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.
Νῦν δ' ἦτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς
24 δαίδω, μή τοι τύφρα Μενoitίου ἄλκιμον υἱὸν
μῦται, καδδῦσαι κατὰ χαλκοτύπους ὠτειλάς,
εὐλὰς ἐγγείνωνται, ἀεικίσσῃσι δὲ νεκρόν—
ἐκ δ' αἰὼν πέφαται—κατὰ δὲ χρóa πάντα σαπήν.

28 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
Τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
Τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φύλα,
μῦτας, αἱ ρά τε φῶτας Ἀρηϊφάτους κατέδουσιν.

32 Ἦνπερ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,
αἰεὶ τῷδ' ἔσται χρῶς ἔμπεδος, ἥ καὶ ἀρείων.
Ἀλλὰ σύγ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς,
μῆνιν ἀποσιπῶν Ἀγαμέμνονι, ποιμένι λαῶν,

36 αἶψα μάλ' ἐς πόλεμον θωρήσσοο, δύσσοο δ' ἀλκήν.
Ὡς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκεν·
Πατρούκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρόν
στάξε κατὰ ῥινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.

patience to use them." *Mad. Dacier.*—19. See 24, 513.—21. See 1, 547.—25. = *καταδύσαι.*—26. See 24, 414, 415. *ἐγγείνωνται* = *ἐγγενήσωσι*, the way to express *vermes suos.*—27. The first words form a parenthesis, which relates to *νεκρόν*: and (= for) *life is extinct.* *σαπήν* = *σαπῇ* (sc. *Πάτροκλος*, or *ὁ νεκρός*), aor. 2 pass. of *σήπω.*—29. Imperat. = *μελίτῳσαν* (*μελίτω*).—31. See 24, 415.—35. *Renunciants.* So also at ver. 75.—39. The words *ἔσταξε κατὰ ῥινῶν* make one think, even involuntarily, of the Egyptian process of embalming the dead, and preparing mummies. The first operation was to extract the brain *by the nostrils* (*διὰ τῶν μυζωτήρων*), and to fill its place with aromatics (see *Hdt. II.*, ch. 86), just as Thetis here pours ambrosia drop by drop into the nostrils of Patroclus. Must we, then, here see an allusion to the Egyptian mode of embalming? Dugas Montbel thinks we must. "Be it reason (says he), or be it prejudice, the Ionian Greeks, who did not embalm the dead, but who might have been acquainted with the custom, believed that this first operation was the only important condition to preserve the flesh from putrefaction." But the passage rejects so far-fetched an induction, because it can be otherwise explained. It does not speak of any ordinary aromatics: nectar and ambrosia, divine substances, are only perceptible to human organs by the smell. This is, I think, the reason why H. describes them as infused into the body of Patroclus through the nostrils. But I must here confine myself to this short indication of what I consider to be the true explanation of the passage.

Achilles summons to the assembly the Grecian chiefs, who hasten thither in crowds to see him again. He declares to Agamemnon that he renounces his anger, and demands battle.

- 40 Αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης διὸς Ἀχιλ-
λεὺς,
σμερδαλέα ἰάχων, ὥρσεν δ' ἥρωας Ἀχαιοὺς.
Καί ρ' οἵπερ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
οἳ τε κυβερνῆται καὶ ἔχον οἰήϊα νηῶν,
44 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
καὶ μὴν οἳ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλ-
λεὺς
ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
Τῷ δὲ δύω σκάζοντε βάτην Ἀρεος θεράποντε,
48 Τυδεΐδης τε μενεπτόλεμος καὶ διὸς Ὀδυσσεύς,
ἔγχει ἐριδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
καὶ δὲ μετὰ πρώτῃ ἀγορῇ ἴζοντο κίοντες.
Αὐτὰρ ὁ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμ-
νων,
52 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
οὐτα Κόων Ἀντηνορίδης χαλκῆρεϊ δουρί.
Αὐτὰρ ἐπειδὴ πάντες ἀολλίσθησαν Ἀχαιοί,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
56 Ἀτρείδῃ, ἣ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ, ἀχνυμένω κῆρ,
θυμοβόρῳ ἔριδι μενέηναμεν εἵνεκα κούρης.
Τὴν ὄφελ' ἐν νῆεσσι κατακτάμεν Ἀρτεμις ἰῶ,
60 ἡματι τῷ, ὅτ' ἐγὼν ἐλόμην Λυρνησὸν ὀλέσσας·
τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὁδὰξ ἔλον ἄσπετον οὐδας
δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.
Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
64 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἴω.
Ἀλλὰ τὰ μὲν προτετύχθαι ἔασομεν, ἀχνύμενοί περ,
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ.

42. See 15, 428.—43. καὶ (οἳ) εἶχον . . .—47. An hexameter which might seem to be of that faulty construction called *leonine*: but it is not. We must always, in reading, observe the caesuras which H. has given to his verses. Here we must read, τῷ δὲ δύω || σκάζοντε βάτην ||, and there will be no rhyme.—50. Τῇ προειρητῇ, Sch.—53. See 11, 252, sqq.—56. τῷδε, *hoc*, *sc.* what we are doing at this very hour, becoming reconciled, and uniting against the Trojans.—59. See 6, 205. “We may remark here that Achilles speaks as a man not at all enamoured of his captive.” *Mad. Dacier*.—60. See 2, 690, sqq.—63.

67 Νῦν δ' ἦτοι μὲν ἐγὼ παύω χόλον· οὐδὲ τί με χρὴ
 68 ἀσκελέως αἰεὶ μενεαινέμεν. Ἄλλ' ἄγε θάσσον
 ὄτρυνον πόλεμόνδε κερηκομόωντας Ἀχαιοὺς,
 ὅφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἐλθὼν,
 αἱ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαύειν· ἀλλὰ τιν' οἶω
 72 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησιν
 δηῖον ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο.

The Greeks are overjoyed. Agamemnon confesses his fault, pleading in extenuation of it the will of the gods, and again promises reparation.

Ὡς ἔφαθ'· οἱ δ' ἐχάρησαν ἑυκνήμιδες Ἀχαιοί,
 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος.
 76 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·
 ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρης,
 ἑσταότος μὲν καλὸν ἀκούειν, οὐδὲ ἔοικεν
 80 ὑββάλλειν· χαλεπὸν γὰρ ἐπιστάμενόν περ εἶντα.
 Ἀνδρῶν δ' ἐν πολλῷ ὁμάδι πῶς κέν τις ἀκούσαι,
 ἢ εἴποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.
 Πηλείδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 84 σύνθεσθ', Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
 Πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον,
 καὶ τέ με νεικέεσκον· ἐγὼ δ' οὐκ αἰτίος εἰμι,
 ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφῶιτις Ἑρινύς,
 88 οἵτε μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 ἥματι τῷ, ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.

τοῦτο (ἦν) κέδρ.—65, 66. See 18, 112, 113.—68. ἀσκ., with obstinacy.
 70. = *πειρήσονται*.—72, 73. See 7, 118, 119.

77. The expression of joy in the assembly was so uproarious, that Agamemnon could not yet be heard. He begins, therefore, by speaking some words from his place, to procure silence. — 79. "It is becoming to listen to him who has risen to speak; but he ought not to be interrupted." Foreseeing that his speech would not yet be listened to, Agamemnon speaks, without rising, these words for the purpose of restoring quiet in the assembly. — 80. = *ὑποβάλλειν*, see 1, 292. *χαλεπὸν γάρ*, sc. *οὕτως εἰπεῖν*.—82. = *βλάπτεται* here and at 166. *Ἐμποδίζεται*, Sch. — 83. *Ἀπολογήσομαι*, Sch.—84. *σύνθεσθε*, see 1, 76. Agamemnon calls upon the Greeks to judge of his justification, though he professes to address it immediately to Achilles. Speaking to that hero, and not to the assembly, it is probable that he remains seated, as H. does not say that he had risen. It is, however, quite as possible that he may have risen in pronouncing this verse, and that H. did not think proper to interrupt the king's speech to report so trifling a circumstance.—85. *τοῦτον* (τόν) *μῦθον*, sc. *ὡς ἐγὼ αἰτίος εἰμι*, as is

90 Ἀλλὰ τί κεν ρέξαιμι; θεὸς διὰ πάντα τελευτᾷ.

Πρέσβα Διὸς θυγάτηρ Ἄτη, ἥ πάντας ἅσται,

92 οὐλομένη· τῆς μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδαι

πίλνεται, ἀλλ' ἄρα ἦγε κατ' ἀνδρῶν κράατα βαίνει,
βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἑτερόν γε πέ-
δησεν.

Καὶ γὰρ δὴ νύ ποτε Ζῆν' ἄσατο, τόνπερ ἄριστον
96 ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν

Ἥρῃ, θῆλυς ἐοῦσα, δολοφροσύνης ἀπάτησεν,

ἡματι τῷ, ὅτ' ἔμελλε βίην Ἡρακλεῖην

Ἀλκμήνῃ τέξεσθαι ἐϋστεφάνῳ ἐνὶ Θήβῃ.

100 Ἦτοι ὄγ' εὐχόμενος μετέφη πάντεσσι θεοῖσιν·

Κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θέαιναι,

ὅφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει.

Σήμερον ἄνδρα φύωσδε μογοστόκος Εἰλείθια

104 ἐκφανεῖ, ὅς πάντεσσι περικτιόνεσσιν ἀνάξει,

τῶν ἀνδρῶν γενεῆς, οἷθ' αἵματος ἐξ ἐμεῦ εἰσίν.

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ·

Ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.

108 Εἰ δ' ἄγε νῦν μοι ὅμοσπον, Ὀλύμπιε, καρτερόν
ὄρκον,

ἥ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξιν,

ὅς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς

τῶν ἀνδρῶν, οἷ σῆς ἐξ αἵματος εἰσι γενέθλης.

seen by the following verse.—87. See 9, 571.—90. θεός is here used generally for τὸ θεῖον, *numen*.—91. From the first book to this place the action of the poem has all along been founded on that ἄτη, which carried Agamemnon, in a fatal moment, to outrage the greatest hero in his army. H. could not better mark the moment when the effects of this ἄτη were about to cease, nor Agamemnon better justify himself, than by showing to what a terrible goddess he succumbed, a goddess who had shown herself able to trouble the mind of Zeus himself. This consideration alone may suffice to refute those who treat what follows as “a digression foreign to the subject,” and either retrench forty lines, or regard them as extracts from some *Heracleide*. = ἅσται (mid.). H.’s general usage requires ἅσται (the active) here and at 129. In Hesiod, Atē is the daughter of Eris.—94. ἑτερόν γε, emphatic: another (than me). Some of the ancient critics erased this line, and read, in the following, Ζεὺς ἄσατο.—96. φασί, declare, avow.—99. ἐϋστεφάνῳ, *bene cincta (muro et munimentis)*.—103. See 11, 270.—105. This line relates to ἄνδρα, v. 103.—107. Ψεύσῃ, *Sch.* τέλος, execution.—111. We shall not fail to remark the trick employed in the change of the terms from v. 105. Hēracles was ἐξ αἵματος

- 112 Ὡς ἔφατο· Ζεὺς δ' οὔτι δολοφροσύνην ἐνόησεν·
 ἀλλ' ὅμοσεν μέγαν ὄρκον· ἔπειτα δὲ πολλὸν ἀάσθη.
 Ἦρῃ δ' αἰξάσα λίπεν ῥίον Οὐλύμποιο,
 καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαιϊκόν, ἐνθ' ἄρα ἦδη
 116 ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο.
 Ἦ δ' ἐκύει φίλον υἷον· ὃ δ' ἐβδομος ἐστήκει μείς·
 ἐκ δ' ἄγαγε πρὸ φώωσδε, καὶ ἡλιτόμνηνον ἰόντα,
 Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.
 120 Αὐτὴ δ' ἀγγελέουσα Δία Κρονίωνα προσήυδα·
 Ζεῦ πάτερ, ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ
 θήσω.
 Ἦδη ἀνὴρ γέγον' ἐσθλὸς ὃς Ἀργείοισιν ἀνάξει,
 Εὐρυσθεύς, Σθενέλοιο πάϊς Περσηϊάδαο,
 124 σὺν γένος· οὐ οἱ ἀεικὲς ἀναστέμεν Ἀργείοισιν.
 Ὡς φάτο· τὸν δ' ἄχος ὅξυ κατὰ φρένα τύψε
 βαθείαν.
 Αὐτίκα δ' εἴλ' Ἀτὴν κεφαλῆς λιπαροπλοκάμοιο,
 χωόμενος φρεσὶν ἦσι, καὶ ὤμοσε καρτερόν ὄρκον,
 128 μήποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτὶς ἐλεύσεσθαι Ἀτὴν, ἢ πάντας αἶται.
 Ὡς εἰπὼν ἐρρίψεν ἀπ' οὐρανοῦ ἀστερόεντος,
 χειρὶ περιστρέψας· τάχα δ' ἵκετο ἔργ' ἀνθρώπων.
 132 Τὴν αἰεὶ στενάχεςχ', ὅθ' ἐὼν φίλον υἷον ὀρώτο
 ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθέως ἀέθλων.
 Ὡς καὶ ἐγών, ὅτε δ' αὖτε μέγας κορυθαίολος
 Ἐκτωρ
 Ἀργείους ὀλέεσκεν ἐπὶ πρύμνησι νέεσσιν,
 136 οὐ δυνάμην λελαλέσθ' Ἀτῆς, ἣ πρῶτον ἀάσθη.
 Ἀλλ' ἐπεὶ ἀασάμην, καὶ μευ φρένας ἐξέλετο Ζεὺς,

Διός, but Eurystheus was only the descendant of Zeus in the fourth degree. — 114. See 14, 225. — 115. See 2, 681. — 118. See 16, 188. καί = καίπερ. ἡλιτόμνηνος, which fails of months, i. e. prematurely born, fm ἀλιταίνω, v. 265 and 24, 570. Eurystheus was a seven months' child. — 119. σχεθεῖν, to retain, = σχεῖν. — 121. Λαμπρόν ἔχων κεραυνόν (ἀργῆτα, 8, 133), Sch. — 125. βαθείαν, as in Virg., manet alta mente repostum. — 126. See 1, 197. — In the punishment of Atē there is an evident analogy with the doctrine of the fall of the rebel angels. — 131. χειρὶ περιστρέψας, like a quoit or any other object which one wishes to hurl to a distance. In the Od. (8, 189), Odysseus hurls a quoit περιστρέψας στιβαρῆς ἀπὸ χειρός. See also v. 268. ἔργα ἀνθρώπων, the tilled fields and habitations of men. — 132. ὅτε with opt.: every time that . . . — 133. Under or by the labours imposed on him by Eurystheus; see 8, 363. — 134. See

- 138 ἄψ' ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι ἄποινα·
 ἄλλ' ὄρσεν πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
 140 Δῶρα δ' ἐγὼν ὕδ'ε πάντα παρασχεῖν, ὅσσα τοι
 ἐλθὼν
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.
 Εἰ δ' ἐθέλεις, ἐπίμεινον, ἐπειγόμενός περ Ἀρης·
 δῶρα δέ τοι θεράποντες, ἐμῆς παρὰ νηὸς ἐλόντες,
 144 οἴσουσ', ὄφρα ἴδῃαι, ὅ τοι μενοεικέα δώσω.

Achilles demands to fight without delay. Odysseus represents the danger of this course. Agamemnon approves Odysseus, and charges him to preside over the preparations.

- Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 δῶρα μὲν, αἶ κ' ἐθέλῃσθα παρασχέμεν ὥς ἐπιεικές,
 148 ἥτ' ἐχέμεν, πάρα σοί. Νῦν δὲ μνησώμεθα χάριος
 αἵψα μάλ'. οὐ γὰρ χοῖ κλοτοπεύειν ἐνθάδ' ἐόντας,
 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον·
 ὥς κέ τις αὐτ' Ἀχιλῆα μετὰ πρῶτοισιν ἴδῃται
 152 ἔγχεϊ χαλκίῳ Τρώων ὀλέκοντα φάλαγγας.
 Ὡδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·
 Μὴ δ' οὕτως, ἀγαθός περ ἐὼν, θεοεικέλ' Ἀχιλλεῦ,
 156 νήστιας ὄτρυνε προτὶ Ἴλιον υἱας Ἀχαιῶν,
 Τρωσὶ μαχησομένους· ἐπεὶ οὐκ ὀλίγον χρόνον
 ἔσται
 φύλοπις, εὔτ' ἂν πρῶτον ὁμιλήσωσι φάλαγγες
 ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν.
 160 Ἀλλὰ πάσασθαι ἄνωχθι θεῶς ἐπὶ νηυσὶν Ἀχαιοὺς

1, 340. — 140. ἐγὼ (sc. εἰμὶ) παρασχεῖν [= ἐγὼ οὗτός εἰμι ὥστε παρασχεῖν, or ἐγὼ εἰμὶ οἷος παρασχεῖν], a syntax which we have already compared with the English expression, "I am the man to give." The sense: Behold me ready to give what . . . — 141. The action of book 9 passed in the night, which preceded the morning of this assembly. — 142. ἐπείγασθαι, to hurry, to hasten, be eager for, adopts here and v. 189 the syntax of verbs expressing *desire*, which govern the gen.: *cupide properans ad bellum*.

148. = *πάρεστί σοι, penes te est*. — 149. The verb κλοτοπεύειν is only found here. Its meaning can only be that indicated by Apollonius, *στραγγεύεσθαι*, to tergiversate, dawdle. — 150. = ἀρρέκτον (fm *ρίζω*), i. e. ἀπρακτον, *infectum*. — 153. *Eo animo*. — 158. *Συνέλ-*

- 161 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
 Οὐ γὰρ ἀνὴρ πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα
 ἄκμηνος σίτοιο δυνήσεται ἅντα μάχεσθαι.
- 164 Εἵπερ γὰρ θυμῷ γε μενοινάα πολεμίζειν,
 ἀλλὰ τε λάθρη γυῖα βαρύνεται, ἡδὲ κιχάνει
 δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.
 Ὅς δέ κ' ἀνὴρ, οἴνοιο κορεσσάμενος καὶ ἔδωδης,
- 168 ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζει,
 θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
 πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο.
 Ἄλλ' ἄγε, λαὸν μὲν σκέδασον, καὶ δέϊπνον ἄνωχθι
- 172 ὄπλεσθαι· τὰ δὲ δῶρα ἀναξ ἀνδρῶν Ἀγαμέμνων
 οἰσέτω ἐς μέσσην ἀγορήν, ἵνα πάντες Ἀχαιοὶ
 ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῇσιν ἰανθῆς.
 Ὅμννέτω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς,
- 176 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι
 [ἢ θέμις ἐστίν, ἀναξ, ἦτ' ἀνδρῶν ἥτε γυναικῶν·]
 καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν Ἰλαος ἔστω.
 Αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
- 180 πιεῖον, ἵνα μήτι δίκης ἐπιδευὲς ἔχρησθα.
 Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιοτέρος καὶ ἐπ' ἄλλῃ
 ἔσσεαι· οὐ μὲν γάρ τι νεμεσσητόν, βασιλῆα
 ἄνδρ' ἀπαρέσασθαι, ὅτε τις πρότερος χαλεπήνῃ.

θωσι, Sch. — 160. See I, 464. — 163. **Ἀγευστος*, Sch.; fasting. The word occurs several times in this book. Its origin has never yet well been cleared up.—170. See I, 97, and 13, 776.—174. See 15, 102.—176. τῆς = ταύτης, of Briseïs. — 177. A line introduced here from 9, 276, and only found in some third-rate MSS.—179. *Ἐβανιστοῦντα καταστησάτω, φιλοφρονησάτω*, Sch.; see 4, 362 — 183. *ἀπαρέσκειν*, intrans., can only have one meaning, to displease. But *ἀρίσασθαι*, in H., is trans., to reconcile, to appease. As to *ἀπ-ἀρίσασθαι*, the prep. may relate to the idea of the action, and indicate the perfect fulfilment of it; to reconcile completely: but it is equally possible that it may relate to the meaning of the verb, to repel the reconciliation, and persist in his discontent. Hence this passage has been explained in two different ways. The first meaning has been adopted, among others, by Mad. Dacier, who translates: "And think not that it is unworthy of a king to make satisfaction to those whom he has offended;" and adds this note: "A maxim truly divine. Every injury ought to be repaired, this is the law: thus no one is dispensed from obeying it, and it is glorious in those, who bear the sceptre of justice, to submit to it." But the little word *τις* prevents us from admitting this beautiful maxim: this pronoun necessarily indicates another person than the king. We may then, without hesitation, say with Heyne, that *βασιλεὺς* does not r
 non, but rather

- 184 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγα-
μέμνων·
Χαίρω σεῦ, Λαερτιάδη, τὸν μῦθον ἀκούσας·
ἐν μοίρῃ γὰρ πάντα δίκεο καὶ κατέλεξας.
Ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
188 οὐδ' ἐπιορκήσω πρὸς δαίμονος. Αὐτὰρ Ἀχιλλεὺς
μιμνέτω αὐθι τέως, [καὶ] ἐπειγόμενός περ Ἄρῃος·
μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὅφρα κε δῶρα
ἐκ κλισίης ἔλθῃσι καὶ ὅρκια πιστὰ τάμνωμεν.
192 Σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἡδὲ κελεύω·
κρινάμενος κούρητας ἀριστῆας Παναχαιῶν,
δῶρα ἐμῆς παρὰ νηὸς ἐνεικέμεν, ὅσσ' Ἀχιλλῆϊ
χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναικάς.
196 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
κάπρον ἑτοιμασάτω, ταμέειν Δίί τ' Ἡελίῳ τε.

Achilles insists on fighting; Odysseus enforces the prudence of taking some food first. The presents of Agamemnon are brought in. Achilles yields at last, and invites the army to prepare for the fight.

- Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
Ἀχιλλεύς·
Ἀτρείδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
200 ἄλλοτέ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι,
ὅππότε τις μεταπαυσωλὴ πολέμοιο γένηται,

to Achilles, as we see by this translation: "In future thou wilt be more just, more equitable towards others: for it is not a reprehensible thing that a king should not choose to be appeased, when any one has offended him first." [*χαλεπήνῃ*, *irascatur*, the *angry* feeling implying the injurious treatment].—185. See 1, 286, and 9, 61.—191. See 2, 124.—193. *κούρητες* (with a different accent from the proper name) = *κοῦροι*, *νεανίαι*.—194. *Ἐμ φέρω*. "We must remark that Odysseus is always chosen in circumstances which require the spirit of conciliation. In the first book, it is he who is charged to carry back Chryseis to her father to calm the anger of Apollo (v. 311); in the third, there is mention of his embassy to Troy to get back Helen (v. 205, 206); in the ninth, when the envoys go to Achilles, it is to Odysseus especially (*Ὀδυσσῆϊ μάλιστα*) that Nestor addresses his recommendations (v. 180); and it is he who first speaks to Odysseus. Lastly, here it is he whom Agamemnon commands to offer the presents to Achilles. On every occasion Odysseus shows the superiority of moral energy over physical force." *Dugas Montb.*—197. *κάπρον*, why? A passage of Pausanias, cited by Heyne (V., ch. 24, § 9), seems to give the solution. According to an old custom, at the Olympic games, the athletes, before entering the lists, sacrificed a wild-boar to Zeus, Ζεὺς Ὀρκίος (Zeus who presides over oaths), and swore over the victim to contend honorably and without trickery.

- 202 καὶ μένος οὐ τόσον ἦσιν ἐνὶ στήθεσσι νηϊσίων.
 Νῦν δ' οἳ μὲν κέεται δεδαϊγμένοι, οὓς ἐδάμασεν
 204 Ἐκτωρ Πριαμίδης, ὅτε οἳ Ζεὺς κῦδος ἔδωκεν.
 Ὑμεῖς δ' ἐς βρωτῶν ὀτρύνετον· ἦ τ' ἂν ἔγωγε
 νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν
 νήστιας, ἀκμήνους· ἅμα δ' ἠελίῳ καταδύντι
 208 τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.
 Πρὶν δ' οὐπὼς ἂν ἔμοιγε φίλον κατὰ λαιμόν κείνη
 οὐ πόσις οὐδὲ βρώσις, ἑταῖρου τεθνηῶτος,
 ὅς μοι ἐνὶ κλισίῃ δεδαϊγμένος ὀξείῃ χαλκῷ
 212 κείται, ἀνὰ πρόθυρον τετραμμένος· ἀμφὶ δ' ἑταῖροι
 μύρονται· τό μοι οὔτι μετὰ φρεσὶ ταῦτα μέμληεν,
 ἀλλὰ φόνος τε καὶ αἶμα καὶ ἀργαλέος στόνος ἀν-
 δρῶν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·
 216 ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σείω νοήματί γε προβαλοίμην
 πολλόν· ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 220 Τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν.
 Αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
 ἦς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
 ἄμνητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
 224 Ζεύς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

202. Anger ; see I, 103. — 205. Agamemnon and Odysseus. —
 212. The face of a corpse was turned towards the door, a position which
 remained in use in all subsequent ages. A line of Persius, "*In
 portam rigidos calces extendit (mortuus)*," indicates the same position,
 notwithstanding the difference of the terms. — 218. Ὑπερβαλοίμην,
 προέχοιμι, Sch. "H's heroes avow their good and bad qualities
 without any reserve. They put into their avowal neither false
 shame, nor a misunderstood self-love. The artifices, by which
 men dissemble their real thoughts in a more advanced state of civiliza-
 tion, exist not in them." *Dugas Month.*—219. See 13, 355.—220.
Patiens sit in sermonibus meis, σοὶ τλήτω ἐπὶ μύθοις ἐμοῖς.—221, sqq.
 These four lines present some difficulty, and have given place to various
 discussions. The general sense is reduced to its most simple expres-
 sion by Eustathius: αἰψά γίνεται κόρος τῆς μάχης, ἥς κλιθεῖσης
 ἐν ὀλίγῳ χρόνῳ πολλοὶ πίπτουσιν· δεῖ οὖν τῇ καὶ μὴ λιμῶνται
 τοὺς μαχητάς. Achilles wishes the troops to imitate his own eager-
 ness and to fly to the fight, postponing their repast till nightfall. But
 Odysseus tries to prove to him that it is better to fight with troops
 fortified by food, and he says: "(By δ' ἔμοιγε φίλον κατὰ λαιμόν κείνη

- 225 Γαστέρι δ' οὐπὼς ἔστι νέκυν πενθῆσαι Αἰαίους·
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἡματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο ;
 228 Ἀλλὰ χρὴ τὸν μὲν καταθάπτειν, ὅς κε θάνῃσιν,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἡματι δακρύνσαντας·
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται,
 μεμνησθαι πόσιος καὶ ἰδητύος, ὅφρ' ἔτι μᾶλλον
 232 ἀνδράσι δυσμενέεσσι μαχόμεθα νωλεμὲς αἰεὶ,
 ἑσάμενοι χροὶ χαλκὸν ἀτειρέα. Μηδέ τις ἄλλην
 λαῶν ὀτρυντὸν ποτιδέγμενος ἰσχαναάσθω.
 Ἦδε γὰρ ὀτρυντὸς κακὸν ἔσσεται, ὅς κε λίπηται
 236 νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἀθρόοι ὀρμηθέντες
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα.
 Ἦ, καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο,
 Φυλείδην τε Μέγῃτα, Θόαντά τε Μηριόνην τε,
 240 καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον.
 Βὰν δ' ἴμεν ἐς κλισίην Ἀγαμέμνωνος Ἀτρεΐδαιο.
 Αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον·

(when fasting), soon grow weary even of a successful combat, in which, although the iron brings many ears to the ground, the harvest is nevertheless short, the combatants being worn out with hunger." I have expressed the opposition, which must not be lost sight of, *μὲν . . . δὲ . . .* by *although, nevertheless*. The end, *ἐπὶν κλισίῃσι τάλαντα Ζεύς*, if Zeus causes his scales to descend, i. e. if he gives the victory (see 8, 72). These words belong to the entire sentence, and not to the last member, *ἄμνητος δ' ὀλίγιστος*. We must again remark (what is rare in H.), that here the terms of a comparison, *καλάμην ἔχουεν* and *ἄμνητος* (time, duration of the harvest) serve to take the place of the proper terms (see the comparison 11, 67, sqq.). —226. See 18, 211. These lines and the three following have been done into Latin by Cicero, *Tusc. Disputations*, iii. ch. 17.—229. *ἐπ' ἡματι*, for the day (of his death) ; meaning, for or during one day only. *Luctum lacrimis finire diurnis*, Cic. — 230. = *περιλίπονται*. — 232. "There is in the text a remarkable change of persons ; for H., instead of saying, *in order that they may*, as the regular construction requires, says, *in order that we may* be able, wishing to include both himself and Achilles, thus intimating to that hero that he too ought to eat something, and that otherwise he will not be able to do justice to his courage." *Mad. Dacier*. —234. *Παρακείμεσιν, παρόρμησιν*, Sch.—235. There will be no other order than this for the battle ; *but that order will be a misfortune for him who shall remain near the ships*, for him who shall miss it.—237. = *ἐγείρωμεν*.—238. See 10, 238.—242. The Attics say *ἅμ' ἔπος*, *ἅμ' ἔργον*, in Latin *dictum, factum* : no sooner said than done. Barnes here recalls the words of Genesis : *dixit Deus : Fiat lux ! et facta est lux* ; but Heyne remarks with reason that Moses is painting the power of God, and only mentions this instantaneousness as a manifestation of that power. There is nothing similar in the line

- 243 ἐπὶ τὰ μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
 244 αἰθωνας δὲ λέβητας εἰίκουσι, δώδεκα δ' ἵππους·
 ἐκ δ' ἄγον αἶψα γυναῖκας, ἀμύμονα ἔργ' εἰδυίας,
 ἔπτ', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηον.
 Χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα,
 248 ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν·
 καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν. * Ἄν δ' Ἀγαμέμνων
 ἴστατο· Ταλθύβιος δέ, θεῶ ἑναλίγκιος αὐδήν,
 κάπρον ἔχων ἐν χερσὶ, παρίστατο ποιμένι λαῶν.
 252 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἣ οἱ παρ' Ξίφους μέγα κουλεὸν αἶεν ἄωρτο,
 κάπρον ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχών,
 εὐχετο· τοῖ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ
 256 Ἀργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος.
 Εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν.
 "Ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
 Γῇ τε καὶ Ἡέλιος καὶ Ἑρινύες, αἶθ' ὑπὸ γαῖαν
 260 ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόσῃ·
 μὴ μὲν ἐγὼ κούρη Βρισηίδι χεῖρ' ἐπενείκαι,
 οὐτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·
 ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.
 264 Εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
 πολλὰ μάλ', ὅσσα διδοῦσιν, ὅτις σφ' ἀλίτῃται ὁμόσ-
 σας.
 * Ἡ, καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεῖ χαλκῷ·
 τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαῖτμα
 268 ῥίψ' ἐπιδινήσας, βόσιν ἰχθύσιν. Αὐτὰρ Ἀχιλλεὺς
 ἀνστάς Ἀργείοισι φιλοπτολέμοισι μετηύδα·

of H.—243. sqq. See 9, 122, sqq.—248. See 193.—252, 253. See 3, 271, 272.—254. ἀπαρξάμενος, sc. τιμὸν ὡς ἀπαρχήν.—255. = ἐπ' αὐτοῖς, *ad hoc*, *his factis*.—261. ἐγὼ (φημί) μὴ ἐπενέγκαι . . . —262. πρόφασιν, accus. taken adverbially for τρόπον, δίκην: *prætextu*. κεχρημένος, sc. αὐτῇ.—263. Ἀψανστος, ἀθικτος, Sch.; *fin proci* = *προσμάσασθαι*, *attrectare*.—267, 268. Pausanias, in the chapter already cited at v. 197, says he had forgotten to enquire, at Olympia, whether the athletes ate the wild boar, after sacrificing to Zeus Ὀρκιος; but that in general the custom of the ancients forbade to eat a victim offered in a sacrifice of oaths, and he cites this passage as the most ancient example of this custom. It is easy to account for this usage. A sacrifice in confirmation of an oath was always accompanied by strong imprecations on perjury, and these imprecations were sometimes made in this form: "If I perjure myself, may I be slaughtered like this victim."—270, sqq. "Achilles,

- 270 Ζεῦ πάτερ, ἡ μέγας ἄτας ἄνδρεςσι διδοῖσθα.
 Οὐκ ἂν δῆποτε θυμὸν ἐνὶ στήθεσιν ἐμοῖσιν
 272 Ἀτρεΐδης ὥρινε διαμπερές, οὐδέ κε κούρην
 ἦγεν, ἐμεῦ ἀέκοντος, ἀμήχανος· ἀλλὰ ποθι Ζεὺς
 ἦθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
 Νῦν δ' ἔρχεσθ' ἐπὶ δειπνον, ἵνα ξυνάγωμεν Ἄρηα.

The assembly breaks up. Briseïs, with the captives, bewails Patroclus. Achilles refuses all nourishment, and bewails the loss of his friend. Zeus exhorts Athênê to lend Achilles her support.

- 276 Ὡς ἄρ' ἐφώνησεν· λῦσεν δ' ἀγορὴν αἰψήρην.
 Οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος.
 Δῶρα δὲ Μυρμιδόνες μεγλήτορες ἀμφεπένοντο,
 βᾶν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·
 280 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας·
 ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.
 Βρισηῖς δ' ἄρ' ἔπειτ', ἰκέλη χρυσέην Ἀφροδίτην,
 ὣς ἶδε Πάτροκλον δεδαϊγμένον ὀξεί χαλκῷ,
 284 ἀμφ' αὐτῷ χυμένη, λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
 στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα.
 Εἶπε δ' ἄρα κλαίονσα γυνὴ εἰκυῖα θεῇσιν·
 Πάτροκλέ μοι δειλῇ πλείστον κεχαρισμένε θυμῷ,
 288 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθην ἰοῦσα·
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἄψ' ἀνιούσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ.
 Ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
 292 εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξεί χαλκῷ·
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδείους, οἳ πάντες ὀλέθριον ἡμᾶρ ἐπέσπον.
 Οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἀνδρ' ἐμὸν ὥκυς
 Ἀχιλλεύς

to show that he is entirely appeased, himself justifies Agamemnon, and enters into the reasons with which that prince had coloured his faults. But in this justification he makes it clearly seen what advantage he has over the king, whom he has offended." *Mad. Dacier*. We may remark the generalities and dryness of official language.

276. Αἰψήρως ἔλυσε τὴν ἀγοράν, *Aristarch*. Solvit concionem citam instead of cito, the adverb, because the eagerness of Achilles communicates itself to the assembly, which hastens to break up.—284, 285. See *Virg. Æn. iv. 673.—290. δέχεται* here intrans.: *Mihi malum ex malo se excipit*; succeeds.—292. πόλεως, *Lyrnessus*; see 2, 690, sqq.—294. Τοὺς ποδὲς γίνους, *συγγενεῖς, Apollon*. Others explain:

- 296 ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
 κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
 κουριδίην ἄλοχον θήσιν, ἄξιν τ' ἐνὶ νηυσὶν
 ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
- 300 Τῷ σ' ἄμοτον κλαίω τεθνηότα μείλιχον αἰεῖ.
 ὧς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες,
 Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη.
 Αὐτὸν δ' ἀμφὶ γέροντες Ἀχαιῶν ἠγερέθοντο,
- 304 λισσόμενοι δειπνῆσαι· ὁ δ' ἠρνέϊτο στεναχίζων·
 Δίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπείθειθ' ἑταίρων,
 μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος
 ἄσασθαι φίλον ἦτορ· ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει.
- 308 Δύντα δ' ἐς ἡέλιον μενέω καὶ τλήσομαι ἔμπης.
 ὧς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας·
 δοιῷ δ' Ἀτρεΐδα μενέτην καὶ διὸς Ὀδυσσεύς,
 Νέστωρ Ἰδομενεύς τε, γέρων θ' ἱππηλάτα Φοῖνιξ,
- 312 τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
 τέρπετο, πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
 Μνησάμενος δ' ἀδινῶς ἀνενείκατο, φώνησέν τε·
 Ἥ ρά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ'
 ἑταίρων,
- 316 αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
 αἶψα καὶ ὀτραλέως, ὅποτε σπερχοῖατ' Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα·
 νῦν δὲ σὺ μὲν κῆσαι δεδαγμένους· αὐτὰρ ἐμὸν κῆρ

κήδους, τουτίστι φροντίδος, ἀξίους, cherished.—299. δαίνονται γάμον, to give or arrange a wedding-feast; δαίνεσθαι, to take part in it.—

302. See 262. These words, Πάτροκλον πρόφασιν, have served later as a proverbial expression to designate an action done apparently for an object which is not its real object. Mad. Dacier and others blame those women who “wept for interest.” They could not indeed weep for Patroclus, whom they doubtless knew only by sight; but the inherent feeling of their own misfortune could not but burst forth at the sight of another's tears. There is nothing here to blame. What H. says is natural and human.—313. See 10, 8.—

314. ἀδινῶς ἀνενείκατο means ἀθρόως or πυκνῶς ἀνιστενάξατο: literally, he drew up in him, i. e. he fetched his breath up from the bottom of his chest, he sighed. Hdt., in the history of Croesus on the funeral pile (I. ch. 86) explains this word: ἀνενικαμένον τε καὶ ἀναστενάξαντα ἐκ (after) πολλῆς ἡσυχίης ἐς τρίς ὀνομάσαι Σόλωνα. — 315. sqq. The exhortations of the chiefs, who urge Achilles to take some food, awaken in his mind the remembrance of the repasts, which Patroclus used to serve up to him every day before the hour of battle.—316. Ἡδύ, Sch.—320. See 163.—325. Φρικτῆς,

328 Πρὶν μὲν γάρ
οἶον ἐμὲ φθίσαι
αὐτοῦ ἐνὶ Τροίᾳ
ὥς ἂν μοι τὸν
332 Σκυρόθεν ἔξαγ-
κτῆσιν ἐμὴν δμῶ-
"Ἦδη γὰρ Πηλεΐδης
τεθνάμεν, ἢ ποῦ
336 γήραϊ τε στρυγερῇ
λυγρῇ ἀγγελίᾳ;
"Ὡς ἔφατο κλα-
μνησάμενοι τὰ ἔκ-
340 Μυρομένους δ' ἄρ-
αἶψα δ' Ἀθηναίην
Τέκνον ἐμόν, δὴ
"Ἢ νύ τοι οὐκέτι
Ἀχιλλεύς;
344 κεῖνος ὅγε προπάρ-
ῃσται ὀδυρόμενος ἔτι
οἷχονται μετὰ δειπνῶ-
"Ἀλλ' ἴθι οἱ νέκταρ τ-
348 στάζον ἐνὶ στήθεσσι,

Athênê fortifies Achilles with nectar and ambrosia. He arms himself, mounts his chariot, and chides his horses. Xanthus tells him of the inevitable death which threatens him. He knows it, but he burns to avenge himself.

- 349 Ὡς εἰπὼν ὥτρυνε πάρος μεμαῦιαν Ἀθήνην
 ἢ δ', ἄρπη εἰκυῖα τανυπτέρυγι, λιγυφώνῳ,
 οὐρανοῦ ἐκ κατέπαλτο δι' αἰθέρος. Αὐτὰρ Ἀχαιοὶ
 352 αὐτίκα θωρήσονται κατὰ στρατόν· ἢ δ' Ἀχιλλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἑρατεινὴν
 στάξ', ἵνα μὴ μιν λιμός ἀτερπῆς γούναθ' ἵκοιτο·
 αὐτὴ δὲ πρὸς πατρός ἐρισθενέος πυκινὸν δῶ
 356 ᾤχετο. Τοῖ δ' ἀπάνευθε νεῶν ἐχέοντο θαάων.
 Ὡς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
 ψυχραί, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας·
 ὥς τότε ταρφειαὶ κόρυθες, λαμπρὸν γανώσσαι,
 360 νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὀμφαλόεσσαι,
 θώρηκές τε κραταιγύαλοι καὶ μέλινα δοῦρα.
 Αἶγλη δ' οὐρανὸν ἵκε, γέλασσε δὲ πᾶσα περὶ χθὼν
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὥρνυτο ποσσὶν
 364 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
 [Τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε· τῷ δὲ οἱ ὅσσε
 λαμπέσθην, ὥσεί τε πυρὸς σέλας· ἐν δὲ οἱ ἦτορ
 δύν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρωσὶν μενεαίνων
 368 δύσσειτο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.]
 Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν.
 372 Ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον,

350. ἄρπη, a kind of eagle or hawk.—354. λιμός, and, consequently, exhaustion, fatigue.—361. Ἰσχυρὰ γύαλα ἔχοντες, Sch. See 5, 99.—362. Smiles from the gleaming of the brass; i. e. receives from it a smiling and flourishing aspect. This use of γέλασσε is very familiar to the Greek poets, as well as that of *ridere* to the Latins. Horace has said (Odes, iv. 11, v. 6): "*Ridet argento domus*;" and Voltaire:—

" Quelquefois un peu de verdure
 Rit sous les glaçons de nos champs."

For it is through the same metaphor that we say: a *smiling landscape*, a *smiling exhibition*. Dugas Month.—365, sqq. Four lines cut out by some of the ancient critics. There is only the combination τοῦ καὶ which seems not to be H.'s. The passage must have suffered from some omission or some misplacement. Gnashing of teeth as a sign of anger. *Toto ardentis ab ore Sini* . . . oculis micat acerbis

- 373 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
εἵλετο, τοῦ δ' ἀπάνευθε σέλας γένητ', ἥντε μῆνης.
'Ως δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη
376 καιομένοιο πυρός· τὸ τε καίεται ὑψόθ' ὄρεσφιν,
σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄλλαι
πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
380 καλοῦ, δαιδαλέου. Περὶ δὲ τρυφάλειαν αἶρας
κρατὶ θέτο βριαρήν· ἣ δ' ἀστὴρ ὥς ἀπέλαμπεν
ἵππουρις τρυφάλεια· περισσεύοντο δ' ἔθειραι
χρῦσαι, ἅς Ἡφαιστος ἱεὶ λόφον ἀμφὶ θαμείας.
384 Πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι διὸς Ἀχιλλεύς,
εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα·
τῷ δ' εὖτε πτερὰ γίγνεται, αἶρε δὲ ποιμένα λαῶν.
'Εκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσατ' ἔγχος,
388 βριθύ, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος
Ἀχαιῶν
πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,
Πηλιάδα μελίνην, τὴν πατρὶ φίλῳ πύρε Χείρων
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
392 Ἴππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
ζεύγνυνον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν· ἐν δὲ χαλινούς
γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τεῖναν ὀπίσσω
κολλητὸν πυτὶ δίφρον. Ὁ δὲ μάστιγα φαεινὴν
396 χειρὶ λαβὼν ἀραρυῖαν, ἐφ' ἵπποισιν ἀνύρουσεν,
Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ Ὑπερίων.
Σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·
400 Ξάνθε τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Ποδάργης,
ἄλλως δὲ φράζεσθε σωσέμεν ἠνιοχῆα
ἄψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐῷμεν πολέμοιο·
μηδ', ὥς Πάτροκλον, λίπετ' αὐτοῦ τεθνηῶτα.

ignis, Virg. xii. 102.—377. See 13, 473.—382. See 3, 337.—386. *εὖτε* here = ἥντε, sc. ὥς, same as 3, 10. "H. seemed to have exhausted every miracle on these arms, but here is a new one. Far from being heavy, they are like wings which elevate the hero, and render him more agile and more light." *Mad. Dacier*.—387. *Τῆς δορατοθήκης*. *Sch.* Its case [Cp.].—388, sqq. See 16, 141, sqq.—394. *Μαυίλις*; see 13, 200.—396. *Μανὺι ἀπταμ, habilem*.—398. See 6, 513, and 8, 480.—400. See 16, 150.—402. *ἑῷμεν* is explained by *κορεσθῶμεν, πληρωθῶμεν, satiaremur*; but it is not very clear in what way this form is obtained from *ἄω*.—404. Agile, as 12, 167.—405. See 2, 148.—

- 404 Τὸν δ' ἄρ' ὑπὸ ζυγόφῃ προσέφη πόδας αἰόλος
ἵππος,
Ξάνθος, ἄφαρ δ' ἤμυσε καρήατι· πᾶσα δὲ χαίτη,
ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὔδας ἵκανεν·
αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·
408 Καὶ λῖν σ' ἔτι νῦν σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
ἀλλὰ τοι ἐγγύθεν ἡμαρ ὑλέθριον· οὐδὲ τοι ἡμεῖς
αἴτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταίῃ.
Οὐδὲ γὰρ ἡμετέρῃ βραδυτῇτι τε νωχελίῃ τε
412 Τρῶες ἀπ' ὤμοϊν Πατρόκλου τεύχε' ἔλοντο·
ἀλλὰ θεῶν ὠριστος, ὃν ἠύκομος τέκε Λητώ,
ἔκταν' ἐνὶ προμάχοισι, καὶ Ἔκτορι κῦδος ἔδωκεν.
Νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν,
416 ἦντερ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῶ
μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι.
Ὡς ἄρα φωνήσαντος Ἑρινύες ἔσχεθον αὐδὴν.
Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς·
420 Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χορή.
Εὖ νύ τοι οἶδα καὶ αὐτός, ὃ μοι μόρος ἐνθάδ' ὀλέσθαι
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμψης
οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.
Ἥ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

406. See 17, 440.—411. *Νωθρότητι, ἀσθενείᾳ*, Sch.; *fin vñ (ne)* and *ὀκέλλω*.—417. By Apollo and Paris; see 22, 359.—418. The Furies appear to come in here as the ministers of destiny, and as executing part of her decrees. They hinder the immortal steed from pursuing the revelations of the fate, to which he has been drawn by the desire of justifying himself from the accusation contained in ver. 403.—421. = *ὅτι μοι πιπρωμένον ἐστὶ . .*.—423. See 13, 315. *πολέμοιο* depends on *ἄδην*.—424. See 8, 139.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Υ.

Whilst the Greeks prepare for battle, Zeus assembles the gods, and permits them each to favour their own party. They all descend to the fight, and gods strive against gods.

Ὀς οἱ μὲν παρὰ νηυσὶ κορωνίσιν θωρήσσοντο
ἀμφὶ σέ, Πηλῆος νίε, μάχης ἀκόρητον, Ἀχαιοί·
Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶ πεδίοιο.

4 Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
κρατὸς ἀπ' Οὐλύμπιοιο πολυπτύχου· ἡ δ' ἄρα πάντη
φοιτήσασα, κέλευσε Διὸς πρὸς δῶμα νέεσθαι.

Οὔτε τις οὖν Ποταμῶν ἀπέην, νόσφ' Ὀκeanοῖο,
8 οὔτ' ἄρα Νυμφάων, αἵτ' ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ πίσεια ποιήεντα.

Ἑλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο,
ξέστῃς αἰθούσῃσιν ἐφίζανον, ἅς Διὶ πατρὶ

12 Ἥφαιστος ποιήσεν ἰδυίῃσι πραπίδεςσιν.

Ὀς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' Ἐνοσίχθων
νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς.

Ἰζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν·

16 Τίπτ' αὐτ', Ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσ-
σας;

ἥ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;

τῶν γάρ νῦν ἄγχιστα μάχη πόλεμός τε δίδηεν.

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
Ζεὺς·

"These three books, 20—22, a veritable Achilleid, are consecrated entirely to the exploits of Achilles, as the 5th to those of Diomédès, the 11th to those of Agamemnon, the 16th to those of Patroclus, and the 17th to those of Menelaus." *Dugas Montb.*—3. See 10, 160.—4. See 15, 87.—7. See 18, 399.—9. *πίσεια* or *πέσεια*. *Τὰ ὑδρηλά χωρία, τοὺς καθύγρους τόπους, Sch.*—11. See 6, 243.—13. In the sense of τοῦ δώματος Διός. *Ἐμ ἀγείρω.*—16. See 19, 121.

- 20 Ἐγνως, Ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν,
ὣν ἔνεκα ξυνάγειρα* μέλουσί μοι, ὀλλύμενοί περ.
Ἄλλ' ἦτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο
ἡμενος, ἔνθ' ὁρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
24 ἔρχεσθ', ὄφρ' ἂν ἴκησθε μετὰ Τρῶας καὶ Ἀχαιοὺς·
ἀμφοτέροισι δ' ἀρήγεθ', ὅπῃ νόος ἐστὶν ἐκάστου.
Εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλείωνα.
28 Καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρώντες·
νῦν δ', ὅτε δὴ καὶ θυμὸν ἐταίρου χῶεται αἰνῶς,
δείδω μὴ καὶ τείχος ὑπέρμορον ἔξαλαπάξῃ.
Ὡς ἔφατο Κρονίδης, πόλεμον δ' ἀλίσστον ἔγειρεν.
32 Βὰν δ' ἴμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·
Ἥρῃ μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη,
ἠδὲ Ποσειδάων γαίολχος ἠδ' ἐριούνης
Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμῃσι κέκασται·
36 Ἡφαιστος δ' ἅμα τοῖσι κίε, σθένεϊ βλεμεαίνων,
χωλεύων, ὑπὸ δὲ κνῆμαι ῥώοντο ἀραιαί.
Ἔς δὲ Τρῶας Ἄρης κορυθαίολος· αὐτὰρ ἅμ' αὐτῷ
Φοῖβος ἀκερσεκόμης ἠδ' Ἀρτεμις ἰοχέαιρα,
40 Λητῷ τε Ξάνθῳ τε, φιλομμειδίῃς τ' Ἀφροδίτῃ.
Εἵως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
τόφρα δ' Ἀχαιοὶ μὲν μέγα κύδανον, οὐνεκ' Ἀχιλ-
λεὺς
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς·
44 Τρῶας δὲ τρόμος αἰνὺς ὑπήλυθε γυῖα ἕκαστον,
δειδιότας, ὅθ' ὀρώντο ποδώκεα Πηλείωνα
τεύχεσι λαμπόμενον, βροτολογιγῷ ἴσον Ἀρηϊ.
Αὐτὰρ ἐπεὶ μεθ' ὁμίλον Ὀλύμπιοι ἦλυθον ἀνδρῶν,
48 ὥρτο δ' Ἔρις κρατερή, λαοσσόος· αὔε δ' Ἀθήνη,
στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
ἄλλοτ' ἐπ' ἀκτῶν ἐριδούπων μακρὸν αὔτει.
Αὔε δ' Ἀρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
52 ὅξυ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
ἄλλοτε παρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.

—18. See 2, 93.—27. = καθέξουσι, as 13, 51, *cohibebunt*.—29. ἐταίρου, gen. of cause, depending on χῶεται.—33. See 15, 428.—34. ἐρ. See 24, 360.—37. See 18, 411.—42. ἐκύδανον, intrans. as elsewhere *κνδῖα*ω.—48. See 13, 128. αὔε, see *ibid.* 477.—53. A little hill on the banks of the Simois. "This picture is imitated by Tasso,

- 54 Ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
σύμβalon, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν.
56 Δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
ὑψόθεν· αὐτὰρ ξενερχε Ποσειδάων ἐτίναξεν
γαῖαν ἀπειρεσίην, ὀρέων τ' αἰπρινὰ κάρηνα.
Πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἴδης
60 καὶ κορυφαί, Τρώων τε πόλεις καὶ νῆες Ἀχαιῶν.
Ἐδδειςεν δ' ὑπένερθεν ἄναξ ἐνίρων, Ἀἰδωνεύς,
δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μὴ οἱ ὑπερθεῖν
γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχτων,
64 οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
σμερδαλέ, εὐρώεντα, τάτε στυγέουσι θεοὶ περ.
Τόσσος ἄρα κτύπος ὥςτο θεῶν ἔριδι ξυνιόντων.
Ἦτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
68 ἴστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πτερόεντα
ἄντα δ' Ἐνναλίιοι θεὰ γλαυκῶπις Ἀθήνη·
Ἥρη δ' ἀντέστη χρυσηλάκατος, κελαδαινῇ
Ἀρτεμις ἰοχέαιρα, κασιγνήτη Ἐκάτοιο·
72 Λητοῖ δ' ἀντέστη σῶκος, ἐριούμιος Ἑρμῆς·
ἄντα δ' ἄρ' Ἠφαίστοιο μέγας Ποταμὸς βαθυδίνης,
ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Jerusalem Delivered, xviii., st. 92, where Michael the archangel shows Godfrey the celestial powers combating for his cause." *M. Eichhoff*. — 55. *Certamen rumpebant* = *crumpere faciebant*. — 57. Earthquakes were attributed to the power of Poseidón. Hence the epithets *ἐνοσίχταιος*, *ἐνοσίχτων*, *σεισίχτων*, *τινάκτωρ γαίης*. — 61. sqq. Longinus thus expresses himself on this passage (*Sublime*, ch. 9): "Seest thou, my dear Terentianus, the earth gaping to its very centre, hell ready to appear, and the entire machinery of the world on the point of being destroyed and overthrown, in order to show that in this combat heaven and hell, things mortal and immortal, in a word, all things fought with the gods, and that there was nothing in nature but what was in danger." Virgil (viii. 242) has thus imitated this passage:—

"Non secus, ac si qua penitus vi terra dehiscens
Infernas reseret sedes, et regna recludat
Pallida, diis invisā: superque immane barathrum
Cernatur; trepidentque immisso lumine Manes."

See also Ovid, *Metm.* v. 356, sqq., 16, 260. — 65. Adj. fm *εὐρώς*, moistness, mouldiness, rottenness produced in places shut up. — 68. *Id.*, by *metaplasm* (change of declension) = *ἰούς*, fm *ἰός*, found only here. — 70. See 16, 183. — 72. *σῶκος*, an old word = *ἰσχυρός*, elsewhere *κρατύς*, epithets of *Hermes*. — 74. See 1, 403.

Apollo, under the form of Lycæon, stirs up Æneas to fight with Achilles. Hêrê calls Poseidôn and Athênê to second Achilles. Poseidôn dissuades her, and by his advice the gods retire from the fight, and post themselves on two heights.

75 Ὡς οἱ μὲν θεοὶ ἅντα θεῶν ἴσαν· αὐτὰρ Ἀχιλ-
λεὺς

76 Ἐκτορος ἅντα μάλιστα λιλαίετο δῦναι ὄμιλον
Πριαμίδεω· τοῦ γάρ ῥα μάλιστα ἐ θυμὸς ἀνώγει
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.*
Αἰνεΐαν δ' ἰθὺς λαοσσόος ὥρσεν Ἀπόλλων

80 ἀντία Πηλείωνος, ἐνῆκε δέ οἱ μένος ἧψ·
νιεί δὲ Πριάμοιο Λυκάονι εἴσατο φωνήν·
τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·

84 ἄς Τρώων βασιλεῦσιν ὑπέσχεο οἰνοποτάζων,
Πηλείδew Ἀχιλῆος ἐναντίβιον πολεμίζειν ;
Τὸν δ' αὐτ' Αἰνεΐας ἀπαμειβόμενος προσέειπεν·

Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις
88 ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι ;
οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλῆος
στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φύβησεν

92 πέρσε δὲ Λυρνησδὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαίψηρά τε γούνα.
Ἥ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
ἧ οἱ πρόσθεν ἰοῦσα τίθει φάος, ἧδ' ἐκέλευεν

96 ἔγχεϊ χαλκείῳ Δέλεγας καὶ Τρώας ἐναίρειν.
Τῷ οὐκ ἔστ' Ἀχιλῆος ἐναντίον ἄνδρα μάχεσθαι·
αἰεὶ γὰρ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει.
Καὶ δ' ἄλλως τοῦγ' ἰθὺ βέλος πέτετ', οὐδ' ἀπο-
λήγει,

100 πρὶν χρός ἀνδρομέοιο διελθεῖν. Εἰ δὲ θεός περ
ἴσον τείνειεν πολέμου τέλος, οὐ με μάλα ρέα
νικήσει, οὐδ' εἰ παγχάλκεος εὐχεται εἶναι.

78. See 5, 289.—83. Ἄπ. See 16, 200.—ὑπέσχεο (ὑπισχνέομαι) shows that ἀπειλαί is synonymous with λαμπραὶ ὑποσχέσεις. — 95. φάος, as often elsewhere, in the figurative sense : victory, honour. From mistaking the meaning of this word, Eustathius says that the attack of Achilles took place in the night. Had it been so, H. would have expressed it more clearly.—96. See 6, 34. — 99. τοῦγε depends on βέλος, not on ἰθύ. — 101. See 13, 359. The whole force of the meaning is in the word ἴσον. — 102. Entirely covered with

- 103 Τὸν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλλων·
- 104 Ἦρωες, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
εὐχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης
ἐκγεγάμεν, κείνος δὲ χερείονος ἐκ θεοῦ ἐστίν.
Ἦ μὲν γὰρ Διὸς ἐσθ', ἡ δ' ἐξ ἀλίοιο γέροντος.
- 108 Ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
λευγαλίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ.
Ὡς εἰπὼν ἐμπνευσε μένος μέγα ποιμένι λαῶν·
βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ.
- 112 Οὐδ' ἔλαθ' Ἀγχίσαιος πᾶσι λευκώλενον Ἦρην,
ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
ἡ δ' ἄμυνδς στήσασα θεοὺς μετὰ μῦθον ἔειπεν·
Φράζεσθον δὴ σφῶϊ, Ποσειδάον καὶ Ἀθήνη,
- 116 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
Αἰνείας ὃδ' ἔβη, κεκορυθμένος αἶθοπι χαλκῷ,
ἀντία Πηλεΐωνος· ἀνῆκε δὲ Φοῖβος Ἀπόλλων.
Ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
- 120 αὐτόθεν· ἡ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ
παρσταίῃ, δοίῃ δὲ κράτος μέγα, μηδέ τι θυμῷ
δευέσθω· ἵνα εἰδῷ, ὃ μιν φιλέουσιν ἄριστοι
ἀθανάτων, οἳ δ' αὖτ' ἀνεμῶλιοι, οἳ τὸ πάρος περ
- 124 Τρωσὶν ἀμύνουσιν πόλεμον καὶ δηϊότητα.
Πάντες δ' Οὐλύμπιοι κατήλθομεν ἀντιόωντες
τῆςδε μάχης, ἵνα μήτι μετὰ Τρώεσσι πάθῃσιν
σήμερον· ὕστερον αὖτε τὰ πείσεται, ἅσσα οἳ Αἴσα
- 128 γεινομένῃ ἐπένησε λίνῃ, ὅτε μιν τέκε μήτηρ.
Εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὀμφῆς,
δείσεται ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ
ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.
- 132 Τὴν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
Ἦρην, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή.
Οὐκ ἂν ἔγωγ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι·
[ἡμέας τοὺς ἄλλους, ἐπεὶ πολὺ φέρτεροί εἰμεν.]

brass.—106. θεοῦ, fem.—107. Nereus; see 1, 538. — 109. ἀρ. See 17, 431.—118. *Immisit*.—122. = δεῖσθω.—123. ἀνεμῶλιοι (εισίν).—125. πάντες, not absolutely, but *all* of whom she wishes to speak, those on the side of the Greeks. — 127. *Fm* πάσχω. — 128. See 24, 210. — 131. ἐναργεῖς, in person, under their proper form. To see a god thus was regarded as fatal. And thus in the Old Testament the feeling is: *Morte moriemur, quia vidimus Deum*. — 133. Παρά

- 136 ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κίοντες
 ἐκ πάτου ἐς σκοπὴν, πόλεμος δ' ἄνδρεσσι μελήσει.
 Εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλῆϊ ἴσχωσι καὶ οὐκ εἰώσι μάχεσθαι,
 140 αὐτὶκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφιν νεῖκος ὀρεῖται
 φυλόπιδος· μάλα δ' ὦκα διακρινθέντας οἶω
 ἅψ' ἵμεν Οὐλυμπόνδε, θεῶν μεθ' ὁμήγουριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας.
 144 Ὡς ἄρα φωνήσας ἠγήσατο Κυανοχαίτης
 τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο,
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὅφρα τὸ κῆτος ὑπεκπροφυγῶν ἀλείαιτο,
 148 ὁππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίοι·
 Ἔνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὥμοισιν ἔσαντο·
 οἱ δ' ἐτέρωσε κάθιζον ἐπ' ὀφρύσιν Καλλικολώνης,
 152 ἀμφὶ σέ, ἦϊε Φοῖβε, καὶ Ἄρηα πτολίπορθον.
 Ὡς οἱ μὲν ῥ' ἐκάτερθε καθεῖατο μητιώωντες
 βουλάς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
 ὤκνεον ἀμφοτέροισι Ζεὺς δ' ἦμενος ὕψι κέλευεν.

The battle begins. Æneas advances against Achilles, who exhorts him to retire. Æneas persists; his shield is broken. Poseidón snatches him from the blows of Achilles, and recommends him thenceforth to avoid that hero.

- 156 Τῶν δ' ἅπαν ἐπλήσθη πεδίων, καὶ λάμπετο χαλκῷ,
 ἀνδρῶν ἢ δ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν

γνώμην, ἀνοήτως, Sch. — 135. Wanting in the best MSS. and in Eustathius. — 137. Ἐκτοθεν τῆς κοινῆς ὁδοῦ, Sch. — 138. Ἀρχῶσι is read in some texts. If we retain ἀρχωσι the same irregularity of construction is found at 5, 774, only the liberty is rendered still greater, in the present line, by the disjunctive particle ἢ. — 140. Δι-εγερθήσεται, κινηθήσεται, Sch. — 144. See 13, 563. — 145, sqq. Héraclès, wishing to get possession of the immortal steeds given to Tros in compensation for his son Ganymédès, who had been carried off from him (see 5, 265, sqq.) had undertaken to save Hésionè from the sea-monster, which was to devour her; and the Trojans, advised by Athénè, had raised this entrenchment, behind which Héraclès might shelter himself from its pursuit. τεῖχος ἀμφίχυτον, undique affusá (aggestá) terrá factum. We have seen χυτὴ γαῖα, 6, 464, and elsewhere. — 152. See 15, 365. — 154. δυσηλεγής, derived, say some, as τανηλεγής, fm λέγειν, in the sense of to lie (legen, in German), which causes a man to lie ill; others, with more probability, fm ἀλέγεσθαι: male curans, non curans, caring for nothing; and hence χαλεπός, δύσκολος, according to some Scholiasts. — 155. ἐκέλευεν does not express a new order emanating from Zeus; it is still that which is

- 158 ὀρνυμένων ἄμυδις. Δύο δ' ἄνδρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων συνίτην, μεμαῶτε μάχεσθαι,
 160 Αἰνείας τ' Ἀγχισιδάδης καὶ δῖος Ἀχιλλεύς.
 Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
 νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 164 Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὤρτο, λέων ὥς
 σίντης, ὅντε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν
 ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις Ἀρηϊθῶν αἰζηῶν
 168 δουρὶ βάλη, ἐάλη τε χανῶν, περὶ τ' ἀφρὸς ὀδόντας
 γίγνεται, ἐν δέ τε οἱ κραδίη στένει ἄλκιμον ἦτορ·
 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν
 μαστίεται, ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι·
 172 γλαυκίῳ δ' ἰθὺς φέρεται μένει, ἦν τινα πέφνη
 ἀνδρῶν, ἣ αὐτὸς φθίεται πρῶτῳ ἐν ὁμίλῳ·
 ὥς Ἀχιλῇ ὥτρυνε μένος καὶ θυμὸς ἀγῆνωρ
 ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαιο.
 176 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 Αἰνεΐα, τί σὺ τόσσον ὁμίλου πολλὸν ἐπελθὼν
 ἔστης ; ἦ σέγε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 180 ἐλπόμενον Τρώεσσι ἀνάξειν ἱπποδάμοισιν

157. Ἀνδρῶν καὶ ἵππων belong to ἐπλήσθη, and the words καὶ λάμπειτο χαλκῷ (τὸ πιδίον) are virtually a parenthesis. In a moment of inadvertence Mad. Dacier has forgotten this mode of speech, very habitual with H., and fancies she finds here "steeds barbed with iron" of the mediæval knights. *καρκαίρω*, to re-echo, resound ; an imitative verb like *to crack*. — 166. *ἀτίζων*, *fin tiw* (root of *τιμή*), = *ἀτιμάζων, καταφρονῶν* (Sch.), despising (their arrival), not disquieting themselves about it. One of H.'s best developed and most beautiful comparisons.—168. *ἐάλη* (see 5, 823), he collects himself (for his spring). Theocritus makes use of the same word *εἴλω* or *εἰλέω*, in the brilliant picture of the lion springing upon Héraclès (xxv. 245) :

Κυρτῇ δὲ ῥάχιδι γίγνεται, ἥτε τόξον,
 πάντοθεν εἰληθέντος ὑπὸ λαγόνας τε καὶ ἰξύν, κ.τ.λ.

171. = *μαστίζεται*. Some poets have spoken of a sharp point at the end of the lion's tail, with which (say they) he pricks himself to increase his fury. This is poetic fiction ; but the reality of the sharp point has been established by Blumenbach. — 172. *Πυρρῶδες καὶ φοβερὸν βλέπων*, Sch. ἦν τινα, see 7, 39. — 173. = *φθίηται*. — 178. *Tantum (tam) multum exercitús postquam obiisti, (hic) substitisti*. Why hast thou traversed, without stopping, so many troops, and stopped just before me ! — 180, sqq. These seven lines are regarded by

- 181 τιμῆς τῆς Πριάμου ; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίζης,
οὐ τοι τοῦνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·
εἰσὶν γάρ οἱ παῖδες· ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.
- 184 Ἦ νύ τί τοι Τρῶες τέμενος τάμον, ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι,
αἶ κεν ἐμὲ κτείνης ; χαλεπῶς δέ σ' ἔολπα τὸ ῥέξειν.
Ἦδη μὲν σέγε φημὶ καὶ ἄλλοτε δουρὶ φοβῆσαι.
- 188 Ἦ οὐ μέμνη, ὅτε πέρ σε, βοῶν ἄπο, μῶνον ἰόντα,
σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσιν
καρπαλίμως ; τότε δ' οὔτι μετατροπαλίζεο φεύγων·
ἔνθεν δ' ἐς Λυρνησὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
- 192 πέρσα, μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρὶ
Ληϊάδας δὲ γυναῖκας, ἐλεύθερον ἡμᾶρ ἀπούρας,
ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
Ἄλλ' οὐ νῦν σε ῥύεσθαι ὁτομαι, ὥς ἐνὶ θυμῷ
- 196 βάλλεαι· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἵεναι, μὴδ' ἀντίος ἴστασ' ἐμεῖο,
πρίν τι κακὸν παθείην· ῥεχθὲν δέ τε νήπιος ἔγνω.
Τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο φώνησέν τε·
- 200 Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὥς
ἔλπειο δειδίζεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἦδ' αἴσυλα μυθήσασθαι.
Ἴδμεν τ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
- 204 πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
ὄφει δ' οὔτ' ἄρ' πω σὺ ἐμοὺς ἴδες οὔτ' ἄρ' ἐγὼ σοὺς.
Φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
μητρὸς δ' ἐκ Θέτιδος, καλλιπλοκάμου Ἀλυσύδνης·
- 208 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαιος
εὐχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἐστ' Ἀφροδίτη.
Τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύουσιν
σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
- 212 ὧδε διακρινθέντε μάχης ἔξ ὑπονέεσθαι.
Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·

the Alexandrian critics as an interpolation. — 181. (Ἐλπίδι) τῆς Πριάμου τιμῆς. — 183. ἔμπεδος, sc. τὰς φρένας contained in ἀεσίφρων = ἀασίφρων, sc. βεβλαμμένος τὰς φρένας, whose mind wanders. — 184, 185. See 6, 194, 195. — 190. Οὐδὲ ἐπιστρέφον, Sch. See what Æneas has said above, 89, sqq. — 193. Τὰς ἐκ λείας αἰχμαλώτους, Sch. — 196, sqq. See 17, 30, sqq. — 204. Προηκουσμένα. ἔμπροσθεν ἀκουσθέντα, Sch. — 207. Ἐναλίας θεοῦ, Sch. In the Od.

- 215 Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς,
 216 κτίσσε δὲ Δαρδανίην· ἐπεὶ οὐπὼ Ἴλιος ἱρή
 ἐν πεδίῳ πεπύλιστο, πύλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπὸ ρείας ᾧκεον πολυπίδακος Ἴδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 220 ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων
 τοῦ τρις χίλια ἵπποι ἔλος κάτα βουκολέοντο
 θήλεια, πώλοισιν ἀγαλλόμεναι ἀταλῆσιν.—
 Τάων καὶ Βορέης ἠράσσατο βοσκομενάων,
 224 ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτῃ·
 αἱ δ' ὑποκυσσάμεναι ἔτεκον δυοκαίδεκα πώλους.
 Αἱ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζείδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεόν, οὐδὲ κατέκλων·
 228 ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ῥηγμῖνος ἁλὸς πολιοῖο θέεσκον.—
 Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα·
 Τρῶος δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 232 Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων·
 τὸν καὶ ἀνηρεῖψαντο θεοὶ Διὶ οἶνοχοεῦειν,
 κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείῃ.
 236 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα·
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πριάμῳ τε,
 Λάμπων τε Κλυτίῳ θ' Ἰκετάονά τ', ὄζον Ἄρῃος·
 Ἀσσάρακος δὲ Κάπυν· ὁ δ' ἄρ' Ἀγχίστην τέκε παῖδα·
 240 αὐτὰρ ἔμ' Ἀγχίστης, Πριάμος δ' ἔτεχ' Ἐκτορα δῖον.
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχόμαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε
 ὅππως κεν ἐθέλῃσιν, ὁ γὰρ κάρτιστος ἀπάντων.
 244 Ἀλλ' ἄγε μηκέτι ταῦτα λεγώμεθα νηπύτιοι ὥς,

Amphitritè.—217. See 7, 453.—218. ὑπὸ ρεία (fm ὄρος), the slope of a mountain.—221. Ἰλος, *irriguum pratum*.—223, sqq. See 16, 150, note towards the end. Justin says of the Lusitanian horses (xliv., ch. 3): *tam perniceis visuntur, ut non immerito vento ipso concepti dicantur*.—226, sqq. Virgil (vii. 808) has used this line to paint the swiftness of Camilla:—

“Illa vel intactæ segetis per summa volaret
 Gramina, nec teneras cursu læsisset aristas;
 Vel mare per medium, fluctu suspensa tumentī,
 Ferret iter, celeres nec tingeret æquore plantas.”

—234. Ἀνήρπασαν, *Sch.* ἀνερείπομαι, to carry off with violence,

245 ἔσταότ' ἐν μέσση ὑσμίνῃ δηϊοτῆτος.

Ἔστι γὰρ ἀμφοτέροισιν ὀνειδέα μυθήσασθαι
πολλὰ μάλ' οὐδ' ἂν νηὺς ἐκατόζυγος ἄχθος ἄροιτο.

248 Στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθῳ
παντοῖοι· ἐπέων δὲ πολλὸς νομὸς ἔνθα καὶ ἔνθα.

Ὅπποῖόν κ' εἶπῃσθα ἔπος, τοῖόν κ' ἐπακούσαις.

Ἀλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη

252 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥστε γυναῖκας,

αἶτε χολωσάμεναι ἔριδος πέρι θυμοβόροιο

νεικεῦσ' ἀλλήλῃσι μέσσην ἐς ἄγυιαν ἰοῦσαι,

πολλὰ τ' ἐόντα καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει.

256 Ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποστρέψεις μεμαῶτα,
πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε, θᾶσσον
γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείρῃσιν.

Ἡ ῥα, καὶ ἐν δεινῷ σάκεϊ ἔλασ' ὄβριμον ἔγχος,

260 σμερδαλέῳ· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ.

Πηλείδης δὲ σάκος μὲν ἀπὸ ἔο χειρὶ παχείῃ

ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος

ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείας·

264 νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,

ὥς οὐ ῥήϊδι ἐστὶ θεῶν ἐρικυδέα δῶρα

ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.

Οὐδὲ τότε Αἰνείας δαΐφρονος ὄβριμον ἔγχος

268 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·

ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς

ἦσαν· ἐπεὶ πέντε πτύχας ἤλασε Κυλλοποδίων,

τὰς δύο χαλκείας, δύο δ' ἐνδοθὶ κασσιτέροιο,

ravish. — 244. See 2, 435. — 249. νομός, meadow, pasturage, here figuratively, "the field of words (the field whence one may draw topics of discourse) is vast." H.'s use of νομός, in other passages, and the local adverbs (ἐνθα καὶ ἔνθα), support this interpretation. Another explanation of νομός, which the Scholiast says is put for ἡ νίμησις, applies better to the line of Hesiod, *Op.* 403, ἐτώσια πόλλ' ἀγορεύσεις, ἀχρεῖος δ' ἴσται ἐπίων νομός. — 253. ἔρις here, subject of quarrel, or difference. — 255. τὰ ὄντα, what is; truth. — 258. *We shall taste each other* [each other's force in arms, *Op.*], figurative for, we shall try, experience. So at 21, 60. From the 179th line to this point, many things appear little consistent with the nature of the two heroes, and foreign to their character; but the analysis and solution of the difficulties raised on this subject would exceed our limits. — 260. See 5, 749. — 266. *Domare* (*arma*) poetically = break, pierce. — 269. ἤλασε (he *drove* or *sent* it), *sc.* Αἰνείας τὸ ἔγχος, but in the following line this same word expresses the working of the brass, *opus ductile*, see 7, 223. — 270. Κυλλ., see 18, 371. The pla-

- 272 τὴν δὲ μίαν χρυσέην· τῇ ῥ' ἔσχετο μείλινον ἔγχος.
 Δεύτερος αὐτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἰνείας κατ' ἀσπίδα πάντοσ' εἴσῃν,
 αὐτογ' ὑπο πρῶτην, ἣ λεπτότατος θέε χαλκός,
 276 λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἣ δὲ διαπρὸ
 Πηλιάς ἤϊζεν μελίη, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνείας δ' ἐάλη, καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχευ
 δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 280 ἔστη ἰεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους
 ἀσπίδος ἀμφιβρότης· ὃ δ' ἀλευάμενος δόρυ μακρὸν
 ἔστη, καδ' δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν,
 ταρβήσας, ὃ οἱ ἄγχι πάγη βέλος. Αὐτὰρ Ἀχιλλεὺς
 284 ἐμμεμαῶς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
 σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρὶ
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἷοι νῦν βροτοὶ εἰς· ὃ δέ μιν ρέα πάλλε καὶ οἷος.
 288 Ἐνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ,
 ἣ κόρυθ', ἥε σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον·
 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα·
 εἰ μὴ ἄρ' ὅζν νόησε Πυσειδάων ἐνοσίχθων.
 292 Ἀντίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείας,
 ὃς τάχα Πηλείωνι δαμῆς Ἀϊδόςδε κάτεισιν,
 πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο·
 296 νήπιος, οὐδέ τι οἱ χραισμήσει λυγρὸν ὄλεθρον.
 Ἀλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 μὰ ψ' ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
 δῶρα θεοῖσι δίδωσι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν;
 300 Ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν,
 μήπως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς
 τόνδε κατακτείνῃ· μόριμον δέ οἱ ἐστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὀληται

placed in the middle between the four of brass and of lead.—272. *ἔσχ.*, stopped.—277. *λάκε*, see 13, 616.—278. See 168.—282. It is within everybody's experience, that grief or despair, when they seize a man in a lively degree, obscure the sight, or rather prevent the mind from receiving distinctly, and in order, the impression of the images with which the mind supplies it. The expression *ἄχος κατέχυντο ὀφθαλμοῖς* then is exact, and there is no need to read *ἀχλὺς*.—285, sqq. See 5, 302, sqq.—293. *Dolor (est) de Aeneā*.—298. *Alienos (qui sunt aliorum)*, ills which were not of his own causing.—302. Elsewhere *μόριμον*. In Virgil, it is Zeus who snatches Aeneas from

304 Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο
παίδων,

οἳ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν.

Ἦδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·

νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει,

308 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·

Ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νύησον

Αἰνείαν, ἣ κέν μιν ἐρύσσειαι, ἣ κεν ἑάσεις

312 [Πηλεΐδῃ Ἀχιλῆϊ δαμήμεναι, ἐσθλὸν ἔοντα].

Ἦτοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὄρκους

πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,

μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσῃεν κακὸν ἡμῶν,

316 μῆδ' ὅποτ' ἂν Τροίῃ μαλεριῶ πυρὶ πᾶσα δάηται

δαιομένη, δαίωσι δ' Ἀρήϊοι υἱές Ἀχαιῶν.

Αὐτὰρ ἐπεὶ τόγ' ἄκουσε Ποσειδάων ἐνοσίχθων,

βῆ ρ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,

320 Ἴξε δ' ὄθ' Αἰνείας ἠδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς.

Αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν,

Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίνην εὐχαλκον

ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείας·

324 καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλλῆος ἔθηκεν·

Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψὸς αἰέρας.

Πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων

Αἰνείας ὑπερᾶλτο, θεοῦ ἀπὸ χειρὸς ὀρούσας·

328 Ἴξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,

ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσσοντο.

Τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

the blows of Achilles, v. 809, sqq.—307, 308. Translated by Virg., iii. 97, with the change of Τρώεσσιν into “*cunctis dominabitur oris*,” to apply the prophecy to the Roman empire. “This passage (to use the words of Mad. Dacier) is very worthy of consideration; for it is fatal to the fabulous origin of the Roman empire and the family of the Cæsars, from Aphroditè by Æneas, who, it was pretended, after the taking of Troy, came into Italy, a notion which this passage formally destroys.”—312. Wanting in the best MSS. *ἔαν* signifies also, to quit, abandon, like *laisser* in French.—316. *ἔμ δαίω*, to kindle; whence *δαῖς*, *fax*. The repetition *δαιομένη* (here and 21, 375) recalls an analogous form of Hebrew syntax.—320. = *ὄθι*.—322. More accurately, *the wood of the spear*; for we have seen, v. 279, 280, that the point, after piercing the shield, had buried itself in the earth.—327. *ἀπὸ χειρός*, by the hand.—329. A people of Paphlagonia.—332. *ἔταρα*

- 332 Αἰνεία, τίς σ' ὧδε θεῶν ἀτέοντα κелеύει
 ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι,
 ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν ;
 ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσεται αὐτῷ,
 336 μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηαι.
 Αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
 θαρσύνσας δὴ ἔπειτα μετὰ πρώτοισι μάχεσθαι·
 οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξαναρίξει.

Achilles encourages the Greeks to the attack ; Hector, the Trojans to resistance. Achilles charges on the Trojans, and slays several warriors, and, after them, Priam's youngest son, Polydorus.

- 340 Ὄς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα.
 Αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
 θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 344 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
 ἔγχος μὲν τόδε κεῖται ἐπὶ χθονός, οὐδέ τι φῶτα
 λεύσσω, τῷ ἐφέηκα κατακταμέναι μενεαίνων.
 Ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
 348 ἦεν· ἀτάρ μιν ἔφην μὰψ αὐτῶς εὐχετάασθαι.
 Ἐρρῆτόω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
 ἕσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο.
 Ἄλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας,
 352 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.
 Ἦ, καὶ ἐπὶ στίχας ἄλτο· κέλευε δὲ φῶτι ἐκάστω·
 Μηκέτι νῦν Τρώων ἐκὰς ἕστατε, δῖοι Ἀχαιοί,
 ἀλλ' ἄγ', ἀνὴρ ἄντ' ἀνδρὸς ἵτω, μεμάτω δὲ μάχεσθαι.
 356 Ἀργαλέον δέ μοι ἔστι, καὶ ἰφθίμῳ περ ἑόντι,
 τοσσούτ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι.
 οὐδέ κ' Ἄρης, ὅς περ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
 τοσσῆς δ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
 360 ἀλλ' ὅσπον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε,
 καὶ σθένει, οὐ μ' ἔτι φημὶ μεθυσμένον οὐδ' ἠβαιόν·
 ἀλλὰ μάλα στιχὸς εἼμι διαμπερές, οὐδέ τιν' οἶω
 Τρώων χαιρήσειν, ὅστις σχεδὸν ἐγχεος ἔλθῃ.
 364 Ὄς φάτ' ἐποτρύνων Τρώεσσι δὲ παίδιμος Ἐκτωρ

(fm ἀτη), to have the mind troubled, to be blinded. — 335. ἀναχ. for imperative. — 336. "Quisquis temeritate sua malum sibi arcessit quod evitari potuit, ille ὑπὲρ μοῖραν, i. e. prius fatalem necessitatem, perire dicitur." Heyne.

- 365 κέκλεθ' ὁμοκλήσας, φάτο δ' ἵμμεναι ἄντ' Ἀχιλῆος·
 Τρῶες ὑπέρθυμοι, μὴ δείδετε Πηλείωνα.
 Καί κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
 368 ἔγχει δ' ἀργαλέον, ἐπειὴ πολὺ φέρτεροί εἰσιν.
 Οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
 ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺν κολούει.
 Τῷ δ' ἐγὼ ἀντίος εἰμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
 372 εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθῶνι σιδήρῳ.
 Ὡς φάτ' ἐποτρύνων· οἱ δ' ἀντίοι ἔγχ' ἄειραν
 Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὥρτο δ' αὐτῇ.
 Καὶ τότε ἄρ' Ἔκτορα εἶπε παραστάς Φοῖβος Ἀπόλ-
 λων·
 376 Ἔκτορ, μηκέτι πάμπαν Ἀχιλλῇ προμάχιζε,
 ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
 μήπως σ' ἡὲ βάλη ἡὲ σχεδὸν ἄορι τύψῃ.
 Ὡς ἔφαθ'. Ἐκτωρ δ' αὐτίς ἐδύσετο οὐλαμὸν
 ἀνδρῶν,
 380 ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος.
 Ἐν δ' Ἀχιλεὺς Τρῶεσσι θόρε, φρεσὶν εἰμένος ἀλκῆν,
 σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἰφιδίωνα,
 ἱσθλὸν Ὀτρυντείδην, πολέων ἡγήτορα λαῶν,
 384 ὃν Νύμφη τέκε νηῖς Ὀτρυντῇ πτολιπόρθῳ,
 Τμῶλῳ ὕπο νιφόμεντι, ὕδης ἐν πίονι δήμῳ·
 τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχει διὸς Ἀχιλλεύς
 μέσσην κακὰ κεφαλὴν· ἡ δ' ἀνδριχα πᾶσα κεάσθη.
 388 Δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο διὸς Ἀχιλλεύς·
 Κεῖσαι, Ὀτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·
 ἐνθάδε τοι θάνατος· γενεὴ δέ τοι ἔστ' ἐπὶ λίμνῃ
 Γυγαίῃ, ὅτι τοι τέμενος πατρῴϊόν ἐστιν,
 392 ὕλλῳ ἐπ' ἰχθυόεντι καὶ Ἑρμῷ δινήεντι.
 Ὡς ἔφατ' εὐχόμενος· τὸν δὲ σκότος ὅσσε κάλυψεν·
 τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο
 πρῶτῃ ἐν ὑσμίνῃ. Ὁ δ' ἐπ' αὐτῷ Δημολέοντα,

359. στόμα, see 10, 8.—365. = ἵμμεναι = ἵεναι.—371. 372. A repetition of words called *ἱπανάληψις*, which may be imitated and expressed in English by the interposition of the word *yes*. We have an instance of the same figure 22, 127; 23, 642. — 381. *Ἰννυμι*. See 1, 149. — 385. *Tmolus*, a mountain in Lydia; *Hydē*, an ancient name of Sardes.—387. See 16, 412.—391. See 2, 865, and 6, 194.—392. The *Hyllus* falls into the *Hermus*: the territory of the hero, then, was situated near the confluence of these two Lydian rivers.—394.

- 396 ἔσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἷόν,
 νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήν.
 Οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
 αἰχμὴ ἱεμένη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ
 400 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 Ἴπποδάμαντα δ' ἔπειτα, καθ' ἵππων αἰζαντα,
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὐτασε δουρί.
 Αὐτὰρ ὁ θυμὸν αἶσθε καὶ ἥρυνεν, ὥς ὅτε ταῦρος
 404 ἥρυνεν, ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα,
 κούρων ἐλκόντων· γάννυται δέ τε τοῖς Ἑνοσίχθων·
 ὥς ἄρα τόνγ' ἐρυνόντα λίπ' ὅστέα θυμὸς ἀγήνωρ.
 Αὐτὰρ ὁ βῆ σὺν δουρί μετ' ἀντίθεον Πολύδωρον,
 408 Πριαμίδην· τὸν δ' οὔτι πατήρ εἶασκε μάχεσθαι,
 οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
 καὶ οἱ φίλτατος ἔσκε, πόδεςσι δὲ πάντας ἐνίκα·
 δὴ τότε νηπιέρσι, ποδῶν ἀρετὴν ἀναφαίνων,
 412 θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 Τὸν βάλε μέσσον ἄκοντι ποδάρκης διὸς Ἀχιλλεύς
 νῶτα, παραίσσοντος, ὅθι ζωστήρος ὀχῆες
 χρύσειοι σύνεχον, καὶ διπλόος ἦν τετο θώρηξ·
 416 ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμὴ·
 γινυξ' ὃ ἔριπ' οἰμώξας· νεφέλη δέ μιν ἀμφεκάλυψε
 κυανέη, προτὶ οἷ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.

Hector runs to avenge Polydorus. Achilles sees and threatens him. Hector hurls at him a lance, which Athênê renders useless. He is saved by Apollo from the vengeance of Achilles, who dashes into the Trojan ranks, and carries all before him.

Ἔκτωρ δ' ὥς ἐνόησε κασίγνητον Πολύδωρον
 420 ἔντερα χερσὶν ἔχοντα, λιαζόμενον ποτὶ γαίῃ,

Διέκοπτον, Sch.—396. Ἀγαθὸν ἐν τῇ μάχῃ βοηθόν, Sch.—403. Ἐξέπνιυσι, Sch.: see 15, 252. ἱρεύγομαι, to roar. Πνεῦμα σφοδρὸν ἀφήκεν, Sch.—404. The worship of Ποσειδῶν Ἑλικώνιος was one of the principal worships of Ionia. It was in the temple of that god that the Panionian festival was celebrated. The name cannot come from Ἑλικη (see 8, 203) called Ἑλικών in two hymns attributed to H. — 407, sqq. We may remark that, on the subject of Polydorus, Euripides has followed a very different tradition in his Hecuba. Virgil, at the beginning of book iii. of the *Æneid*, has followed Euripides.—414. (αὐτοῦ) παραίσσοντος, gen. absol.—415. See 4, 132. H. here points out the part of the back which was struck, by naming the anterior part of the body which rests against it. “Significatur locus tergi contrarius illi, ubi balteus connectebatur, in anteriore parte corporis,” Bothe.—418. = προσέλαβεν ἑαυτῷ. An instinctive movement, which carries the

421 κάρ' ῥά οἱ ὀφθαλμῶν κέχυντ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη
 δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆος,
 ὃξὺ δόρου κραδάων, φλογὶ εἵκελος. Αὐτὰρ Ἀχιλλεὺς
 424 ὥς εἶδ', ὥς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ἠΐδα·

Ἐγγὺς ἀνὴρ, ὃς ἐμὸν γε μάλιστ' ἐσεμάσματο
 θυμόν,

ὃς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἄρ' ἔτι δὴν
 ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.

428 Ἦ, καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἐκτορα δῖον·
 Ἄσπον ἴθ' ὥς κεν θᾶσπον ὀλέθρον πείραθ' ἵκηαι.

Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἐκτωρ·
 Πηλείδῃ, μὴ δὴ μ' ἐπέσσει γε νηπύτιον ὥς

432 ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμῖν κερτομίας ἢ δ' αἴσυλα μυθήσασθαι.

Οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ
 χείρων.

Ἄλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,

436 αἱ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι,
 δουρὶ βαλὼν· ἐπειτὰ καὶ ἐμὸν βέλος ὃξὺ πάροιθεν.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δόρυ, καὶ τὸ γ'
 Ἀθήνη

πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,

440 ἦκα μάλα ψύξασα· τὸ δ' ἄψ' ἵκεθ' Ἐκτορα δῖον,
 αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. Αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,
 σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων.

444 ῥεῖα μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἥρι πολλῇ.
 Τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς
 ἔγχεϊ χαλκείῳ· τρὶς δ' ἥρα τύψε βαθεῖαν.

Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,

448 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἡ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρούσσατο Φοῖβος Ἀπόλλων,
 ᾧ μέλλεις εὐχεσθαι, ἰὼν ἐς δοῦπον ἀκόντων.

452 Ἦ θὴν σ' ἐξανύω γε, καὶ ὕστερον ἀντιβολήσας,
 εἴ ποῦ τις καὶ ἔμοιγε θεῶν ἐπιάρρυθός ἐστιν.

hands to the spot which feels the pain, and by which Polydorus seemed
 to wish to prevent his bowels from escaping through the wound.

421. = κατ(ά) ῥα. — 424. See 14, 294. — 425. See 17, 564. — 427.
 See 4, 371. — 431, sqq. See 200, sqq. — 436. See 15, 513. — 439. (ἀπ')
 Ἀχιλλέως. — 440. Πάνυ ἥριμα καὶ πρῶως καταπνεύσασα, Sch. —

- 454 Νῦν δ' αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχίω.
 Ὡς εἰπὼν Δρύοπ' οὔτα κατ' αὐχένα μέσσον ἄκοντι
 456 ἤριπε δὲ προπάροιθε ποδῶν· ὁ δὲ τὸν μὲν ἔασεν,
 Δημοῦχον δὲ Φιλητορίδην, ἧν τε μέγαν τε,
 καὶ γόνυ δουρὶ βαλὼν ἠρύκακε· τὸν μὲν ἔπειτα
 οὐτάζων ξίφει μέγαλῳ ἐξαίνυτο θυμόν.
 460 Αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, νῆς Βίαντος,
 ἄμφω ἐφορμηθεῖς, ἐξ ἵππων ὥσε χαμᾶζε,
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας·
 Τρῶα δ' Ἀλαστορίδην· ὁ μὲν ἀντίος ἤλυθε, γούνων,
 464 εἵπως εὖ πεφίδοιτο, λαβὼν, καὶ ζῶν ἀφείη,
 μηδὲ κατακτείνειεν, ὀμηλικὴν ἐλείψας·
 νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἐμελλεν.
 Οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
 468 ἀλλὰ μάλ' ἐμμεμαώς· ὁ μὲν ἥπτετο χεῖρεσι γούνων,
 ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὔτα καθ' ἥπαρ·
 ἐκ δὲ οἱ ἥπαρ ὀλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ
 κόλπον ἐνέπλησεν, τὸν δὲ σκότος ὅσσε κάλυψεν,
 472 θυμοῦ δευόμενον. Ὁ δὲ Μούλιον οὔτα παραστάς
 δουρὶ κατ' οὔς· εἴθαρ δὲ δι' οὐατος ἦλθ' ἐτέροιο
 αἰχμὴ χαλκείῃ· ὁ δ' Ἀγήνορος υἱὸν Ἐχεκλον
 μέσσην κακὴν κεφαλὴν ξίφει ἤλασε κωπήεντι·
 476 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταίῃ.
 Δευκαλίωνα δ' ἐπειθ', ἵνα τε ξυνέχουσι τένοντες
 ἀγκῶνος, τῇ τόνγε φίλης διὰ χειρὸς ἔπειρεν
 480 αἰχμὴ χαλκείῃ· ὁ δὲ μιν μένε χεῖρα βαρυνθείς,
 πρόσθ' ὀρόων θάνατον, ὁ δὲ φασγάνῳ αὐχένα θείνας,
 τῇλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὐτὲ
 σφονδύλιων ἔκπαλθ'· ὁ δ' ἐπὶ χθονὶ κέϊτο τανυσθείς.
 484 Αὐτὰρ ὁ βῆ ῥ' ἰέναι μετ' ἀμύμονα Πείρῳ υἱόν,

449, sqq. See 11, 362, sqq.—458. = κατ(ά) γόνυ.—463. Instead of adding the verb (ἐκτανεν or οὔτα) after the accus. Τρῶα δέ, H. interrupts the construction to give in detail a picture of the scene between Troas and Achilles. The nine lines devoted to this picture are admirable, because they express, by the halting movement of the construction, the anguish and agitation of the speech of Troas in his last moments. — 464. Γούνων depends on λαβὼν. πεφ., fm φείδομαι. — 466. = ὅτι. — 470. κατ' αὐτοῦ (τοῦ ἥπατος), the blood which ran down from his liver pierced by the sword. — 475. See 15, 713. — 482. *Huius uno dejectum cominus ictu Cum galea longe jacuit caput.* Virg. ix. 770.—483. σφονδύλιον, gen. σφόνδύλος, the vertebra.—490.

- 485 Ῥίγμον, ὃς ἐκ Θορήκης ἐριβώλακος εἰληλούθει
τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν πνεύμονι
χαλκός·
ἤριπε δ' ἐξ ὀχέων. Ὁ δ' Ἀρηίθοον θεράποντα,
488 ἅψ' ἵππους στρέψαντα, μετάφρενον ὀξείῃ δουρὶ
νύξ', ἀπὸ δ' ἄρματος ὥσε' κυκήθησαν δέ οἱ ἵπποι.
Ὡς δ' ἀναμαιμάει βαθὲ' ἄγκεια θεσπιδαῆς πῦρ
οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
492 πάντη τε κλονέων ἄνεμος φλόγα εἰλυφάζει·
ὥς ὅγε πάντη θῦνε σὺν ἔγχει, δαίμονι ἴσος,
κτεινομένους ἐφέπων· ῥέει δ' αἵματι γαῖα μέλαινα.
Ὡς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους,
496 τριβέμεναι κοῖ λευκὸν ἔυκτιμένην ἐν ἁλώῃ·
ρίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων·
ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
στεῖβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
500 νέρθεν ἅπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δῖφρον,
ἅς ἄρ' ἅψ' ἵππέων ὀπλέων ραθάμυγες ἔβαλλον,
αἱ τ' ἀπ' ἐπισσώτρων· ὁ δὲ ἔτο κῦδος ἀρίσθαι
Πηλείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

ἀναμαιμάει, spread his ardour, his fury, over. This comparison of the burning of a forest, sums up with grandeur the ravages committed in the Trojan army by Achilles, of which we have just seen the details.—492. See 11, 156.—494. We must recollect that κτεινομένους is the pres. partcp. As a passive partcp. of this kind hardly exists in modern languages [to use the form *'being slain,'* in this sense, is a modern fashion], we must here resolve it into an equivalent, pursuing, or dashing upon and slaying. — 496. τριβεῖν, for, to tread out, or, as we say, to thresh, in order to separate the grain from the chaff. "This comparison, borrowed from a gentle and peaceful art, produces here a marvellous effect; and that is what painting could not do. That sister art has the advantage of placing things before the eyes, but not that of combining ideas so different." *Mad. Dacier*. We must not forget that all the deeds of valour enumerated up to ver. 489 were performed by Achilles, dismounted from his chariot and fighting on foot. The Trojans once in flight, he remounts and resumes his usual mode of fighting. The poet summarily paints the course of the hero across the plain strewn with dead to the banks of the Xanthus, where the fight assumes a new aspect. It is from the instant of his arrival at the Xanthus that H. resumes the narrative, bk 22.— 499, sqq. See 11, 534, sqq., with the notes.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Φ.

The Trojans reach the Xanthus, pursued and broken by Achilles, who makes a dreadful havoc of them. He selects twelve prisoners to immolate on the tomb of Patroclus, and afterwards slays Lycaon.

- Ἄλλ' ὅτε δὴ πόρον ἴξον ἑὺρρέϊος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα διατμήξας, τοὺς μὲν πεδίοιεν δίωκεν
 4 πρὸς πόλιν, ἥπερ Ἀχαιοὶ ἀνυζόμενοι φοβέοντο
 ἡματι τῷ προτέρῳ, ὅτε μαίνεται φαίδιμος Ἔκτωρ·
 τῇ ῥ' οἷγε προχέοντο πεφυζότες· ἡέρα δ' Ἡρη
 πίτνα πρόσθε βαθεῖαν, ἐρυκέμεν· ἡμίσεις δὲ
 8 ἐς ποταμὸν εἰλεῦντο βαθύρροον, ἀργυροδίνην·
 ἐν δ' ἔπεσον μέγαλ' πατάγῳ· βράχ' αἰπὰ
 ῥέεθρα,
 ὄχθαι δ' ἀμφὶ περὶ μέγαλ' ἴαχον· οἳ δ' ἀλαλητῶ
 ἔννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι περὶ δίνας.
 12 Ὡς δ' ὅθ' ὑπὸ ῥίπῃς πυρὸς ἀκρίδες ἡερέθονται,
 φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ,
 ὀρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·

"In my opinion, there is no book in H. in which there is so much poetic power as in this, and in which the imagination of the poet, ever sublime and ever sage, appears with so great brilliancy." *Mad. Dacier.*
 —1, 2. See 14, 433, 434.—3. Διατμήων, εἰς δύο χωρίσας, *Sch.* So τοὺς μὲν answers ἡμίσεις δὲ at v. 7.—4. πεφυζότες (no present) is related to φύζα, as πεφηνγότες to φηγή.—5. πίτνημι = πετάννυμι, to stretch. (Ὡς τε) ἐρυκέμεν (αὐτούς), in order to detain them, retard them in their flight. *Mad. Dacier*, who, in an ingenious note, defends the meaning "to save them," has confounded ἐρύκειν with the very different verb ἐρύειν.—6. As in Lat., *circumcirca*.—7. Ἐνενήχοντο, *Sch.*—8. ἥερ. See 2, 448. H. speaks here of the locusts, which come in clouds in some countries and desolate them. The ancients had no other means to deliver themselves from this scourge, than kindling fires throughout the country. The Scholiasts say that this often

- 15 ὥς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος
 16 πλῆτο ῥόσος κελάδων ἐπιμῖξ' ἵππων τε καὶ ἀνδρῶν.
 Αὐτὰρ ὁ Διογενῆς δόρυ μὲν λίπεν αὐτοῦ ἐπ'
 ὄχθῃ,
 κεκλιμένον μυρίκῃσιν· ὁ δ' ἔσθορε δαίμονι ἴσος,
 φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μήδετο ἔργα.
 20 Τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ'
 ἀεικῆς
 ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι ὕδωρ.
 Ὡς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι
 φεύγοντες πιμπλάσι μυχοῦς λιμένος εὐόρμον,
 24 δειδιότες· μάλα γάρ τε κατεσθίει ὄν κε λάβῃσιν·
 ὥς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα
 πτῶσσον ὑπὸ κρημνοῦς. Ὁ δ' ἐπεὶ κάμε χεῖρας
 ἐναίρων,
 ζωὸς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους,
 28 ποινὴν Πατρόκλοιο Μενoitιάδαο θανόντος.
 Τοὺς ἐξῆγε θύραζε τεθηπότας, ἥτε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐϋτμήτοισιν ἱμάσιν,
 τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν·
 32 δῶκε δ' ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 Αὐτὰρ ὁ ἅψ' ἐπόρουσε, δαΐζεσθαι μενεαίνων.
 Ἔνθ' υἱεὶ Πριάμοιο συνήντετο Δαρδανίδαο,
 ἐκ ποταμοῦ φεύγοντι, Λυκάονι· τὸν ῥά ποτ' αὐτὸς
 36 ἦγε λαβῶν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
 ἐννύχιος προμολών· ὁ δ' ἐρινεὸν ὀξεί χαλκῷ
 τάμνε, νέους ὀρπηκας, ἴν' ἄρματος ἀντυγες εἶεν·
 τῷ δ' ἄρ' ἀνώϊστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.
 40 Καὶ τότε μὲν μιν Λῆμνον ἐκτιμένην ἐπέρασεν,
 νηυσὶν ἄγων· ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκεν.

took place in Cyprus. — 14. δρμ., see 17, 738. — 20. See 10, 483.—
 22, sqq. Pliny (*Nat. Hist.*, viii. ch. 9) says, according to Aristotle :
 “*Velocissimum omnium animalium, non solum marinorum, est delphinus,*
ocior volucres, acrior telo ; ac nisi multum infra rostrum os illi foret, me-
dio pæne in centro, nullus piscium celeritatem ejus evaderet. Aristotle :
 ἡ τοῦ δελφίνος ὀξύτης καὶ δύναμις τοῦ φαγεῖν δοκεῖ εἶναι θαυμαστή.
 It is worthy, therefore, of figuring in this comparison to describe
 Achilles.—28. ποινή, ransom, compensation for the death of Patro-
 clus ; see 24, 594. We must not translate “expiation.”—31. See 5,
 113.—36. Δεινδροφόρον ἢ ἀμπειλοφύτον γῆς, Sch. — 39. Ἀπρὸς δόκη-
 τον, Sch., fm ὁτομαι.—40. περᾶν, to traverse, makes ἐπέρῃσα in the
 aor. ; but the form ἐπέρῃσα has the particular meaning of, to carry
 (over the sea) to market, to sell, and belongs to the verbs πέρνημι,

- 42 Κεῖθεν δὲ ξεινός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 "Ιμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
 44 ἔνθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.
 "Ενδεκα δ' ἡματα θυμὸν ἐτέρπετο οἷσι φίλοισιν
 ἐλθὼν ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὖτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλεν
 48 πέμψειν εἰς Αἶδαο, καὶ οὐκ ἐθέλοντα νέεσθαι.
 Τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν
 ἔγχος·
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ
 ἰδρὼς
 52 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 "Ω πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·
 ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὗς περ ἔπεφνον,
 56 αὖτις ἀναστήσονται ὑπὸ ζόφου ἡερόεντος,
 οἷον δὴ καὶ ὅδ' ἦλθε, φυγὼν ὑπο νηλεὲς ἡμαρ,
 Λῆμνον ἐς ἠγαθέην πεπερημένος· οὐδέ μιν ἔσχεν
 πόντος ἄλός πολιης, ὃ πολέας ἀέκοντας ἐρύκει.
 60 Ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο
 γεύσεται, ὅφρα ἴδωμαι ἐνὶ φρεσὶν, ἠδὲ δαείω,
 ἦ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἦ μιν ἐρύξει
 γῇ φυσίζοος, ἥτε κατὰ κρατερόν περ ἐρύκει.
 64 "Ως ὠρμαине μένων· ὃ δέ οἱ σχεδὸν ἦλθε τεθιπῶς,
 γούνων ἄψασθαι μεμαώς· πέρι δ' ἤθελε θυμῷ
 ἐκφυγεῖν θάνατόν τε κακὸν καὶ Κῆρα μέλαιναν.
 "Ητοι ὃ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεύς,
 68 οὐτάμεναι μεμαώς· ὃ δ' ὑπέδραμε καὶ λάβε γούνων,
 κύψας· ἐγχείῃ δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔστη, ἰεμένη χροὸς ἄμεναι ἀνδρομέοιο.

πιπράσκω, root π(ι)ράω. [Λῆμνον = ἐς Λῆμνον, cf. 58.]—41. Ὁνὴν, τιμὴν, Sch.—43. See 13, 33, and 6, 13.—44. ὑπεκπροφυγὼν, to take part in the war; his host had caused him to be kept in Arisbē, for fear lest he should again fall into the hands of the enemy.—50. This is the sense of γυμνός explained by H. himself: ὃ ὡν ἄνιν κόρυθος καὶ ἀσπίδος.—56. ζόφος ἡερόεις, the name of the quarter where the sun sets, the west (see 12, 240), is here put for the infernal regions, situated, in H.'s ideas, in the extreme west.—58. Fm π(ι)ράω in the sense indicated v. 40, in prose πεπραμένος. ἔσχεν, cohibuit. The Greeks were masters of the sea.—64. μένων, halting an instant, through astonishment.—67, sqq. Imitated by Virg., x. 521, sqq.—

71 Αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσεται γούνων·
 72 τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
 καί μιν φωνήσας ἔπια πτερόεντα προσηύδα·
 Γουννοῦμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἶδσο, καί μ'
 ἐλέησον·

ἀντί τοί εἰμ' ἰκέταο, Διοτρεφές, αἰδοίοιο.

76 Πὰρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτὴν,
 ἡματι τῷ, ὅτε μ' εἴλες ἐϋκτιμένῃ ἐν ἁλώῃ,
 καί μ' ἐπέρασσας, ἀνενθεν ἄγων πατρός τε φίλων τε,
 Λῆμνον ἐς ἡγαθήν· ἑκατόμβοιον δέ τοι ἤλφον.

80 Νῦν δὲ λύμην τρὶς τόσσα πορῶν· ἡὼς δέ μοί ἐστιν
 ἥδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα,
 πολλὰ παθὼν· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκεν
 Μοῖρ' ὁλοή· μέλλω που ἀπέχθασθαι Διὶ πατρί,

84 ὅς μέ σοι αὐτίς ἔδωκε· μινυνθάδιον δέ με μήτηρ
 γείνατο Λαοθόη, θυγάτηρ Ἀλταο γέροντος,
 Ἄλτεω, ὅς Δελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
 Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.

88 Τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
 τῆςδε δῶν γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 Ἦτοι τὸν πρόωτοισι μετὰ πρυλίεςσι δάμασσας,
 ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξεί δουρί·

92 νῦν δὲ δὴ ἐνθάδε μοι κακὸν ἔσσειται· οὐ γὰρ οἷω
 σὰς χεῖρας φεῦξεσθαι, ἐπεὶ ῥ' ἐπείλασσε γε δαίμων.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεω σῆσιν·
 μή με κτεῖν· ἐπεὶ οὐκ ὁμογαστριος Ἔκτορός εἰμι,

96 ὅς τοι ἱταῖρον ἔπεφνεν ἐννέα τε κρατερόν τε.

Ὡς ἄρα μιν Πρίαμοιο προσηύδα φαίδιμος υἱός,
 λισσόμενος ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσεν·
 Νήπιε, μή μοι ἄποινα πιφαύσκεο μηδ' ἀγόρευε·

70. = *αἰμέναι*, fm *ἄω*, elsewhere *ἄσαι*.—74. sqq. The prayer which Lycaon addresses to Achilles is not that which H. is accustomed to put in the mouth of one who begs his life of an enemy. This is much more beautiful; the unfortunate Lycaon recalls the time when he had lived with Achilles, in a manner to touch the most inflexible soul. This whole speech is admirable." *Dugas Montb.*—75. We know that the person of suppliants, *ἰκέται*, was sacred, and that Zeus himself punished the hard-heartedness of him who repelled them. To this Lycaon joins the remembrance of the hospitality which he had received from Achilles. He had been his host, and we have seen, in the episode of Glaucus, how this bond was respected. — 76. See 1, 464, and 11, 631.—79. *Τιμὴν ἑκατὸν βοῶν ἀξίαν σοὶ εὔρον*, Sch.—80. = *ἐλελύμην*.—86, 87. See 6, 34.—90

The death of Polydorus

- 100 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἵσιμον ἡμᾶρ,
τόφρα δέ μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἡδ' ἐπέρασσα·
νῦν δ' οὐκ ἔσθ' ὅστις θάνατον φύγη, ὃν κε θεός γε
- 104 Ἰλίου προπάροιθεν ἐμῆς ἐν χερσὶ βάλῃσιν,
καὶ πάντων Τρώων, περὶ δ' αὖ Πριάμοιό γε παίδων.
Ἀλλά, φίλος, θάνε καὶ σύ· τίη ὀλοφύρεαι οὕτως;
κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων.
- 108 Οὐχ ὁράας, οἶος καγὼ καλός τε μέγας τε;
πατὴρ δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
ἀλλ' ἐπι τοι καὶ ἐμοὶ θάνατος καὶ Μοῖρα κραταιή—
ἔσσεται ἡ ἡώς, ἡ δαίλη, ἡ μέσον ἡμᾶρ—
- 112 ὅππότε τις καὶ ἐμείο Ἄρει ἐκ θυμὸν ἔλῃται,
ἡ ὅγε δουρὶ βαλὼν, ἡ ἀπὸ νευρῆφιν οἴστω.
Ὡς φάτο· τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον
ἦτορ·
ἔγχος μὲν ῥ' ἀφῆκεν, ὃ δ' ἔζητο χεῖρε πετάσας
- 116 ἀμφοτέρας· Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξύ,
τύψε κατὰ κληῖδα παρ' αὐχένα· πᾶν δέ οἱ εἴσω
δῦ ξίφος ἀμφηκας· ὃ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
κεῖτο ταθείς· ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
- 120 Τὸν δ' Ἀχιλεὺς ποταμόνδε, λαβὼν ποδός, ἦκε
φέρεισθαι,
καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν·
Ἐνταυθοὶ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν
αἶμ' ἀπολιχμῇσονται ἀκηδέες· οὐδέ σε μήτηρ

is related 20, 407, sqq. — 107. We may see in Plutarch's life of Alexander (ch. 54), the bold application made of this verse by the philosopher Callisthenes. — 110. = *ἐπιεστι*, *incumbit*, *impendet*. — 111. A periphrasis for, "at any moment of the day." — 114. *αὐτοῦ*, *idē*, is here transferred to time: *e vestigio*, *statim*, *illico*. — 119. *ἦν* *τείνω*. — 120. *ἦν* *ἡμῖ*. ("Ὡς τε") *φέρεισθαι ποταμόνδε*. The sequel is imitated and softened by Virgil, x. 556, sqq. — 122, 123. We have often seen two accusatives, the whole and the part, in juxtaposition (*ἐκ παραλήλου*), and both at once governed by the verb; here we meet three, all depending on *ἀπολιχμῇσονται*: the first *σέ* (the whole), the second *ὠτειλὴν* (the part), the third *αἶμα*, which exhausts the number of direct governments, which the verb *to lick* can admit of. In reality, the action expressed by the verb bears at once on the person, the wound and the blood absorbed by the act of licking. The action is evidently exercised on these three objects, and H. is logically consistent in his language, as well as grammatically, in putting three accusatives. Later writers adopted another mode of grouping the words, so to speak. They gave for the government of the verb the ob-

- 124 ἐνθεμένη λεχέεσσι γοήσεται· ἀλλὰ Σκάμανδρος
οἶσει δινῆεις εἴσω ἄλός εὐρέα κόλπον.
Θρώσκων τις κατὰ κῦμα μέλαιναν φρίχ' ὑπαίξει
ἰχθύς, ὃς κε φάγησι Λυκάονος ἀργέτα δημόν.
128 Φθείρεσθ', εἰσόκεν ἄστυ κιχέιομεν Ἰλίου ἱρῆς,
ὕμεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κερατίζων.
Οὐδ' ὕμιν Ποταμός περ εὐρῆρος ἀργυροδίνης
ἄρκέσει, ᾧ δὴ δητὰ πολέας ἱερεύετε ταύρους,
132 ζωοὺς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.
Ἄλλα καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰσόκε πάντες
τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
οὗς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε, νόσφιν ἐμεῖο.

The Xanthus arouses against Achilles Asteropæus, chief of the Pæonians, who falls. The Pæonians flee and perish in crowds. The Xanthus pursues Achilles to engulf him. In despair he addresses a prayer to Zeus.

- 136 ὦς ἄρ' ἔφη· Ποταμός δὲ χολώσατο κηρόθι
μᾶλλον·
ῶρμηνεν δ' ἀνὰ θυμόν, ὅπως παύσειε πόνοιο
δίον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
Τόφρα δὲ Πηλέος υἱός, ἔχων δολιχόσκιον ἔγχος,
140 Ἀστεροπαίῳ ἐπᾶλτο, κατακτάμεναι μενεαίνων,
υἱεῖ Πηλεγόνος· τὸν δ' Ἀξιώς εὐρυρέεθρος
γείνατο, καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
πρεσβυτάτη· τῇ γάρ ῥα μίγῃ Ποταμός βαθυδίνης.
144 Τῷ δ' Ἀχιλεὺς ἐπόρουσεν· ὁ δ' ἀντίος ἐκ ποταμοῖο
ἔστη· ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκεν
Ξάνθος, ἐπεὶ κεχόλωτο δαϊκταμένων αἰζηῶν,
τοὺς Ἀχιλεὺς ἐδάιζε κατὰ ρόον οὐδ' ἐλάειρεν.

ject on which the action is *immediately* exercised, and it was to that object, not to the verb, that they attached the other objects: 'which shall lick the blood of the wound of thee (thy wound).'
—123. ἀκ., *securi*.—126, 127. More than one fish will dart from the dark surface of the sea (φρίξ μέλαινα, see 7, 63), to devour the floating carcase of the Lycæon. ἀργέτα, see 11, 818.—131. Ἐπαρκίσει, βοηθήσει, *Sch.* In all the ages of antiquity bulls were immolated to the river-gods and to Poseidôn, on account of their roaring, according to some mythologists, the sound of which resembles that of great agitated waters (see v. 237). The sacrifice of horses was more solemn, and consequently more rare.

136. See 9, 300.—137. πόνου, as elsewhere, *laboris bellici, pugnae*.—141. A river of Macedonia flowing into the Thermaic gulf, now Vistrizza.—146. Τῶν ἐν πολέμῳ ἀναιρουμένων, *Sch.*—155. The chief

- 148 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης διὸς Ἀχιλλεύς·
Τίς πόθεν εἰς ἀνδρῶν, ὃ μὲν ἔτλης ἀντίος ἐλθεῖν;
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
- 152 Τὸν δ' αὖ Πηλεγόνοσ προσεφώνεε φαίδιμος υἱός·
Πηλείδῃ μεγάρυμε, τίη γενεὴν ἐρεΐνεις;
εἴμ' ἐκ Παιονίης ἐριβόλου, τηλόθ' ἐούσης,
παίονας ἀνδρας ἄγων δολιχεγχείας· ἦδε δέ μοι νῦν
- 156 ἡὼς ἐνδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα.
Αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρυρέοντος,
[Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,]
ὃς τέκε Πηλεγόνα κλυτὸν ἔγχει, τὸν δ' ἐμέ φασιν
- 160 γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ.
ὦς φάτ' ἀπειλήσας· ὁ δ' ἀνέσχετο διὸς Ἀχιλλεύς
Πηλιάδα μελίν· ὁ δ' ἀμαρτῇ δούρασιν ἀμφὶς
ἦρωσ' Ἀστεροπαῖος· ἐπεὶ περιδέξιος ἦεν·
- 164 καὶ ῥ' ἐτέρῳ μὲν δονρὶ σάκος βάλεν, οὐδὲ διαπρὸ
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
δεξιτερῆς, σύτο δ' αἶμα κελαινεφές· ἡ δ' ὑπὲρ αὐτοῦ
- 168 γαίῃ ἐνεστήρικτο, λιλαιομένη χρὸς ἄσαι.
Δεύτερος αὖτ' Ἀχιλεὺς μελίν ἰθυπτίωνα
Ἀστεροπαίῳ ἐφῆκε, κατακτάμεναι μενεαίνων.
Καὶ τοῦ μὲν ῥ' ἀφάμαρτεν· ὁ δ' ὕψηλὴν βάλεν
ὄχθην,
- 172 μεσσοπαλὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.

of the Pæonians was named Pyrechmus (2, 848), and he was killed by Patroclus, 16, 287. Asteropæus succeeded him, or, what appears more probable, had come at the head of a new body of Pæonians. — 158. A line badly introduced from 2, 850, and unknown to the best MSS.—162. See 16, 143, 144. ἀμ., see 5, 656. ἀμφίς, *utrinque*, on both sides, on both hands.—163. Nowhere, says Buttm., do we find the shade of duality applied to *περί*, which only belongs to *ἀμφί*: but *ἀμφιδέξιος* (*utrinque dexter*) not being able to find place in an hexameter, H. has hazarded *περιδέξιος*, following the analogy of numerous cases in which the use of *περί* and that of *ἀμφί* coincide. The construction is only finished in the following line, where *δούρασιν* (v. 162) re-appears, modified by the contents of the incidental sentence.—165. χρυσός, the third plate; see 20, 268, sqq.—166. See 4, 139.—169. Τὴν εἰς εὐθύ or ἐπ' εὐθείας πετομένην, Sch., who cites *ἰθὺ βέλος πέτεται*, 20, 99.—172. Ἔως μέσου παλλόμενον καὶ κραδαινόμενον, Sch.; which vibrates to the middle, or beginning at the middle; which we may observe, for example, in an arrow shot,

- 173 Πηλείδης δ' ἄορ ὅζῳ ἐρυσσάμενος παρὰ μηροῦ
 ἄλτ' ἐπὶ οἱ μεμαώς· ὁ δ' ἄρα μελίνην Ἀχιλλῆος
 οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ.
- 176 Τρεῖς μὲν μιν πελέμιξεν, ἐρύσσεσθαι μενεαίνων,
 τρεῖς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ
 ἄξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
- 180 Γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν· ἐκ δ' ἄρα
 πᾶσαι
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν
 ἀσθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·
- 184 Κεῖσ' οὕτω· χαλεπὸν τοι ἐρισθενέος Κρονίωνος
 παισὶν ἐριζέμεναι, Ποταμοῖό περ ἐκγεγαῶτι.
 Φῆσθα σὺ μὲν Ποταμοῦ γένος ἔμμεναι εὐρυρέοντος·
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
- 188 Τίκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσειν Μυρμιδόνεσσιν,
 Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 Τῷ κρείσσειν μὲν Ζεὺς Ποταμῶν ἀλιμυρηνέντων,
 κρείσσειν δ' αὐτὲ Διὸς γενεὴ Ποταμοῖο τέτυκται.
- 192 Καὶ γὰρ σοὶ Ποταμός γε πάρα μέγας, εἰ δύναται τι
 χραισμεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίῳ μάχεσθαι.
 Τῷ οὐδὲ κρείων Ἀχελῷος ἰσοφαρίζει,
 οὐδὲ βαθυρρέϊταιο μέγα σθένης Ὠκεανοῖο,
- 196 ἐξ οὔπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα,
 καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσιν·
 ἀλλὰ καὶ ὃς δεῖδοικε Διὸς μέγαλοιο κεραυνόν,
 δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆσῃ.
- 200 Ἥ ῥα, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος.
 Τὸν δὲ κατ' αὐτόθι λεῖπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.
 Τὸν μὲν ἄρ' ἐγχέλυές τε καὶ ἰχθύες ἀμφεπένοντο,

when it fixes itself any where ; the point is fixed, but the other extremity vibrates for some moments. — 176, sqq. Imitated by Virg., xii. 772, sqq. — 178. *Fm ἄγνυμι*. — 184. Achilles was grandson of Æacus, son of Zeus. — 190. *Τῶν εἰς θάλασσαν ῥιόντων*, *Sch.* : *fm μύρω*, to flow. — 194. We may compare the combat of Achelôus with Héraclês, a combat brilliantly recounted by Ovid, *Metam.* viii. — 196, 197. These lines have often been applied to H. himself, e. g. by Quintilian (X. ch. 1, § 46) : *Homerus enim, quemadmodum ex Oceano dicit ipse omnium rim fontiumque cursus initium capere, omnibus eloquentiæ partibus exemplum et ortum dedit.* — 203. The

- 204 δημόν ἱρεπτόμενοι ἐπινεφρίδιον κείροντες.
 Αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Παίονας ἵπποκορυστὰς,
 οἳ ῥ' ἔτι παρ ποταμὸν πεφοβήατο δινήεντα,
 ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
- 208 χέρσ' ὑπο Πηλείδαο καὶ ἄορι ἴφι δαμέντα.
 "Ενθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
 Μνησόν τε Θρασίον τε καὶ Αἴνιον ἠδ' Ὀφελέστην
 καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκὺς Ἀχιλ-
 λεύς,
- 212 εἰ μὴ χωσάμενος προσέφη Ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθέης δ' ἐκ φθέγξατο δίνης·
 "Ω Ἀχιλεῦ, περὶ μὲν κρατείεις, περὶ δ' αἴσυλα
 ῥέζεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί.
- 216 Εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέζει.
 Πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα
 οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἄλα διαν,
- 220 στεινόμενος νεκύεσσι· σὺ δὲ κτείνεις αἰδῆλως.
 "Αλλ' ἄγε δὴ καὶ ἔασον· ἄγῃ μ' ἔχει, ὄρχαμε λαῶν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 "Εσται ταῦτα, Σκάμανδρε Διοτρεφές, ὥς σὺ κελεύεις.
- 224 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 πρὶν ἔλσαι κατὰ ἄστυ, καὶ "Εκτορι πειρηθῆναι
 ἀντιβίην, ἥ κέν με δαμάσσεται, ἥ κεν ἐγὼ τόν.
 "Ως εἰπὼν Τρώεσσιν ἐπέσσυτο, δαίμονι ἴσος.
- 228 Καὶ τότε Ἀπόλλωνα προσέφη Ποταμὸς βαθυδίνης·
 "Ω πόποι, Ἀργυρότοξε, Διὸς τέκος, οὐ σύγε
 βουλὰς
 εἰρύσας Κρονίωνος, ὅ τοι μάλα πόλλ' ἐπέτελλεν
 Τρῶσι παρεστάμεναι καὶ ἀμύνειν, εἰσόκεν ἔλθῃ
- 232 δειέλος ὁψὲ δύνων, σκιάσῃ δ' ἐρίβωλον ἄρουραν.

Greek means, eels and fishes in general; or else, and the other fishes. This mode of speaking does not imply, in Greek, that eels are not fishes.—205. See 2, 1.—214. περὶ ἀνδρῶν, *pro hominibus*, above . . . —217. ἐλάσας, intrans.—220. Ἀφανιστικῶς, ὀλεθρίως, *Sch.*; see 2, 455.—221. ἄγῃ, astonishment, wonder mingled with fear, or religious awe. — 230. Ἐφύλαξας, *Sch.*; in mid., to watch, observe. These counsels and these orders of Zeus are those which we read of at 20, 25, sqq. — 232. δειέλος, elsewhere an adj., here a subst., for δειλῆ, evening. From this subst. δειέλος is derived another adj. δειελινός.

233 Ἡ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἐνθορε μέσσω,
 κρημνοῦ ἀπαΐξας· ὁ δ' ἐπέσσυτο, οἶδματι θύων·
 πάντα δ' ὄρινε ρέεθρα κυκώμενος· ὥσε δὲ νεκροὺς
 236 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὐς κτάν'
 Ἀχιλλεύς.

Τοὺς ἐκβαλλε θύραζε, μεμυκῶς ἥτε ταῦρος,
 χέρσονδε· ζωοὺς δὲ σάω κατὰ καλὰ ρέεθρα,
 κρούπτων ἐν δίνησι βαθείησιν μεγάλησιν.

240 Δεινὸν δ' ἀμφ' Ἀχιλῆα κυκώμενον ἴστατο κῦμα,
 ὥθει δ' ἐν σάκει πίπτων ῥόος· οὐδὲ πόδεςσιν
 εἶχε στηρίζασθαι. Ὁ δὲ πτελέην ἔλε χερσὶν
 εὐφυέα μεγάλην· ἥ δ' ἐκ ριζέων ἐριποῦσα

244 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ρέεθρα
 ὄζοισιν πυκινοῖσι· γεφύρωσεν δὲ μιν αὐτόν,
 εἴσω πᾶσ' ἐριποῦσ'· ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας,
 ἥϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,

248 δέισας. Οὐδέ τ' ἔλγηε μέγας θεός, ὥρτο δ' ἐπ' αὐτῷ
 ἀκροκελαινιόν, ἵνα μιν παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.

Πηλείδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἐρωή,
 252 αἰετοῦ οἶματ' ἔχων μέλανος, τοῦ θηρητῆρος,

ὁψὲ δύνων is, by a sort of metonymy, applied to the evening, though, properly speaking, it applies only to the *sun*, the setting of which causes what we call evening.—233. H. does not say why Achilles here acts contrary to the promise he had just made, v. 223; but it is clear that, from the moment of the river's stopping him in pursuit of the Trojans, he did not hesitate an instant to cast himself into it.—238. σάω, see 16, 363.—240, sqq. Dionysius of Halicarnassus, speaking of these lines, says (*de Compositione verborum*, ch. 16): "Is his subject a hero, covered with armour, struggling against the impetuosity of a river, by turns resisting and yielding, then the poet will employ clashing syllables, suspensions of time, harsh letters, which form resting-places, as it were." We can now-a-days seize but a feeble portion of the delicate shades of this imitative harmony; but it is therefore the more necessary to hear the testimony of the Greek critics, in order to be put into the way.—244. ἐπέσχε, *obtineat*, occupied, covered.—245. ἐγεφύρωσε ποταμόν, formed there, as it were, a dyke, a firm spot; see 15, 357. Achilles rests his spear upon it, and springs out of the bed of the river.—247. See 6, 2.—249. τὰ ἄκρα μέλανα ἔχων φαινόμενα διὰ τὸ πλῆθος τῶν ὑδάτων, *Apollon*.—251. = ἐφ' ὅσον (ἴστί or γίνεταί), as 15, 358.—252. οἶμα, see 16, 752. τοῦ, *illius*, that. Aristotle says of the black eagle: μέλας τὴν χροάν, καὶ μέγεθος ἐλάχιστος καὶ κράτιστος τούτων (of the species before mentioned): οὗτος οἰκεῖ ὄρη καὶ ὕλας, καλεῖται δὲ μελαναἰετος καὶ λαγυφόνος· ἐστὶ δὲ ὠκυβόλος. This description agrees perfectly with

- 253 ὄρθ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν
 τῷ εἰκῶς ἦϊζεν· ἐπὶ στήθεσσι δὲ χαλκός
 σμερδαλέον κονάβιζεν· ὕπαιθα δὲ τοῖο λιασθεῖς
 256 φεύγ', ὃ δ' ὀπισθε ρέων ἔπετο μεγάλῳ ὀρυμαγδῷ.
 Ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύει,
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
 260 τοῦ μὲν τε προρέοντος, ὑπὸ ψηφίδες ἅπασαι
 ὀχλεῦνται· τὸ δέ τ' ὥκα κατειβόμενον κελαρύζει
 χώρῳ ἐνὶ προαλῇ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὥς αἰεὶ Ἀχιλλῆα κιχήσατο κῦμα ῥόοιο,
 264 καὶ λαίφηρὸν εἶοντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 Ὅσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεὺς
 στῆναι ἐναντίβιον, καὶ γινώμεναι, εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 268 τοσάκι μιν μέγα κῦμα Διυπετέος ποταμοῖο
 πλάζ' ὤμους καθύπερθεν· ὃ δ' ὑψόσε ποσσὶν ἐπήδα,
 θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα
 λάβρος, ὕπαιθα ρέων, κονίην δ' ὑπέρεπτε ποδοῖν.
 272 Πηλείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, ὥς οὔτις με θεῶν ἐλεεινὸν ὑπέστη
 ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καί τι πάθοιμι.
 Ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανιῶνων,
 276 ἀλλὰ φίλη μήτηρ, ἣ με ψεύδουσιν ἔθελγεν·
 ἦ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτῶν
 λαίφηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.

H.'s words ; but if annotators think that the eagle mentioned 24, 315, 316, is of the same species, it is evident that Aristotle was not of that opinion ; see his *History of Animals*, IX. ch. 32. — 255. See 15, 520. — 257. ὀχετηγός (ὁ ὀχετοῦς ἄγων), *qui ritos ducit*, who makes water-channels, irrigations. Virgil has expressed some traits of this comparison Georg. i. 106, sqq. — 259. Τῆς ὑδρορροῆς, *Sch.* ; drain, canal.—261. Ὑποκινεῖται, *Sch.* ; see 12, 448. — 262. χώρος προαλής, a place where the water collects, as it flows ; or, actively, *qui profluentem (aquam) colligit, προαλίζων* ; consequently, a sloping, inclined place. The etymology from ἄλλομαι is not admissible.—269. πλάζε, see 12, 285. — 271. Ὑποκατήσθιν, *Sch.* ; *carpebat subter*, devoured, carried from beneath his feet. — 273. Ὑπέμεινεν, *ἐτλη, Eustath.*—274. The Scholiast well compares the end of the line with the words of Ajax : Ἐν δὲ φάει καὶ ὀλεσσαν, 17, 647. Achilles wishes to fall fighting. It is repugnant to his feelings to perish by drowning. Τὸν ἀκλεῖα θάνατον ὀδύρεται, *Sch.* — 278. The words of Thetis on the destinies of Achilles have been three or four times mentioned by H. ; but nowhere does she speak of the arrows of Apollo : it is

- 279 "Ὡς μ' ὄφελ' Ἐκτωρ κτείνειν, ὃς ἐνθάδε γ' ἔτραφ'
 ἄριστος·
 280 τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξεν.
 Νῦν δέ με λευγαλέω θανάτῳ εἵμαρτο ἁλῶναι,
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν,
 ὃν ῥά τ' ἐναυλος ἀποέρσῃ χειμῶνι περῶντα.

Poseidón and Athênê hasten to the aid of Achilles. The Xanthus calls the Simoïs to his succour. Achilles is about to be carried away, when Hêrê orders Hêphæstus to set fire to the banks. The river gives up the combat.

- 284 "Ὡς φάτο· τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἄνδρεσσιν ἐέκτην·
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.
 Τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων·
 288 Πηλεΐδῃ, μήτ' ἄρ τι λῖνν τρέε μήτε τι τάρβει·
 τοίῳ γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν,
 Ζηνὸς ἐπαινέσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη·
 ὥς οὐ τοι Ποταμῷ γε δαμήμεναι αἴσιμόν ἐστιν·
 292 ἀλλ' ὕδρ' ἐμὲν τάχα λωφήσει, σὺ δὲ εἴσαι αὐτός.
 Αὐτάρ τοι πυκινῶς ὑποθησόμεθ' αἶ κε πίθῃαι
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 πρὶν κατὰ Ἰλίοφι κλυτὰ τεύχεα λαὸν ἐέλσαι
 296 Τρωϊκόν, ὃς κε φύγησι. Σὺ δ' Ἐκτορι θυμὸν ἀπού-
 ρας,
 ἄψ' ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὐχος ἀρέσθαι.
 Τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην.
 Αὐτὰρ ὁ βῆ—μέγα γάρ ῥα θεῶν ὠτρυνεν ἐφετμή—
 300 ἐς πεδίον· τὸ δὲ πᾶν πλῆθ' ὕδατος ἐκχυμένοιο·
 πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζηῶν
 πλῶον καὶ νέκυες. Τοῦ δ' ὑψόσε γούνατ' ἐπήδα
 πρὸς ῥόον αἰσσοντος ἄν' ἰθύν· οὐδέ μιν ἔσχεν
 304 εὐρυρέων ποταμός· μέγα γὰρ σθένος ἐμβαλ' Ἀθήνη.

Hector who foretells to Achilles that he shall die by the hand of Paris and Apollo (10, 358). The passage before us proves, at any rate, that this prediction had been already made to Achilles, either by his mother, or in some other way. — 279. ἔτραφε, see 7, 199. — 280. τῷ, *hoc modo*. — 282. *ἔργῳ* (ἐργῶ), *concludo*. — 283. *Χεῖμαρρος* διὰ στενοῦ ῥέων, *Sch.*; see 16, 71, and 6, 348. I may here add that the constant use of ἀποέρδειν, applied to the waves, gives great weight to the opinion of Buttm., who regards ἔρδω as another form of ἀρδω (cf. ἔρση, dew), and translates ἀποέρδειν by *proluendo abripere*.

290. *Συγκαταθιμένον*, *Sch.*; 20, 23, sqq. — 296. *Ἐξυγερῶ*. — 303. *ἔω*

- 305 Οὐδὲ Σκάμανδρος ἔληγε τὸ ὄν μένος, ἀλλ' ἔτι
 μᾶλλον
 χῶετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο,
 ὑφὸς' αἰερόμενος· Σιμόεντι δὲ κέκλετ' αὔσας·
 308 Φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροί περ
 σχῶμεν· ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἀνακτος
 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν.
 Ἄλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα
 312 ὕδατος ἐκ πηγέων, πάντα δ' ὀρόθυνον ἐναύλους·
 ἴστη δὲ μέγα κῦμα· πολλὸν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 ὃς δὴ νῦν κρατεῖ, μέμονεν δ' ὅγε ἴσα θεοῖσιν.
 316 Φημὶ γὰρ οὔτε βίην χραισμησέμεν, οὔτε τε εἶδος,
 οὔτε τὰ τεύχεα καλά, τὰ που μάλα νειόθι λίμνης
 κείσεθ' ὑπ' ἰλύος κεκαλυμμένα· κὰδ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν, ἅλις χέραδος περιχεύας,
 320 μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ
 ἀλλέξαι· τύσσην οἱ ἄσιν καθύπερθε καλύψω.
 Αὐτοῦ οἱ καὶ σῆμα τετεύχεται, οὐδέ τί μιν χρεὼ
 ἔσται τυμβοχοῆς, ὅτε μιν θάπτωσιν Ἀχαιοί.
 324 Ἦ, καὶ ἐπ' ὧρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
 μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν.
 Πορφύρεον δ' ἄρα κῦμα Διυπετέος ποταμοῖο
 ἴστατ' αἰερόμενον, κατὰ δ' ἦρεε Πηλείωνα.
 328 Ἦρῃ δὲ μέγ' αὔσε, περιδδείσας' Ἀχιλῆϊ,
 μή μιν ἀποέρσειε μέγας Ποταμὸς βαθυδίνης.
 Αὐτίκα δ' Ἦφαιστον προσεφώνεεν, ὃν φίλον υἷόν·
 Ὅρσεο, Κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν
 γὰρ
 332 Ξάνθον δινήεντα μάχῃ ἡῖσκομεν εἶναι·
 ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκεο δὲ φλόγα πολλήν.
 Αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστῆος Νότοιο
 εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὕρσουσα θύελλαν,
 336 ἣ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι,

lōn, wading against the stream, *adverso flumine*.—306. Ἐμετεώριζεν, *Sch.*; see 4, 424.—313. Ἀνίστα, *Sch.*; see 327. — 315. μέμ., see 24, 657. — 317. Κάτωθεν τῆς λίμνης (*stagni*), *Sch.* — 319. τὸ χέραδος, elsewhere ἡ χεράς, a heap of sand or gravel. — 321. = ἀναλίξαι. ἄσις, mud, slime. — 322, 323. A bitter sarcasm. For the construction of χρεῶ, see 9, 75. — 331. See 18, 371. Κατὰ σοῦ γὰρ ἄξιον ἀνταγωνίστην ἡγούμεθα (*imperf.*) τὸν Ξάνθον, *Sch.* ἄντα, *contra*,

- 337 φλέγμα κακὸν φορέουσα. Σὺ δὲ Ξάνθοιο παρ' ὄχθας
 δένδρεα καί, ἐν δ' αὐτὸν ἵει πυρί· μηδὲ σε πάμπαν
 μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ·
 340 μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὅπότ' ἂν δὴ
 φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.
 "Ὡς ἔφαθ'· "Ἠφαιστος δὲ τιτύσκετο θεσπιδαῖς πῦρ.
 Πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίτε δὲ νεκροὺς
 344 πολλοὺς, οἳ ῥα κατ' αὐτόθ' ἄλις ἔσαν, οὓς κτάν'
 Ἀχιλλεύς·
 πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ.
 "Ὡς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδὲ ἀλωὴν
 αἶψ' ἀνξηράνῃ· χαίρει δέ μιν ὅστις ἐθείρῃ·
 348 ὥς ἐξηράνθη πεδίον πᾶν, καὶ δ' ἄρα νεκροὺς
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανώσαν.
 Καίοντο πετέλαι τε καὶ ἰτέαι ἠδὲ μυρῖκαι,
 καίετο δὲ λωτός τ' ἠδὲ θρύον ἠδὲ κύπειρον,
 352 τὰ περὶ καλὰ ῥέεθρα ἄλις ποταμοῖο πεφύκει·
 τείροντ' ἐγχείλυνες τε καὶ ἰχθύες, οἳ κατὰ δίνας,
 οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα,
 πνοῇ τειρόμενοι πολυμήτιος Ἠφαιστοιο.
 356 Καίετο δ' ἵς Ποταμοῖο, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
 "Ἠφαιστ', οὐτις σοίγε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοίγ' ὥδε πυρὶ φλεγέθοντι μαχοίμην.
 Λῆγ' ἐριδος· Τρῶας δὲ καὶ αὐτίκα διος Ἀχιλλεύς
 360 ἄστεος ἐξελάσειε. Τί μοι ἐριδος καὶ ἀρωγῆς;
 Φῆ, πυρὶ καίόμενος· ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.
 "Ὡς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,
 κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,
 364 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται·

in its two meanings.—335. Πορεύσομαι, *Sch.*—337. φλέγμα, according to its etymology, flame. — 342. Εὐστόχως ἡτοίμαζε, *Eustath.* ; see 3, 80.—347. ἐθείρω, an old verb found only here, and which probably means, to take care of, cultivate, κοσμεῖν (*Heusch.*). — 351. λωτός, see 2, 776.—θρύον, a reed. κύπειρον, *cyperus longus*, Linn. — 353. See 203. The prose paraphrase of the Iliad : Τίς μοι χρεῖα μάχης καὶ βοηθείας ; It is a Greek idiom to put an elliptic gen. after τί μοι, or σοι, or αὐτῷ, to express, what have I to do with . . . ? The grammarians understand πρᾶγμα ἔστι (*opus est*), or δεῖ, or μέλει. — 361. Ἀνίβλυζεν, ἀνίζει, *Sch.* — 363. Τά λίπη τήκων, *Aristarch.* σιάλος, see 9, 208. Virgil has borrowed several traits of this comparison, *Æn.* vii. 462, sqq.—364. *Hdt.*, speaking of the fountain of the Sun in the oasis of Ammon, says that it grows hotter and hotter up to midnight, at which hour the water bubbles with heat.

- 365 ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ·
οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τείρε δ' αὐτμῇ
Ἥφαιστοιο βίῃφι πολύφρονος. Αὐτὰρ ὕγ' Ἥρην,
368 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·
Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
ἐξ ἄλλων; οὐ μέν τοι ἐγὼ τόσον αἰτιὸς εἰμι,
ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἀρωγοί.
372 Ἄλλ' ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις·
πανέσθω δὲ καὶ οὗτος. Ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἡμάρ,
μηδ' ὀπότε ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται
376 καιομένη, καίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν.
Αὐτὰρ ἐπεὶ τόγ' ἄκουσε θεὰ λευκώλενος Ἥρη,
αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν·
Ἥφαιστε, σχέο, τέκνον ἀγακλές· οὐ γὰρ ἔοικεν
380 ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν.
ὦς ἔφαθ'· Ἥφαιστος δὲ κατέσβεσε θεσπιδαῖς
πῦρ·
ἄψορρόν δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.
Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
384 παυσάσθην· Ἥρη γὰρ ἐρύκακε χωομένη περ.

The fury of the fight extends to the gods. Arès defies Athênê, and falls wounded by her. Aphrodîtê runs to his aid. Athênê, advised by Hêrê, overthrows her.

- Ἐν δ' ἄλλοισι θεοῖσιν ἕρις πέσε βεβριθυῖα,
ἀργαλήν· δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο·
σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρεῖα
χθών·
388 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. Ἄϊε δὲ Ζεὺς,
ἦμενος Οὐλύμπῳ ἐγέλασσε δέ οἱ φίλον ἦτορ

λάδην, fm ἀναβάλλω, sursum jacio.—366. Would not flow, amounts to, could not. Οὐκ ἐθέλειν is often found elsewhere for οὐ δύνασθαι, and we still say, 'it won't go' (e. g. of a watch), for 'it can't.' But in H., who alone gives life to all the physical forces, who speaks of a spear *longing to glut itself with flesh* (λιταιομένη χροὸς ἄσαι), this mode of speech is not figurative.—369. χρᾶω, to approach, to attack; with the infin., to fasten oneself upon, aggređi. ῥόον depends on κήδειν.—370. *Præ cæteris*.—375, 376. See 20, 316, 317.—382. The accus. καλὰ ῥέεθρα can grammatically be added to the intrans. κατέσσυτο as synonymous with κατέβρεε.

385. Βαρεῖα, Sch.—386. Spirabat. — 387. συμπίπτειν, collidi. — 388. ἐσάλπιγξεν, re-echoed with the sound of his trumpet (the signal

- 390 γηθοσύνη, ὅθ' ὀράτο θεοὺς ἔριδι ξυνιόντας.
 "Ενθ' οἷγ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
 392 ῥινοτόρος, καὶ πρῶτος Ἀθηναίη ἐπύρουσεν,
 χάλκεον ἔγχος ἔχων, καὶ ὀνειδέιον φάτο μῦθον·
 Τίπτ' αὐτ', ὦ κυνάμυια, θεοὺς ἔριδι ξυνελαύνεις,
 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν;
 396 ἦ οὐ μέμνη, ὅτε Τυδεΐδην Διομήδῃ ἀνῆκας
 οὐτάμεναι; αὐτῇ δὲ πανόψιον ἔγχος ἔλοῦσα,
 ἰθὺς ἐμὺ ὤσας, διὰ δὲ χροά καλὸν ἔδαψας;
 Τῷ σ' αὖ νῦν οἴω ἀποτισέμεν, ὅσσα μ' ἔοργας.
 400 Ὡς εἰπὼν, οὔτησε κατ' ἀσπίδα θυσσανόεσσαν,
 σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
 τῇ μιν Ἄρης οὔτησε μαιφόνος ἔγχεϊ μακροῷ.
 Ἡ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ,
 404 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
 τὸν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρού-
 ρης·
 τῷ βάλε θοῦρον Ἄρηα κατ' ἀνχένα, λῦσε δὲ γυῖα.
 Ἐπτά δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας·
 408 τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
 καὶ μιν ἐπευχομένη ἔπεα πτερόεντα προσηύδα·
 Νηπύτι', οὐδέ νύ πώ περ ἐπεφράσω, ὅσσον ἀρείων
 εὖχομ' ἐγὼν ἔμμεναι, ὅτι μοι μένος ἰσοφαρίζεις.
 412 Οὐτῶ κεν τῆς μητρὸς ἐρινύας ἔξαποτίνοις,
 ἦ τοι χωμένη κακὰ μῆδεται, οὔνεκ' Ἀχαιοὺς
 κάλλιπες, αὐτὰρ Τρῳσὶν ὑπερφιάλοισιν ἀμύνεις.
 Ὡς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαιινῷ.

for action).—392. Ὁ τοὺς ῥινοὺς διατιτρώσκων, τουτίεστι τὰς ἀσπί-
 δας (4, 447, sqq.), *Apoll.* — 394. κυνάμυια, and generally κυνόμυια,
 dog-fly, a very bold kind of fly (see 17, 570); hence a name applied to
 insolent women [*Wasp!* Cp.]. — 395. ἄητος, a word of uncertain
 origin; according to the ancient grammarians, great, strong, as-
 tonishing. See App. V.—396. See 5, 405, sqq.; 805, sqq.—397. Τὸ
 οἶοντι πανόρατον (fm ὀπτω) καὶ λαμπρὸν καὶ ἐπιφανές, *Aristarch.*
 —404, 405. *Virg.*, xii. 896:

" saxum circumspicit ingens,
 Saxum antiquum, ingens, campo quod forte jacebat;
 Limes agro positus, litem ut discerneret arvis."

We shall perceive, on comparing the passages, that *Virgil* has re-
 placed μέλανα by *antiquum*, which is an explanation of it: blackened
 by time. Respect for the boundaries of fields, and, consequently, for
 property, ascends to the highest antiquity. — 407. πέλεθρον = the
 later πλίθρον, a measure of 100 feet. — 412. ἐρινύες here as appella-
 tive: maledictions.

- 416 Τὸν δ' ἄγε χειρὸς ἐλουῖσα Διὸς θυγάτηρ Ἀφροδίτη,
 πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμόν.
 Τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 420 ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀρτυτώνη,
 καὶ δ' αὖθ' ἡ κυνάνια ἄγει βροτολοιγὸν Ἄρνα
 δηϊοῦ ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.
 ὦς φάτ' Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ·
 424 καί ῥ' ἐπείεσαμένη πρὸς στήθεα χειρὶ παχείῃ
 ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.
 Τῷ μὲν ἄρ' ἄμφω κείμεντο ἐπὶ χθονὶ πουλυβοτείρῃ·
 ἡ δ' ἄρ' ἐπενχομένη ἔπεα πτερόεντ' ἀγόρευεν·
 428 Τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἄρωγοί,
 εἶεν, ὅτ' Ἀργείοισι μαχοίετο θωρηκτῆσιν,
 ὧδέ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη
 ἦλθεν Ἄρει ἐπίκουρος, ἐμῷ μένει ἀντιώωσα·
 432 τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
 Ἰλίου ἐκπέρσαντες εὐκτίμενον πτολίεθρον.

Poseidón (Neptune) defies Apollo, who refuses to fight, and is reprimanded by Artemis (Diana) for his cowardice. Hērē strikes Artemis, who, accompanied by Latona, returns to Olympus and complains to Zeus.

- ὦς φάτο· μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη.
 Αὐτὰρ Ἀπόλλωνα προσέφη κρείων Ἐνοσίχθων·
 436 Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν,
 ἄρξάντων ἐτέρων· τὸ μὲν αἰσχίον, αἶ κ' ἀμαχητὶ
 ἴομεν Οὐλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
 Ἄρχε· σὺ γὰρ γενεῷφι νεώτερος· οὐ γὰρ ἔμοιγε
 440 καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 Νηπύτι, ὥς ἄνθοον κραδίην ἔχες· οὐδέ νυ τῶν περ
 μέμνηαι, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἄμφι

424. Ἐφορήσασα, Sch.

436. Ἰδία ἰστάμεθα καὶ οὐ συμπλεκόμεθα πρὸς ἑριν, Eustath.
 "Proprie dissimulare est pugnam singularem refugere; ἀφιστάμεναι, bellum quodcumque detractare significat. Hoc in omnes cadit ignavos, eamque ob causam saepe legitur; illud, singulare certamen respiciens, semel invenitur." Sptzn.—438. See 1, 426.—440. See 13, 355.—442, sqq. According to H., Poseidón and Apollo were condemned by Zeus to servitude for one year with a mortal king, a condemnation which we often read of in heathen mythology as inflicted on the gods for rebellion against the supreme will. H. does not inform us what was then the motive of it; the Scholiasts think they have discovered it in the rebellion spoken of 1, 399, 400, where we must see the

- 443 μῶνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι
 444 πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
 μισθῷ ἐπὶ ῥήτῳ· ὁ δὲ σημαίνων ἐπέτελλεν.
 Ἦτοι ἐγὼ Τρώεσσι πόλιν περὶ τείχος ἔδειμα,
 εὐρύ τε καὶ μάλα καλόν, ἴν' ἄρρηκτος πόλις εἴη·
 448 Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βούς βουκολέεσκες
 Ἰδης ἐν κνημοῖσι πολυπτύχου ὑλῆεσσης.
 Ἄλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθείης ὦραι
 ἐξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα
 452 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπεν.
 Σοὶ μὲν ὅγ' ἠπέλιψε πόδας καὶ χεῖρας ὑπερθευ
 δήσειν, καὶ περᾶν νήσων ἐπὶ τηλεδαπῶν·
 στεῦτο δ' ὅγ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῷ.
 456 Νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,
 μισθοῦ χωόμενοι, τὸν ὑποστάς οὐκ ἐτέλεσσαν.
 Τοῦ δὴ νῦν λαοῖσι φέρεις χάριν· οὐδὲ μεθ' ἡμέων
 πειρᾶ, ὥς κεν Τρώες ὑπερφίαλοι ἀπόλωνται
 460 πρύχῃν κακῶς, σὺν παισὶ καὶ αἰδοίης ἀλόχοισιν.
 Τὸν δ' αὖτε προσέειπεν ἀναξικέρτατος Ἀπόλλων·
 Ἐννοσίγαι', οὐκ ἂν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοίγε βροτῶν ἔνεκα πτολεμίζω,
 464 δειλῶν, οἱ φύλλοισιν ἐοικότες ἄλλοτε μὲν τε
 ζαφλεγέες τελίθουσιν, ἀρούρης καρπὸν ἔδοντες,
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. Ἀλλὰ τάχιστα
 πανσώμεσθα μάχης· οἱ δ' αὐτοὶ δηριασθήσων.
 468 Ὡς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
 πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσιν.

various reading cited in the note.—444. Lit., on the part of Zeus, i. e. by order of Zeus.—445. Ἐπὶ ὁμολογημένῳ καὶ ὁρισμένῳ μισθῷ, Sch. σημ., see 11, 789.—446. 7, 452, Poseidón says that he built the walls of Troy with Apollo. — 450. πολυγηθείς, *latissimæ*, not absolutely, but under these circumstances: bringing the joyful time of the reward of our labours.—451. Lit., *forced* our wages from us, for did us violence with regard to our wages: a construction peculiar to *verba pricandi* (e. g. ἀφαιρῆσθαι τινὰ τι, *pricare aliquem aliquā re*), applied to βιάζεσθαι, to force, in the sense of to carry off by doing violence. — 454. See 40.—455. ἀπολέπτειν, which is used properly of the bark of trees (see 1, 236), presents here a metaphor so suitable and so poetical, that we cannot hesitate to reject as a gloss the reading of several texts, ἀποκόψειν. Cutting off the nose or the ears was a punishment reserved for slaves. — 456. Ὀργισμένη τῇ ψυχῇ, Sch.—459. *Experiris*, = *pugnās*.—464. See 6, 146, sqq. — 465. Μεγάλως (ZA) ἐνθερμοί, ἐνεργεῖς, δραστήριοι, Sch. — 467. αὐτοί, as often else-

470 Τὸν δὲ κασιγνήτη μάλα νείκεσε, πύτνια θηρῶν·
[Ἄρτεμις ἀγροτέρη, καὶ ὀνειδείων φάτο μῦθον·]

472 Φεύγεις δὴ, Ἐκάεργε, Ποσειδάωνι δὲ νίκην
παῖσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας ;
Νηπύτιε, τί νυ τόξον ἔχεις ἀνεμῶλιον αὐτῶς ;
μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω
476 εὐχομένου, ὥς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
ἄντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.

Ὡς φάτο· τὴν δ' οὔτι προσέφη ἑκάεργος Ἀπόλλων.

Ἄλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις

480 [νείκεσεν Ἰοχέαιραν ὀνειδείοις ἐπέεσσιν].

Πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδῆες, ἀντί ἐμεῖο
στήσεσθαι ; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι,
τοξοφόρῳ περ ἐούσῃ· ἐπεὶ σε λέοντα γυναιξὶν

484 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν, ἦν κ' ἐθέλῃσθαι.

Ἦτοι βέλτερόν ἐστι κατ' οὔρεα θήρας ἐναίρειν
ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν ἴφι μάχεσθαι.

Εἰ δ' ἐθέλεις πολέμοιο δαήμεναι· ὄφρ' εὖ εἰδῇς,

488 ὅσσον φερτέρῃ εἴμ', ὅτι μοι μένος ἀντιφερίζεις.

Ἦ ῥα, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν
σκαῖν, δεξιτέρῃ δ' ἄρ' ἀπ' ὤμων αἶνυντο τόξα·

αὐτοῖσιν δ' ἄρ' ἔθινε παρ' οὐατα μειδιώσα

492 ἐντροπαλιζομένην· ταχέες δ' ἐκπιπτον ὀϊστοί.

Δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν, ὥστε πέλεια,

ἦ ῥά θ' ὑπ' ἱρηκος κοίλῃν εἰσέπτατο πέρην,

χηραμόν· οὐδ' ἄρα τῇγε ἀλώμεναι αἰσιμον ἦεν·

496 ὥς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.

where, *they alone*.—469. *Εἰς χεῖρας ἰλθίην*, Sch.—471. *Dea agrestis*.—473. *Μάταιον*, Sch.; *vanum*.—477. This line does not contradict what goes before. Apollo might have boasted in Olympus of being equal, or even superior, to Poseidón in valour, and yet respect in him the quality of uncle, and decline the strife.—480. Wanting in the best MSS. and in Eustathius.—481. See 3, 423.—483. *Ἐπιφοβὸν ὡς λέοντα*, Sch. We have seen (17, 133) that H. does not know the fem. form *λέαινα*. The sudden death of women in the flower of their age, was attributed to Artemis.—487. If you wish to know (any thing) of war, to acquire a knowledge of war; partitive gen. The second member of the sentence is not expressed in words; we must suppose it expressed by a gesture, meaning, Be it so! well and good. See 1, 136.—492. *Ἐκτρέπουσαν τὰς ὄψεις πρὸς τὰς τῆς χειρὸς καταφοράς*, Sch. Artemis stooping, her arrows fall from the quiver.—495. *Καράδυσιν*, Sch.; a cavity, fm *χάω* = *χαίρω*, *hio*. *αἰσιμον*. "Observe that H. makes even a dove dependent on des-

- 497 Λητὼ δὲ προσέειπε διάκτορος Ἀργειφόντης·
 Λητοῖ, ἐγὼ δέ τοι οὔτι μαχήσομαι· ἀργαλέον δὲ
 πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
 500 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν
 εὔχεσθαι ἐμὲ νικῆσαι κρατεροῦφι βίηφιν.
 Ὡς ἄρ' ἔφη· Λητὼ δὲ συναίνυτο καμπύλα τόξα,
 πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κοίνης.
 504 Ἡ μὲν τόξα λαβοῦσα, πάλιν κίε θυγατέρος ἥς.
 Ἡ δ' ἄρ' Ὀλυμπον ἴκανε, Διὸς ποτὶ χαλκοβατὲς δῶ·
 δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
 ἀμφὶ δ' ἄρ' ἀμβρόσιος ἑανὸς τρέμε· τὴν δὲ προτὶ οἷ
 508 εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺν γελάσσας·
 Τίς νῦν σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων;
 [μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ·]
 Τὸν δ' αὖτε προσέειπεν εὐστέφανος Κελαδινή·
 512 Σὴ μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
 ἐξ ἥς ἀθανάτοισιν ἔρις καὶ νείκε' ἐφῆπται.

Apollo enters Troy, the other gods return to Olympus. Achilles pursues the slaughter. Priam causes the gates to be opened, to facilitate the retreat of the vanquished Trojans.

- Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.—
 Αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν·
 516 μέμβλετο γάρ οἱ τείχος εὐδμήτοιο πόληος,
 μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἡματι κείνῳ.
 Οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν εἶοντες,
 οἱ μὲν χῳόμενοι, οἱ δὲ μέγα κυδιῶντες·
 520 κὰδ δ' ἴζον παρ Ζηνὶ κελαινεφεῖ. Αὐτὰρ Ἀχιλλεὺς
 Τρῳᾶς ὁμῶς αὐτοὺς τ' ὄλεκεν καὶ μώνυχας ἵππους.
 Ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται
 ἄσπερος αἰθομένιοι, θεῶν δὲ ἐμῆνις ἀνῆκεν·

tiny, to show that all animals were subject to it. *Eustath.*—497. See 2, 103.—501. εὔχ. = imperative. — 502. συναίνυτο τόξα, *colligebat arcum*, picked up the bow and arrows. — 503. *Ἐμὲ πιπτω*. — 504. *Towards* her daughter, to overtake her; see 4, 100.—507. The garments of the trembling Artemis were agitated by undulations more visible than the trembling of the goddess herself: hence *ἑανὸς τρέμε*, not *θεία*.—510. Brought from 5, 373, and not found in good MSS.—511. *Κελ.*, see 16, 183.—513. ἐφῆπται, see 2, 15.

516. See 19, 343 — 523, 524. *Ἐμὲ ἀνίημι, ἐφῆμι*. *Eustathius* says: "Ὅρα δὲ καὶ τὰ καίρια πάρισα (words of a similar sound) τὰ ἐν τῇ τέλει τῶν στίχων, τὸ ἀνῆκε καὶ ἐφῆκε καὶ ἔθηκεν, ὧν τὸ μὲν ἐφῆκεν ἀντὶ τοῦ ἐπεμψε, τὸ δὲ ἀνῆκε ἀντὶ τοῦ ἀνῆκεν."

524 πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἐφήκεν·

ὥς Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε' ἔθηκεν.

Ἐστήκει δ' ὁ γέρων Πρίαμος θεῖον ἐπὶ πύργου,

ἐς δ' ἐνόησ' Ἀχιλλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ

528 Τρώες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ

γίγνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βαῖνε χαμᾶζε,

ὀτρυνέων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς·

Πεπταμένους ἐν χερσὶ πύλας ἔχει, εἰσόκε λαοὶ

532 ἔλθωσι προτὶ ἄστυ πεφυζότες· ἡ γὰρ Ἀχιλλεὺς

ἐγγὺς ὅδε κλονέων· νῦν οἷω λοίγι' ἔσεσθαι.

Αὐτὰρ ἐπεὶ κ' ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες

αὐτὶς ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας·

536 δεῖδια γὰρ μὴ οὗλος ἀνὴρ ἐς τεῖχος ἄληται.

Ὡς ἔφαθ'· οἱ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν
ὀχῆας·

αἱ δὲ πετασθεῖσαι τεύξαν φάος. Αὐτὰρ Ἀπόλλων

ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.

540 Οἱ δ' ἰθὺς πόλιος καὶ τεῖχεος ὑψηλοῖο,

δίψῃ καρχαλέοι, κεκονιμένοι, ἐκ πεδίοιο

φεύγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ· λύσσα δὲ οἱ κῆρ

αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

Apollo this day saves Troy. He stirs up Agénor against Achilles, and, assuming his form, withdraws that hero from the walls, and secures the retreat of the Trojans.

544 Ἐνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,

εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκεν,

φῶτ', Ἀντήνορος νῖον ἀμύμονά τε κρατερόν τε.

Ἐν μὲν οἱ κραδίη θάρσος βάλε, πᾶρ δὲ οἱ αὐτὸς

548 ἔσθη, ὅπως θανάτοιο βαρείας Κῆρας ἀλάλκοι,

φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἠέρι πολλῇ.

Αὐτὰρ ὅγ' ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον,

ἔσθη, πολλὰ δὲ οἱ κραδίη πόρφυρε μένοντι·

552 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ὦ μοι ἐγών, εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος

— 528. πεφ., see n. 6. — 535. = ἐπαναθεῖναι, to shut; see 5, 751.

— 537. Fm ἀνῆμι, remitto, laxo. — 538. Salutem. — 541. καρχαλέος or καρφαλέος, dry. — 542. See 11, 165.

546. φῶς, see 4, 194. — 551. "He feels his heart agitated by as many different emotions as the sea. This is the notion given by the single word πόρφυρε, which is borrowed from the sea, when the

- 554 φεύγω, τῇπερ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
αἰρήσει με καὶ ὥς, καὶ ἀνάγκιδα δειροτομήσει.
556 Εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
Πηλείδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
φεύγω πρὸς πεδῖον Ἰλίου, ὅφρ' ἂν ἴκωμαι
Ἰδῃς τε κνημούς, κατὰ τε ῥωπήϊα δύω.
560 ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο,
ιδρῶ ἀποψυχθεῖς, ποτὶ Ἴλιον ἀπονεοίμην.
Ἄλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
μή μ' ἀπαιερόμενον πόλιος πεδίονδε νοήσῃ,
564 καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν·
οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ Κῆρας ἀλύξαι·
λίην γὰρ κρατερός περὶ πάντων ἔστ' ἀνθρώπων.
Εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
568 καὶ γάρ θην τούτῳ τρωτὸς χρώς ὀξεί χαλκῷ,
ἐν δέ ἴα ψυχῇ, θνητὸν δέ ἔφασ' ἀνθρωποι
[ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὑπάζει].
Ὡς εἰπὼν Ἀχιλῆα ἀλείς μένεν· ἐν δέ οἱ ἦτορ
572 ἄλκιμον ὥρματο πτολεμίζειν ἠδὲ μάχεσθαι.
Ἦύτε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὕλαγμὸν ἀκούσῃ·
576 εἴπερ γὰρ φθάμενός μιν ἦ οὐτάσῃ, ἢ βάλῃσιν,
ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
ἀλκῆς, πρὶν γ' ἢ ἐξυμβλήμεναι, ἢ δαμῆναι·
ὥς Ἀντήνορος υἱὸς ἀγανοῦ, δῖος Ἀγένηωρ,
580 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασθαι Ἀχιλῆος·
ἀλλ' ὅγ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ'
εἴσῃν,
ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·

winds begin to blacken its waves." *Mad. Dacier*. See 14, 16.—556. *Sub Achille agitari*, yielding to his impetuosity. — 559. *καταδύνω, me induam* in . . . —561. *ιδρῶ ἀποψυχθεῖς*, see 11, 622.—563. *Ἀπαίροντα καὶ ἀποχωροῦντα*, *Sch.*—567. The same ellipse of the second member of the sentence takes place in English, and, in fact, in all languages, when any man speaks to himself in a state of agitation, or under lively emotion: "If I attacked him in front before the city . . . !" — 568. The fable of Achilles being rendered invulnerable by the waters of Styx, and only being able to be wounded in the heel, is posterior to H.—570. Rejected by the ancient critics, and evidently an interpolation.—571. *Συστρέψας τὸ σῶμα*, *Sch.*; see 581.—578. *ἀλκή*, exercise of strength, combat. = *συμβαλῆναι*, *committi*, to encounter

- 583 Ἡ δὴ πού μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλ-
λεῦ,
584 ἥματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων.
Νηπύτι, ἢ τ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ.
Ἐν γὰρ οἱ πολέες τε καὶ ἄλκιμοι ἄνδρες εἰμέν,
οἳ κε πρόσθε φίλων τοκέων, ἀλόχων τε καὶ υἱῶν,
588 Ἴλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
ὦδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.
Ἡ ρά, καὶ ὅξυν ἄκοντα βαρείης χειρὸς ἀφῆκεν
καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος, οὐδ' ἀφάμαρτεν.
592 Ἀμφὶ δέ μιν κνημῖς νεοτεύκτου κασσιτέροιο
σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν
βλημένου, οὐδ' ἐπέρησε· θεοῦ δ' ἠρύκακε δῶρα.
Πηλείδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο
596 δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρίσθαι,
ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἥρι πολλῇ,
ἡσύχιον δ' ἄρα μιν πολέμου ἐκ πέμπε νέεσθαι.
Αὐτὰρ ὁ Πηλείωνα δόλῳ ἀποέργαθε λαοῦ.
600 Αὐτῷ γὰρ Ἐκάεργος, Ἀγήνορι πάντα ἐοικώς,
ἔστη πρόσθε ποδῶν· ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
Ἔως ὁ τὸν πεδίῳ διώκετο πυροφόροιο,
τρέψας παρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
604 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλ-
λων,
ὥς αἰεὶ ἔλποιο κιχήσεσθαι ποσὶν οἷσιν·
τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ
ἀσπᾶσιν προτὶ ἄστυ· πόλις δ' ἔμπλητο ἀλέντων.
608 Οὐδ' ἄρα τοίγ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
μεῖναι ἔτ' ἀλλήλους, καὶ γινώμεναι, ὅς τε πεφεύγοι,
ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐρέχυντο
ἐς πόλιν, ὄντινα τῶνγε πόδες καὶ γοῦνα σαῶσαι.

hand to hand. — 598. = ἐπεμπεν (ὥστε) ἐκνέεσθαι πολέμου. — 599. *Arcuit a ciris*, diverted him. — 602. See I, 193 and 6, 2. — 604. We should here analyse the shade of meaning expressed by each factor of the compound ὑπεκπροθέω. — 609. *Manere* = *expectare*. — 611. *σαῶσαι*, sing., to agree with the last subst. This syntax has nothing surprising in it, being found even in the writers whose style is most regular; e. g. in Cicero, *Tusculans*, III. ch. 3: *quum ad corporum sanationem multum ipsa corpora et natura valeat*. The ordinary texts read *σῶσαν*; but the optat. only, preserved in that of Aristarchus, suits the context of the sentence.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Χ.

The Trojans re-enter the city, Hector alone excepted. Apollo undeceives Achilles, who angrily reproaches him, and returns towards the walls.

- ὧς οἱ μὲν κατὰ ἄστυ πεφυζότες, ἥντε νεβροί,
 ἰδρῶ ἀπεψύχοντο, πῖον τ', ἀκέοντό τε δίψαν,
 κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
 4 τείχεος ἄσπον ἴσαν, σάκε' ὤμοισι κλίναντες.
 Ἔκτορα δ' αὐτοῦ μεῖναι ὀλοῖη Μοῖρ' ἐπέδθησεν,
 Ἴλίου προπάροιθε πυλάων τε Σκαιάων.
 Αὐτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων·
 8 Τίπτε με, Πηλῆος νιέ, ποσὶν ταχέεσσι διώκεις,
 αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον· οὐδέ νύ πώ με
 ἔγνωσ' ὡς θεός εἰμι, σὺ δ' ἀσπερχές μενεαίνεις.
 Ἥ νύ τοι οὔτι μέλει Τρώων πόνος, οὐς ἐφόβησας,
 12 οἳ δ' ἦτοι εἰς ἄστυ ἄλυν, σὺ δὲ δεῦρο λιάσθης.
 Οὐ μὲν με κτανέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.
 Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 Ἔβλαψάς μ', Ἐκάεργε, θεῶν ὀλωτάτε πάντων,

"The whole of this 22nd book is of the most sublime pathos. The prayers of the aged Priam, the tears of Hecuba, the generous resolution of Hector, his bravery, his misfortunes, his death, the regrets of a whole people, and above all the noble sorrows of Andromachè, form a succession of pictures impressed with the most profound grief." *Dugas Montb.*—1. πεφ., see 21, 6.—4. See 11, 593.—5. = ὀλοή, see 1, 342.—11. Τρώων πόνος, the fight against the Trojans.—12. = ἐάλησαν. Δεῦρο ἐλιάσθης, thou hast turned aside (see 15, 520) this way, i. e. against me.—13. Μοῖρα ὑποκείμενος, θνητός, *Sch.* The famous Apollonius of Tyana, undergoing an examination before the emperor Domitian, and threatened with death, addressed this line to him.—15. Thou hast thwarted me, paralysed my designs. We may see 6, 39 ; 7, 271.

- 16 ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἢ κ' ἔτι πολλοὶ
γαῖαν ὁδὰξ εἶλον, πρὶν Ἴλιον εἰσαφικέσθαι.
Νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
ῥῆϊδίως, ἐπεὶ οὔτι τίσιν γ' ἔδδειςας ὀπίσσω.
20 Ἡ σ' ἂν τισαίμην, εἴ μοι δύναις γε παρίη.
Ὡς εἰπὼν προτὶ ἄστν μέγα φρονέων ἐβεβήκει,
σευάμενος, ὥςθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὅς ρά τε ρεῖα θέησι τιταινόμενος πεδίοιο.
24 ὥς Ἀχιλεὺς λαίψηρὰ πύδας καὶ γούνατ' ἐνώμα.

Priam sees Achilles approach, and conjures Hector to reserve himself for the welfare of Troy. Hecuba supplicates her son, who hesitates.

- Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλ-
μοῖσιν,
παμφαίνονθ' ὥςτ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὅς ρά τ' ὀπώρης εἰσιν· ἀρίζηλοι δέ οἱ ἀνγαί
28 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ.
ὄντε κύν' Ὠρίωνος ἐπὶ κλησὶν καλέουσιν·
λαμπρότατος μὲν ὅδ' ἐστί, κακὸν δέ τε σῆμα τέτυκται,
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
32 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
Ὡμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὄγε κόψατο χερσίν,
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει,
λίσσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων
36 ἐστήκει, ἄμστον μεμαῶς Ἀχιλῆϊ μάχεσθαι·
τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς·
Ἔκτορ, μὴ μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
οἷος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης,
40 Πηλείωνι δαμείς· ἐπειὴ πολὺ φέρτερός ἐστιν.
Σχέτλιος, αἴθε θεοῖσι φίλος τοσσόνδε γένοιτο,

the unfigurative use of βλέπω.—20. Ἐτιμωρησαίμην ἂν σε, Sch.; I would take vengeance on thee. The fiery character of Achilles has carried him to this extreme anger. There is here poetic verity, and the poet who celebrates the hero uses his right as a painter. Plato blames him; but, in Plato, poetry is only the handmaid of philosophy and morality. The philosopher nevertheless renders homage to the genius of him whom he names "the most divine of poets," and whom he crowns before escorting him out of his republic.—23. Stretching, lengthening itself.

27. ὀπώρης, gen. of time, like νυκτός. See 5, 5.—28. See 11, 173.—29. The dogstar. See 8, 486. Some traits of this comparison have been embellished by Virgil, x. 272, sqq.—34. Sc. τὰς χεῖρας.—

- 42 ὅσπον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν
 κείμενον· ἢ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
 44 ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
 κτείνων, καὶ περνὰς νήσων ἐπὶ τηλεδαπάων.
 Καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ἰδέειν, Τρώων εἰς ἄστν ἀλέντων,
 48 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 Ἄλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἢ τ' ἂν ἔπειτα
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον·
 πολλὰ γὰρ ὥπασε παιδὶ γέρον ὀνομάκλυτος Ἄλτης.
 52 Εἰ δ' ἤδη τεθνῶσι, καὶ εἰν Ἀΐδαο δόμοισιν,
 ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοῖ τεκόμεσθα·
 λαοῖσιν δ' ἄλλοισι μιννυθαδιώτερον ἄλγος
 ἔσσεται, ἦν μὴ καὶ σὺ θάνης, Ἀχιλῆϊ δαμασθείς.
 56 Ἄλλ' εἰσέρχεο τεῖχος, ἐμὸν τέκος, ὄφρα σωῶσης
 Τρώας καὶ Τρώας, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
 Πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 60 δῦςμορον, ὃν ῥά πατὴρ Κρονίδης ἐπὶ γήραος οὐδ᾽
 αἴσῃ ἐν ἀργαλὲρ φθίσει, κακὰ πόλλ' ἐπιδόντα,
 υἱάς τ' ὀλλυμένους ἰλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
 64 βαλλόμενα προτὶ γαίῃ, ἐν αἰνῇ δηϊοτήτι,
 ἔλκομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν.
 Αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν
 ὤμησται ἐρύουσιν, ἐπεὶ κέ τις ὀξείῃ χαλκῷ
 68 τύψας, ἢ βαλὼν, ῥεθέων ἐκ θυμὸν ἔλῃται,
 οὐς τρέφον ἐν μεγάροισι τραπεζῆας θυρωρούς,
 οἳ κ' ἐμὸν αἶμα πiónτες, ἀλύσσοντες πέρι θυμῷ,

43. Οὕτως ἂν ἀπὲλθοι μου τὰ κακὰ τῶν φρενῶν, *Sch.*—44. εὖνις, now obsolete : orbis.—45. περνάς, see 24, 752.—48. See 21, 85, sqq.—50. Gen. of price.—52. We have seen their death 20, 413 ; 21, 117.—58. See 13, 340.—59. πρὸς, adv. "Επὶ ζῶντα, *Sch.*—60. "Επὶ τῷ τέρατι τοῦ γήραος, ἐπ' ἐξόδῳ τοῦ βίου, *Sch.*—64. The fate which awaited the son of Hector. "An act of cruelty which barbarians generally exercised in the sack of cities, and which Isaiah predicts of Babylon : *Infantes eorum allidentur in oculis eorum.* The Psalmist says to the same Babylon : *Beatus qui tenebit et allidet parvulos tuos ad petram.*" *Mad. Dacier.*—67. ἔρ., see 11, 454.—68. See 16, 856.—69. τραπεζεῖς κύνες, table dogs, and, so to say, messmates. θυρωρός, in prose θυρωρός, guardian of the gate.—70. ἀλύσσω, another form of ἄλῶω, to be beside oneself, mad with joy, or lost in grief (6, 352) on the verge of not knowing what to do.—72. ὡς λαίκαται, 21,

71 κείσονται ἐν προθύροισι. Νέω δέ τε πάντ' ἐπέοικεν,
 72 Ἀρηϊκταμένω, δεδαϊγμένω ὁξεί χαλκῷ,
 κείσθαι πάντα δὲ καλὰ θανόντι περ, ὅττι φανήη
 ἀλλ' ὅτε δὴ πολίον τε κάρη πολίον τε γένειον,
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
 76 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.

Ἦ ρ' ὁ γέρων, πολιάς δ' ἄρ' ἀνὰ τρίχας ἔλκετο
 χερσίν,

τίλλων ἐκ κεφαλῆς· οὐδ' Ἔκτορι θυμὸν ἐπειθεν.
 Μήτηρ δ' αὖθ' ἐτέρωθεν ὁδύρετο δακρυχέουσα,
 80 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μᾶζον ἀνέσχεν·
 καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·
 Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καί μ' ἐλέησον
 αὐτήν· εἴ ποτέ τοι λαθικηδέα μᾶζον ἐπέσχον,
 84 τῶν μνησαι, φίλε τέκνον· ἄμυνε δὲ δῆϊον ἄνδρα
 τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἵστασο τούτῳ·
 σχέτλιος· εἵπερ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἔγωγε
 κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
 88 οὐδ' ἄλοχος πολύδωρος, ἀνενθε δέ σε μέγα νῶϊν
 Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.

Ὡς τῷγε κλαίοντε προσαυδήτην φίλον υἱόν,
 πολλὰ λισσομένῳ οὐδ' Ἔκτορι θυμὸν ἐπειθον·
 92 ἀλλ' ὕγε μίμν' Ἀχιλῆα πελώριον ἄσπον ἰόντα.
 Ὡς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,
 βεβρωκὼς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός·
 σμερδαλέον δὲ δέδορκεν, ἐλίσσόμενος περὶ χειρὶ·
 96 ὥς Ἔκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
 πύργῳ ἐπὶ προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.

Ὁχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,
 100 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,

301. The whole of this picture is reproduced and still further developed by Tyrtæus, Poem i. v. 21, sqq.; and the comparison may be made with advantage.—80. Ἀναχαλῶσα, Sch. Lazans, unloosing, uncovering. Mothers, in extreme cases, conjured their children by the breast which had nourished them.—83. Τὸν πανσίλυπον, λήθην ἐμποιοῦντα τοῖς παισὶ τῶν κακῶν ἀπάντων, Sch. The lyric poet Alcæus applies the same epithet to wine. ἐπέσχον, see 9, 489.—87. λέχος, death-bed, as 18, 233; 24, 589. θάλος, scion, = child. See 18, 438.—88. Πολύεδνος, Sch.; see below 471, 472. μέγα (μεγάλως) ἀνενθε, in prose πάνν ὑπέρβωθεν.—93. χειρὶ, like χηραμός, 21, 495.—94. Coluber mala gramina pastus, Virg.—100. Aristotle quotes this

- 101 ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
 νύχθ' ὑποτήνδ', ὀλοήν, ὅτε τ' ὤρετο διὸς Ἀχιλλεύς.
 Ἄλλ' ἐγὼ οὐ πιθόμην· ἢ τ' ἂν πολὺ κέρδιον ἦεν·
 104 νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 μήποτε τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο·
 Ἐκτῶρ ἦφι βίῃφι πιθήσας ὤλεσε λαόν.
 108 Ὡς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη
 αἴτην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,
 ἢ ἐκεν αὐτὸν ὀλέσθαι ἐὺκλειῶς πρὸ πόλης.
 Εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
 112 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
 αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,
 καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,
 πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 116 ἡγάγετο Τροίηνδ', ἥτ' ἐπλετο νείκεος ἀρχή,
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
 ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἦδε κέκευθεν·
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὕρκον ἔλωμαι
 120 μήτι κατακρύψειν, ἀλλ' ἀνδῖχα πάντα δάσασθαι.
 [κτῆσιν ὕσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργει.]
 Ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰών· ὁ δέ μ' οὐκ ἐλεήσει,
 124 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με, γυμνὸν ἔοντα,
 αὐτῶς, ὥστε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω.
 Οὐ μὲν πῶς νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης

line to prove what power the fear of shame has upon a noble heart, which is, in his eyes, an ἀνδρεία πολιτική (civil courage). Cicero (*Letters to Atticus*, ii. 5), wishing to go into Egypt, dreads the disapprobation of his fellow-citizens, if he should thus abandon the affairs of the republic: "Πουλυδάμας, says he, μοι πρῶτος ἐλεγχείην ἀναθήσει, Cato ille noster, qui mihi unus est pro centum milibus." — 101. See these counsels 18, 254 — 283.—105. See 6, 442. — 111. "But if I" in the second member of the sentence: see what we have said 21, 567. — 117. ἀμφίς, separately; properly, on the other side. As to the proposition of sharing the spoil, see 18, 511.—119. *Senatorium iusjurandum*, to be taken by the Trojan senators.—121. Wrongly inserted here from 18, 512, and omitted in the best MSS. If it were necessary to finish the sentence commenced at ver. 111, we might mentally supply, "perhaps I might obtain his consent to leave me my life;" but such an addition would injure the flow of the speech, and would even be contrary to the character of H., who repels this thought, even before it presents itself entire.—123. *Eum adea* — 126. *Το*

- 127 τῷ ὀαριζέμεναι, ἅτε παρθένος ἡίθεός τε,
 128 [παρθένος ἡίθεός τ' ὀαρίζετον ἀλλήλοιν].
 Βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν· ὅττι τάχιστα
 εἶδομεν ὀπποτέρῳ κεν Ὀλύμπιος εὐχος ὀρέξῃ.

Achilles approaches ; Hector flees ; Achilles pursues him. All the gods look on. Zeus is moved, but Athênê claims the execution of the decrees of fate, and Zeus consents.

ὦς ὤρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλ-
 λεύς,

- 132 ἶσος Ἐνυαλίῳ, κορυθαίϊκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὤμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἥ πυρὸς αἶθομένου, ἥ ἡελίου ἀνιόντος.
 136 Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθεὶς.
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 Ἥυτε κίρκος ὕρεσφιν, ἐλαφρότατος πετεηνῶν,
 140 ῥῆϊδίως οἴμησε μετὰ τρήρωνα πέλειαν·
 ἥ δέ θ' ὕπαιθα φοβεῖται· ὁ δ' ἐγγύθεν ὀξὺ λεληκώς
 ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὥς ἄρ' ὄγ' ἐμμεμαὼς ἰθὺς πέτετο· τρέσει δ' Ἔκτωρ
 144 τεῖχος ὕπο Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.
 Οἱ δὲ παρὰ σκοπιῇν καὶ ἐρινεὸν ἠνεμόεντα
 τείχεος αἶεν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο·
 κρουνῶ δ' ἱκανὸν καλλιρρόω, ἐνθα δὲ πηγαὶ
 148 δοιαὶ ἀνάτσουνσι Σκαμάνδρου δινήεντος.
 Ἡ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς, ὥσει πυρὸς αἶθομένοιο·
 ἥ δ' ἐτέρη θέρει προρέει εἰκνῖα χαλάζῃ,
 152 ἥ χιόνι ψυχρῇ, ἥ ἐξ ὕδατος κρυστάλλῳ.

converse from the oak or from the rock, that is, seated on an oak or on a rock ; as in a rural interview of two lovers. There exists but one trace of this proverbial phrase in Hesiod, *Theog.*, v. 35 : Ἀλλὰ τίη μοι ταῦτα περὶ δρυὸν ἢ περὶ πέτραν ; which amounts to, *Sed quo mihi hæc pastoris ?* In the *Od.*, 19, 163 : Οὐ γάρ ἀπὸ δρυὸς ἴσσι παλαιφάτου οὐδ' ἀπὸ πέτρης, the question is about the birth of an unknown person, which throws no light on this passage.—127, 128. See 20, 371.—129. *Concurrere*.

132. Τῷ αἰσσοῦντι, κινουῦντι τὴν κόρυθα, *Sch.* ; almost the same as κορυθαίολος.—136, sqq. We may compare with these lines the flight of Turnus, in *Virg.*, xii. 742—765.—141. *Fm* λάσκω, to resound, to cry aloud.—145. See 6, 433.—146. ὑπὲκ τεύχευς, retreating from the

- 153 Ἐνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἕασιν,
καλοὶ, λαΐνιοι, ὕθι εἴματα σιγαλέοντα
πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες,
156 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν.
Τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὀπίσθε διώκων
πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων
καρπαλίμως· ἐπεὶ οὐχ ἱερώϊον οὐδὲ βοεῖην
160 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,
ἀλλὰ περὶ ψυχῆς θείον Ἕκτορος ἵπποδάμοιο.
Ὡς δ' ὕτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
ρίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κείται αἶθλον,
164 ἧ τρίπος ἢ γυνή, ἀνδρὸς κατατεθνηῶτος·
ὥς τὼ τρις Πριάμοιο πόλιν πέρι δινηθήτην
καρπαλίμοισι πύδεσαι· θεοὶ δέ τε πάντες ὀρώωντο·
τοῖσι δὲ μύθων ἥρχε πατὴρ ἀνδρῶν τε θεῶν τε·
168 ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
Ἕκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην
Ἰδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε

wall. — 152. *Ex aquâ concretæ glaciæ*. — 153, sqq. "Let us admire these sweet images, which mingle with the sombre pictures, which precede the death of the unhappy Hector. There reigns here a profound melancholy, full of regretful feeling for the death of the hero. This return to the happy times of peace, when the Trojan women came to wash their rich garments in the springs of the Scamander,—for kings' daughters themselves did not disdain those employments which we regard as menial,—this recollection of the sweet occupations of past happiness, in the midst of war's alarms, at the moment when the greatest of misfortunes is about to descend upon Ilium, adds still further to the lively impression produced by this book of sadness, which resounds altogether like a death-knell." *Dugas Montb.* — 157. (Ὁ μὲν) φεύγων, ὃ δὲ . . . — 159. In racing they might gain (*ἀρνύσθαι*, *sibi comparare*) an ox or a sheep (*ιερίον*). *βοεΐη*, an ox-skin, rather than a shield. *Dugas Montbel* proves by a passage of *Hdt.* (ii. ch. 91) that they gave skins of animals as prizes in their contests, and he reminds us that skins were occasionally used as money (see 7, 474). — 161. *θεῖον περὶ ψυχῆς*, to run for one's life, has become proverbial in speaking of extreme peril. — 162. H. several times mentions the races and games established to celebrate the funeral of a king or a notable person (*ἀνδρὸς κατατεθνηῶτος*, gen. absol., *homine mortuo*) ; in the following book he describes the games in honour of Patroclus. *τέρματα*, *metæ*. — 165. The poet says, and means to say, that the two heroes make three times the circle of the city. The terms of this line, often tortured by criticism, are susceptible of no other sense. The valour and the swiftness of Achilles, which the poet never fails to celebrate, and the assistance which Apollo lends Hector (see

- 172 ἐν πόλει ἀκροτάτῃ· νῦν αὐτέ ἐ δῖος Ἀχιλλεύς
 ἄστν πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
 Ἄλλ' ἄγετε, φράζεσθε, θεοί, καὶ μητιάσθε,
 ἥε μιν ἐκ θανάτοιο σαώσομεν, ἥε μιν ἤδη
 176 Πηλείδῃ Ἀχιλῆϊ δαμάσσομεν, ἐσθλὸν ἔοντα.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ὦ πάτερ, ἀργικέραυνε, κελαινεφές, οἷον ἕιπες·
 ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἶσῃ,
 180 ἅψ' ἐθέλεις θανάτοιο δυσὴχέος ἐξαναλῦσαι ;
 Ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἅλλοι.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 184 πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι·
 ἔρξον, ὅπῃ δὴ τοι νόος ἐπλετο, μηδ' ἔτ' ἐρώει.

Athênê descends on the plain of Troy. Achilles still keeps Hector there, reserving this victim to himself alone. Zeus weighs the destinies of the two heroes. Hector's hour is come. Apollo abandons him. Athênê, in the form of Deïphobus, emboldens Hector to the fight.

- ὦς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα.
 186 Ἔκτορα δ' ἀσπερχὲς κλονέων ἔφεπ' ὥκυς Ἀχιλ-
 λεύς.
 ὦς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 ὕρσας ἐξ εὐνῆς, διὰ τ' ἀγkea καὶ διὰ βήσσας·
 τὸν δ' εἶπερ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
 192 ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρῃ·
 ὥς Ἐκτωρ οὐ λῆθε ποδῶκεα Πηλείωνα.
 Ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
 ἀντίον αἵξασθαι ἐϋδμήτους ὑπὸ πύργους,
 196 εἰ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν·
 τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς

204) suffice to establish the poetic truth of the fact. — 171. "It was the custom of the Pagans to sacrifice to the gods on the hills and on the mountains, or, as the Holy Scriptures say, *on the high places*. It is for this reason that God commanded his people to overthrow all these high places, which the nations had profaned by idolatry (Deut. xii. 2). Hence the reproach bestowed on so many kings : *excelsa non abstulit*." *Mad. Dacier*. — 180. See 16, 442. — 184. *Animo propenso* (in te or tibi). τοι = σοι. — 185. See 2, 179.

192. *ἔμπεδον*, without stopping, as in French *ferme* in some phrases [*tracks her continual*, Cp.]. — 194. See 5, 789. — 198. πρὸς πόλιν,

- 198 πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί.
 Ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
 200 οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν·
 ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὃς ἀλύξαι.
 Πῶς δέ κεν Ἑκτωρ Κῆρας ὑπεξέφυγεν θάνατοιο,
 εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
 204 ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος λαιψηρά τε γοῦνα ;
 Λαοῖσιν δ' ἀνένευε καρήατι διος Ἀχιλλεύς,
 οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα·
 μήτις κῦδος ἄροιτο βαλὼν, ὁ δὲ δεύτερος ἔλθοι.
 208 Ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοῦς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θάνατοιο,
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο.
 212 Ἐλκε δὲ μέσσα λαβὼν ῥέπε δ' Ἑκτορος αἵσιμον
 ἦμαρ,

on the side of the city.—199, 200. This comparison, admirable for its truth, is but slightly, I may say almost negligently, indicated by H. ; but is fully developed by Virg., xii. 908; by Tasso, *Jerus.*, ch. 20, st. 105; by Klopstock, *Mess.*, ch. 14, v. 1247, cited by Eichhoff. In the first verse, the subject is omitted, because, in reality, it is double and the action reciprocal. H., therefore, recommences the sentence in the following line, and then lets the two subjects appear. — 205. See 6, 311. "It appears to me that the difference which H. here makes between Hector and Achilles deserves to be remarked. Hector, in his flight, wishes always to approach the walls, in order that the Trojans, who line them, may pierce Achilles with their arrows; whereas Achilles, in turning Hector towards the plain, makes signs to his troops not to hurl a single dart against his enemy. This marks the great courage of Achilles." *Mad. Dacier*.—209, sqq. See 8, 69—72 with the notes, and Virgil's imitation, xii. 725, sqq. This passage has been the admiration of all ages. "There is nothing more majestic (says Dugas Montbel) and at the same time more pathetic than this image of the destiny of Hector, which, in the balance of the king of the gods, sinks and touches the infernal regions. The last line especially appears to me sublime, *Apollo abandons him*. All is now ended for the unhappy warrior; the gods, who up to that hour had been propitious to him, can help him no longer; he ceases to strive against the irrevocable decree of destiny. There is also a moral idea, which we cannot too much observe. We perceive that all is lost for Hector as soon as the deity abandons him; his death is irrevocable. The extreme simplicity of the expression, which presents not a single pathetic word or turn, contrasts with the majesty of the subject, which carries us of itself to the very centre, around which the whole existence of man gravitates. Such is the secret of the effect produced in all ages by this passage, which one may, in respect of its *literary character*, compare with the most sublime of Holy Scripture. Translated into

- 213 ὥχετο δ' εἰς Ἀΐδαο· λίπεν δέ εἰ Φοῖβος Ἀπόλλων.
 Πηλείωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη·
 ἀγχού δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
- 216 Νῦν δὴ νῶϊ γ' ἔολπα, Διὶ φίλε, φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 Ἔκτορα δρῶσαντε, μάχης ἄτόν περ ἔοντα.
 Οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
 220 οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων,
 προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
 Ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε· τόνδε δ' ἐγὼ τοι
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.
- 224 Ὡς φάτ' Ἀθηναίη· ὁ δ' ἐπείθετο, χαῖρε δὲ θυμῷ·
 στῆ δ' ἄρ' ἐπὶ μελίνης χαλκογλῶχινος ἔρεισθεις.
 Ἡ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἔκτορα δῖον,
 Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν·
- 228 ἀγχού δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 Ἡθεῖ, ἥ μάλα δὴ σε βιάζεται ὥκυν Ἀχιλλεὺς
 ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.
- 232 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 Δηϊφόβ', ἥ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν, οὗς Ἐκάβη ἠδὲ Πριάμος τέκε παῖδας·
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
 236 ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Ἡθεῖ, ἥ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ
 240 λίσσονθ', ἐξείης γουνούμενοι, ἀμφὶ δ' ἐταῖροι,
 αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 Νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδὲ τι δούρων
 244 ἔστω φειδωλή, ἵνα εἵδομεν, εἴ κεν Ἀχιλλεὺς
 νῶϊ κατακτείνας ἔναρα βροτόεντα φέροηται
 νῆας ἐπὶ γλαφυράς, ἥ κεν σῶ δουρὶ δαμήῃ.

the language of Æschylus or Pindar it would be more brilliant, but less effective."—218. See 6, 203.—219. πεφυγμένον γενέσθαι, = φυγεῖν, hence the accus. ἄμμε. See 6, 488.—220. πολλὰ πάθοι answers to the French phrase, "se donnerait beaucoup de mal." *Est multa molitus sit*, Heyne.—221. Τὸ ἐπίμονον τῆς ἰκετείας ὁηλοῖ διὰ δύο προθέσεων, *Eustath.* See Dionysius of Halicarnassus, *De compositione verborum*, ch. 15.—229. See 6, 518.—234. *Fratrum*; see 13, 697. τέκε = ἔτεκεν, like 16, 849.—240. = λίσσοντο.

Hector no longer hesitates. He hurls his javelin at Achilles in vain. Deïphobus has disappeared. A sad presentiment seizes Hector.

- 247 Ὡς φαμένη, καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.
 248 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 Οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος
 περ.

- Τρεῖς περὶ ἄστυ μέγα Προιάμου δῖον, οὐδέ ποτ' ἔτλην
 252 μῆναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκεν
 στήμεναι ἀντία σείο· ἔλοιμί κεν, ἢ κεν ἀλοίην.
 Ἄλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
 μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων·
 256 οὐ γὰρ ἐγὼ σ' ἔκπαγλον αἰεκιῶ, αἶ κεν ἐμοὶ Ζεὺς
 δῶη καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
 ἀλλ' ἐπεὶ ἄρ' ἐκέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺ ῥέζεις.
 260 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσιέφη πύδας ὠκύς
 Ἀχιλλεύς·

- Ἐκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
 Ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
 οὐδέ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 264 ἀλλὰ κακὰ φρονέουσι διαμπερές ἀλλήλοισιν·
 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν
 ὄρκια ἔσσονται, πρὶν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
 268 Παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 Οὐ τοι ἔτ' ἔσθ' ὑπάλυξίς· ἄφαρ δέ σε Παλλὰς Ἀθήνη
 ἔγχει ἐμῷ δαμάει· νῦν δ' ἀθρόα πάντ' ἀποτίσεις

247. καὶ is very expressive : she not only urged him by words ; she also marched first against Achilles. Athênê acted in the same way towards Pandarus, 4, 86, sqq. — 251. As we have often seen *τρέω*, *tremo* = *fugio* ; here *δῖον*, *timui* (see 5, 566), means *fugi*. — 254. Ἐπιμαρτυρώμεθα, Sch. ; *fin* ἐπιδόουσαι, *demus nobis (testes)*, let us give the gods (as witnesses). — 256. In prose *αἰείσω*, see 16, 545. — 257. = *καταμονήν*, *ut stare possim contra te, te sustinere*, the strength to resist thee. — 259. = *ρίζε*. By concluding with this *eodem modo tu facito*, Hector avoids ending his speech with words of evil augury. — 261. Δεινὰ καὶ ἀνεπιλήστα εἰργασμένε, Sch. ; for they derive *ἀλαστος* *fin* λαθίσθαι, to forget. *συνημοσύνη* (*fin* *συνήμι*) = *συνθήκη*, a convention. — 263. *Lupis et agnis quanta sortito obtigit, Tecum mihi discordia est*, Hor. — 267. See 5, 289. — 268. "All the resources of thy art in

272 κήδε' ἰμῶν ἐτάρων, οὓς ἔκτανες ἔγχει θύων.

Ἡ ῥά, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.
Καὶ τὸ μὲν ἄντα ἰδὼν ἡλεύατο φαίδιμος Ἐκτωρ.
ἔξετο γὰρ προΐδων, τὸ δ' ὑπέρπατο χάλκεον ἔγχος,
276 ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἦρπασε Παλλὰς Ἀθήνη,
ἅψ δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἐκτορα, ποιμένα λαῶν.
Ἐκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

Ἡμῖβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ'
Ἀχιλλεῦ,

280 ἐκ Διὸς ἠεῖδης τὸν ἐμὸν μόρον· ἦτοι ἔφης γε·
ἀλλὰ τις ἀρτιεπῆς καὶ ἐπὶ κλοπος ἔπλεο μύθων,
ὄφρα σ' ὑποδδείςας μένεος ἀλκῆς τε λάθωμαι.
Οὐ μὲν μοι φεύγοντι μεταφρένῳ ἐν δόρυ πῆξις,

284 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι
χάλκεον, ὥς δή μιν σῶ ἐν χροῖ πᾶν κομίσαιο.

Καὶ κεν ἑλαφρότερος πόλεμος Τρώεσσι γένοιτο,
288 σείο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.

Ἡ ῥά, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πηλεΐδαο μέσον σάκος, οὐδ' ἀφάρμαρτεν·
τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. Χώσατο δ'
Ἐκτωρ,

292 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·
στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μέλινον ἔγχος·
Δηΐφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·
ἥτεέ μιν δόρυ μακρόν· ὁ δ' οὔτι οἱ ἐγγύθεν ἦεν.

296 Ἐκτωρ δ' ἔγνω ἧσιν ἐνὶ φρεσὶ φώνησέν τε·

ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν·
Δηΐφοβον γὰρ ἔγωγ' ἐφάμην ἦρωα παρῆναι·
ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.

fighting." *Dugas Montb.* See 7, 237, sqq.—275. *Ille astu subit, ac tremebunda supercolat hasta*, Virg. x. 522. — 279. See 5, 287. — 280. ἦδης.—281. ἀρτιεπῆς, i. e. ἀρτια βάζων (14, 92), who speaks things just and sensible; in Hesiod an epithet of the Muses. Here, however, the word evidently implies a blame. Aristarchus therefore arbitrarily gave it the signification of ὁ λάλος καὶ ὁ ἀπηρτισμῖνον παραλογιζόμενος. We must closely connect the two adjectives, which mutually complete each other: "thou wast a speaker, sensible, and deceitful in thy words," which shows that ἀρτιεπῆς expresses but the appearance of truth and of sense which he knew how to give to his words.—286. Εἶθε δὴ αὐτὸ, τὸ ἔγχος . . . , Sch. κομίσασθαι, secum auferre; see 14, 456.

- 300 Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἀνευθεν,
οὐδ' ἀλλή· ἢ γάρ ῥα πάλαι τόγε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς νίει, Ἐκηβόλω, οἳ με πάρος γε
πρόφρονες εἰρύατο· νῦν αὐτὲ με Μοῖρα κιχάνει·
304 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.

Achilles and Hector engage. Hector falls. Achilles, in spite of his supplications, refuses to restore his body to his parents. Hector predicts that Achilles shall fall by the hand of Paris, and expires.

- ὦς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε.
308 Οἷμησεν δὲ αἰεὶς, ὥστ' αἰετὸς ὑψιπετήεις,
ὅστ' εἴσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν,
ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτώκα λαγῶν·
ὥς Ἐκτωρ οἶμησε, τινάσσων φάσγανον ὀξύ.
312 Ὀρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
ἀγρίου· πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
καλόν, δαιδάλεον· κόρυθι δ' ἐπένευε φαεινῇ,
τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι
316 χρύσσαι, ἃς Ἡφαιστος ἔει λόφον ἀμφὶ θαμειάς·
οἷος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστὴρ·
ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
320 πάλλιν δεξιτερῇ, φρονέων κακὸν Ἐκτορι δίψ,
εἰσορόων χροά καλόν, ὅπῃ εἴξειε μάλιστα.
Τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροά χάλκεα τεύχη,
καλά, τὰ Πατρόκλοιο βίην ἐνάριζε κατακτάς·
324 φαίνεται δ', ἣ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος·
τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλυσ' ἔγχει διός Ἀχιλλεὺς·

308. αἰεὶς, in a position to be protected by the shield and the sword which he brandished.—310. Ἀπαλὴν, νίαν, Sch. πτώξ, *paridus*. Virgil has added some ornaments to this comparison, ix. 563.—313. Πρόσθε στέρνον τὸ σάκος ἐκάλυψεν (αὐτόν).—319. ἀπέλαμπε contains its subject, and this verb is equivalent to λαμπρόν τι or λαμπρότης ἐξέρει. We should express this word faithfully, if we could say, “it gleamed from the point;” as we say, it *thundered*, it *rains* (in German, *es blitzte*).—322. ἄλλο τόσον, the whole extent of the rest: ὅσον ἦν ἄλλο (other than the place designated at ver. 324), τόσον.—324. ἐφαίνετο, was exposed to view, left unprotected; see 10, 199. In order to wound Hector it was necessary to find the defect in his armour; for the arms

327 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἄκωκῃ.

328 Οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.

"Ἡριπε δ' ἐν κοίτης· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς·

"Ἐκτορ, ἀτάρ που ἔφης, Πατροκλῇ ἐξεναρίζων,

332 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεις νόσφιν ἔοντα.

Νήπιε, τοῖο δ' ἀνευθεν ἀσσητήρ μέγ' ἀμείνων
νηυσὶν ἐπὶ γλαφυρῇσιν ἐγὼ μετόπισθε λελεῖμμεν,
ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἦδ' οἰωνοὶ

336 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος

"Ἐκτωρ·

Δίσσομ' ὑπὲρ ψυχῆς καὶ γούνων, σῶν τε τοκῆων,
μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν·

340 ἀλλὰ σὺ μὲν χαλκὸν τε ἄλῃς χρῦσόν τε δέδεξο,
δῶρα, τά τοι δώσουσι πατήρ καὶ πότνια μήτηρ·
σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρὸς με
Τρῶες καὶ Τρώων ἄλοχοι χελάχωσι θανόντα.

344 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

Μή με, κύον, γούνων γουναῖζο, μηδὲ τοκῆων·
αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη,
ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας·

348 ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα·
οὐδ' εἴ κεν σ' αὐτὸν χρυσῶ ἐρύσασθαι ἀνώγοι

of Hēphæstus, were impenetrable. — 328. Ἀσφάραγος or σφάραγος, the tracheal artery; λαυκανίη, the throat (24, 642). This distinction of H. was neglected by the poets after him, who, for example, make drink descend by the tracheal artery. — 329. ὄφρα means in order that, and the poet does not mean, like his translators, in such a manner that Here, as elsewhere (11, 574, sqq.), H. attributes to the spear desires and intentions. — 333. See 15, 251. — 336. = αἰκῶς, αἰκιστικῶς, Sch. — 337. See 15, 21. — 343. λελ., see 7, 80. — 346. Ἀναπίσειοι, Eust. — 347. We meet this same barbarous idea 4, 35, and 24, 212. οἷα, *qualia*, i. e. *quā re* (= *nam eā re*) *digna*. — 349. Εἰκοσιπλάσιονα, Sch. — 350. ἰστώναι, of the scales, *appendere*; see 13, 745. — 351. ἐρύσασθαι, as also more frequently ἔλκειν, to draw (*raise*) the scale, to weigh. Some later poets have indeed said that Priam ransomed the body of Hector for its weight in gold. This tradition (drawn perhaps from this verse) and a passage of the Theogony cited by Heyne, Πιστὸς ἀνὴρ χρυσοῖο καὶ ἀργύρου ἀντιρῦσασθαι Ἀΐως (ver. 77), confirm the explanation of the Scholiasts: ζυγοστατήσαι,

352 Δαρδανίδης Πρίαμος, οὐδ' ὥς σέγε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσσονται.

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἔκτωρ.
356 Ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
πείσειν· ἦ γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός.
Φράζω νῦν, μή τοί τι θεῶν μήνιμα γένωμαι,
ἥματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
360 ἐσθλὸν ἰόντ', ὀλέσωσιν ἐνὶ Σκαίῃσι πύλῃσιν.

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
ψυχὴ δ' ἐκ ῥεθίων παμμένη Αἰδόςδε βεβήκει,
ὃν πότμον γούωσα, λιποῦσ' ἀδροσῆτα καὶ ἥβην.

364 Τὸν καὶ τεθνηῶτα προσηύδα διός Ἀχιλλεύς·
Τίθναθι· Κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ
Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.

Achilles strips the body of Hector, and drags him fastened by the feet to his chariot. Priam wishes to go and supplicate Achilles. Hecuba laments. Andromache flies to the tower, sees and faints, whilst her women wail around her.

Ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος.
368 Καὶ τόγ' ἄνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
αἱματόεντ'· ἄλλοι δὲ περὶ δραμον υἷες Ἀχαιῶν,
οἳ καὶ θηήσαντο φυνὴν καὶ εἶδος ἀγῆτον
Ἔκτορος· οὐδ' ἄρα οἳ τις ἀνουτητί γε παρέστη.
372 Ὡδὲ δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάσθαι

ἀντιστήσαι. Recent annotators translate ἐρύσασθαι by *deliver*, setting aside the idea of the balance. — 352, sqq. Imitated by Virg., x. 557, sqq.—356. Προσβλέπω, *Sch.* The same word occurs *Od.* 7, 31. Lit., Yes, knowing thee well, I look at thee; i. e. I see thee such as I have ever known thee. — 358. See 16, 852.—360. "Hectore sepulto, quum Achilles circa moenia Trojanorum vagaretur ac diceret se solum Trojam expugnasse, Apollo iratus, Parim se simulans, talum, quem mortalem habuisse dicitur, sagittâ percussit, et occidit." *Hygin*, fab. 107. — 362, sqq. See 16, 856, sqq., and the end of the *Æneid*.

370. Hdt. tells a similar story of an officer of the Persian army killed in the battle of Plataea, ix., ch. 25: 'Ο δὲ νεκρὸς ἦν θίης ἀξίος μεγάλθιος εἵνεκα καὶ κάλλιος. Τῶνδ' εἵνεκα καὶ ταῦτα ἐποίησεν, ἐκλείποντες τὰς τάξεις ἐφοίτεον θηησόμενοι Μασίστιον. "Hector was so handsome, that Plutarch relates, in his life of Aratus, that a report having spread at Lacedæmon that there had arrived a young man perfectly handsome, and who resembled Hector, all the people ran to see him, and thus in such a way, that

- 374 Ἐκτωρ, ἦ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέω.
 Ὡς ἄρα τις εἶπεςκε, καὶ οὐτήσασκε παραστάς.
 376 Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 380 ὃς κακὰ πόλλ' ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι
 εἰ δ' ἄγερ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὄφρα κέ τι γνῶμεν Τρώων νόον, ὅντιν' ἔχουσιν
 ἢ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
 384 ἢ ἐμένειν μεμῶασί, καὶ Ἔκτορος οὐκέτ' ἰόντος.
 Ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός;
 Κεῖται παρ νήεσσι νέκυς ἄκλαυτος, ἄθαρτος,
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε
 388 ζωῶσιν μετέω, καὶ μοι φίλα γούνατ' ὀρώρῃ
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Αἴδαο,
 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου.
 Νῦν δ' ἄγ', αἰείδοντες Παιήονα, κοῦροι Ἀχαιῶν,
 392 νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 Ἡράμεθα μέγα κῦδος ἐπέφνομεν Ἐκτορα δῖον,
 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο.
 Ἡ ῥα, καὶ Ἐκτορα δῖον ἀεικέα μῆδετο ἔργα.
 396 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 εἰς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
 ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν·
 εἰς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἶρας,
 400 μᾶστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην.
 Τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται

he was crushed by the crowd." *Mad. Dacier*.—379. ἐπειδὴ with the first long, a licence admitted by Epic poetry at the beginning of a line.—381. See I, 302. *πειρ.*, see 5, 220; 11, 386.—383. = ἀκρόπολιν.—386. "Achilles was eager to crown his victorious attack by the capture of the city, then in consternation; but a decree of destiny, often mentioned by the poet, refused him this glory. Remark with what skill H. avoids resting upon a weakness so prejudicial to the interest inspired by the principal hero of the *Iliad*." *Eustath.*—391. sqq. These lines have been thus reproduced by Abironus Silo (*Seneca, Suasoria*):

"Ite agite, o Danaï, magnum Pæana canentes;
 Ite triumphantes: belli mora concidit Hector."

—395. Εἰργάζετο, ἐποίησεν, *Sch.*; with two accus.; see Gr. 756. The picture which follows has been admired in all times, and ofte

- 402 κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίησιν
κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
404 δῶκεν αἰκίσσασθαι ἔη ἐν πατρίδι γαίῃ.
Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ
τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.
408 Ὡμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ·
τῷ δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἅπαντα
Ἴλιος ὀφρυνέσσα πυρὶ σμύχοιτο κατ' ἄκρης.
412 Λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλύνοντα
ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων·
πάντας δ' ἐλλιτάνευσεν, κυλινδόμενος κατὰ κόπρον,
ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον·
416 Σχέσθε, φίλοι, καὶ μ' οἷον ἑάσατε, κηδόμενοί περ,
ἐξελθόντα πόληος, ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,
λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργύν,
ἣν πως ἡλικίην αἰδέσσεται ἡδ' ἐλεήσει
420 γῆρας. Καὶ δέ νυ τῷδε πατὴρ τοιόςδε τέτυκται,
Πηλεύς, ὅς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
Τρωσὶ· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.
Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
424 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
ὥς ἐνός, οὗ μ' ἄχος ὅζον κατοίσεται Ἄϊδος εἶσω,
Ἐκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν·
τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
428 μήτηρ θ', ἣ μιν ἔτικτε, δυσάμμορος, ἡδ' ἐγὼ αὐτός.
Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
Τρωῆσιν δ' Ἐκάβη ἀδινοῦ ἐξῆρχε γόοιο·
Τέκνον, ἐγὼ δειλὴ τί νυ βέβομαι, αἰνὰ παθοῦσα,
432 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμαρ
εὐχολὴ κατὰ ἄστυ πελέσκειο, πᾶσί τ' ὄνειρα,
Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὥς
δειδέχατ'· ἡ γάρ κέ σφι μάλα μέγα κῦδος ἔσθαι
436 ζωὸς ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει.

represented by artists. — 402. Ἐξεπιτάννυντο, Sch. — 411. Ἐπὶ ὀφρυνώδους τόπου κειμένη, Sch.; see 20, 151. Virgil has amplified this verse, *Æn.* iv. 668, sqq. — 414. Ἀντὶ τοῦ κόμην, ἡ συρφετόν, Sch.; see 24, 164. — 416. "In spite of your anxiety for me," *Dugas Montb.* — 419. = αἰδέσθαι. — 430. See 18, 316. — 431. Εἰς τί τ' ἵσται ζήσομαι, Sch.; fm βαίνω, see 24, 131, and 15, 194.

- 437 ὧς ἔφατο κλαίονσ'· ἄλοχος δ' οὐπω τι πέπυστο
 "Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἤγγειλ' ὅτι ρά οἱ πόσις ἐκτοθι μέμνε πυλάων·
 440 ἀλλ' ἦγ' ἰστὸν ὑφαίνει, μυχῶ δόμον ὑψηλοῖο,
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 Κέκλετο δ' ἀμφιπόλοισιν εὐπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο
 444 Ἐκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
 νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
 448 τῆς δ' ἐλελίχθη γυνία, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 ἢ δ' αὖτις δμῶσιν εὐπλοκάμοισι μετῆνδα·
 Δεῦτε, δύω μοι ἔπεςθον, ἴδωμ', ὅτιν' ἔργα τέ-
 τυκται.

- Αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον· ἐν δ' ἔμοι αὐτῇ
 452 στήθεσι πάλλεται ἥτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 Αἶ γὰρ ἀπ' οὐατος εἶη ἔμειν' ἔπος· ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ δὴ μοι θρασὺν Ἐκτορα δῖος Ἀχιλλεύς,
 456 μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηνορίης ἀλεγεινῆς,
 ἢ μιν ἔχεσκ'· ἐπεὶ οὐποτ' ἐνὶ πληθὺι μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέσκε, τὸ δν μένος οὐδενὶ εἴκων.
 460 ὧς φαμένη μεγάροιο δῖεσσυτο μαινάδι ἴση,
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 ἔστη παπτήνας ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
 464 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 ἔλκον ἀκηδέστωρ κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν·
 ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 468 Τῆλε δ' ἀπὸ κρατὸς χεῖ δέσματα σιγαλόεντα,

— 435. *Excipiebant, salutabant*; see 4, 4, and in the *Od.* 7, 71, 72. —
 437. "H. prepares with skill the grief of Andromache, who will appear
 still more afflicted than Hecuba, because surprise always augments
 affliction." *Mad. Dacier.*—440, 441. See 3, 125, 126. — 441. *θρόνα*,
 coloured designs, flowers. — 443. See 18, 344.—445. = *οἱ*. — 448.
Κλονοειδῶς ἐσιίσθη ὑπὸ τρόμου, *Sch.*—450. = *ἄτινα*.—454. See 18,
 272. — 463. "There is here a great delicacy, a profound knowledge
 of grief, in not naming Hector on this occasion: she sees him;
 horses drag him." *Dugas Montb.* — 467. *Ἀπέπνευσε*· *κάπος* γάρ

- 469 ἄμπυκα, κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην,
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χροσέη Ἀφροδίτη
 ἡματι τῇ, ὅτε μιν κορυθαίολος ἡγάγεθ' Ἐκτωρ
 472 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 Ἀμφὶ δέ μιν γαλόψ τε καὶ εἰνατέρες ἄλλες ἔσαν,
 αἱ ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 Ἡ δ' ἐπεὶ οὖν ἄμπυντο, καὶ ἐς φρένα θυμὸς ἀγέρθη,
 476 ἀμβλήδην γοόωσα μετὰ Τρωῆσιν ἔειπεν·
 Ἔκτορ, ἐγὼ δύστηνος· ἰὴ ἄρα γεινόμεθ' αἴσῃ
 ἀμφοτέροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῃ ὑλήεσθρ,
 480 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν,
 δύσμορος αἰνόμερον· ὥς μὴ ὠφελλε τεκέσθαι.
 Νῦν δὲ σὺ μὲν ῥ' Αἶδαο δόμους, ὑπὸ κεύθεσι γαίης,
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερωῖ ἐνὶ πένθει λείπεις
 484 χήρην ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε, δυσάμμοροι· οὔτε σὺ τούτῳ
 ἔσσειαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
 Ἦνπερ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 488 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδὲ ὀπίσσω
 ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
 Ἥμαρ δ' ὄρφανικὸν παναφήλικά παῖδα τίθησιν·

καλεῖται τὸ πνεῦμα κατὰ διάλεκτον, Sch.—468. ἔχει = ἀπίβαλε (let fall), of things which have an undulating motion, e. g. *ventis fluit ad talos*. δίσματα, the bands forming the diadem. — 469. ἄμπυξ, a band which collected the hair on the top of the head; I say band, not ring, because Æschylus gives it the epithet of πολύμιτος, 'composed of many threads,' although it is elsewhere qualified by χροσεία, and we have seen χροσάμπυκες ἵπποι, 5, 358. κεκρύφαλον, network. ἀναδέσμη, according to Eustathius, was a chain with which women encircled their heads to the height of the temples. — 470. κρήδεμνον, see 14, 184. [Cp. gives the English equivalents as: Twist, frontlet, diadem.] — 473. See 6, 378. — 474. Constr. εἶχον ἀπολέσθαι, retinebant, cohibebant quominus se perderet. — 476. Οἷον ἀναβλάδην, ἀπὸ προοιμίου, Apollon.; fm ἀναβάλλεσθαι, Od. 1, 155, φορμίζων ἀνιβάλλετο καλὸν αἰεῖν, exorsus est. — 479. See 1, 366. — 487, sqq. Some of the ancient critics here suppressed thirteen lines to 499. According to such critics, such words do not become a king's grandson; they can only apply to an ordinary orphan. Mad. Dacier, in a note, has shown how ill-founded this decision was. We must compare with the picture which follows, that which Sophocles puts into the mouth of Œdipus, when separating from his daughters, Œd. Rex, 1486, sqq. — 489. ἀπουρίζω, an Ionic form of ἀφορίζω, to take away (something) from the limits (ὅροι), to diminish, impair. Some texts read ἀπορησσοῦσιν, explained by ἀφαιρήσουσι, fut. derived from aor. ἀπουρεῖν, fm ἀπαυράω, imperf. ἀπνήρων, το εαυτῶς

- 491 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 492 Δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχευ,
 χεῖλεα μὲν τ' ἐδίην, ὑπερώην δ' οὐκ ἐδίηνεν.
 496 Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγῶς καὶ ὀνειδείοισιν ἐνίσσων·
 ἔρρ' οὕτως· οὐ σὸς γε πατὴρ μεταδίδνυται ἡμῖν.
 Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 500 Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 εὐδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλλίδεσσι τιθήνης,
 504 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἁμαρτών,
 Ἀστυάναξ ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
 οἷος γάρ σφιν ἔρυσσὸ πύλας καὶ τείχεα μακρά.
 508 Νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῆων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται,
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 512 Ἀλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέω,
 οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
 ὦς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.

off.—490. = ὀρφανία, as we have seen δούλιον ἡμῶν, a state of servitude. ἀφῆλιξ, in prose, means one who has passed the *etas virilis* (ἡλικίαν); but here ἀφῆλιξ means one who is without ἡλικίαι, without youthful companions, separated from, or rejected by his comrades. — 491. Perf. of ὑπημύνω, = ὑπεμνήμυκε: she always bends, hangs down, her head. δεδάκρ., see 16, 7.—492. Ἐνδιῆς ὦν, Sch.—493. Genitives indicating the part touched; see 1, 197.—494. ἐπέσχευ, see 9, 489.—495. Used proverbially by Lucian, in his treatise *de Mercede conductis*, ch. 20. — 496. ἀμφιθαλής, lit. flourishing on both sides, is said of a child whose father and mother are living: *puer patrimus et matrimus*. — 497. ὀνειδείοις (ἔπεισιν) ἐνίσσων, see 15, 198. — 501. In Hebrew poetry the figurative expression of marrow and fatness (*medulla, adeps, pinguedo*), to express every thing most exquisite and most delicate, is common.—502. Νηπιεόμενος, Sch.; to play. — 504. θάλη, plur. of θάλος, explained by *παιότης, λιπαρίαι, τροφαί*, by the grammarians, who cite this line of an unknown poet: Τὴν μὲν ἐγὼ θαλίεσσιν ἀνέτρεφον.—505. = ἀφάμαρτών, see 6, 411. — 507. See *ibid.* 403. — 509. αἰόλαι, *mobiles*; see 12, 167.—513. οὐδὲν ὄφελος σοί, sc. ὄντα. — 514. ἀλλὰ (ὥστε) εἶναι κλέος (σοί).

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ψ.

Achilles casts the dead body of Hector at the feet of Patroclus. The funeral feast begins. Brought into the tent of Agamemnon, Achilles refuses to wash off the stains of battle from his own person before he has paid his last duties to the body of his friend.

- Ὀς οἱ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ
 Ἀχαιοὶ
 ἐπειδὴ νῆάς τε καὶ Ἑλλήσποντον ἵκοντο,
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος.
 4 Μυρμιδόνας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,
 ἀλλ' ὅγε οἷς ἐτάροισι φιλοπτολέμοισι μετῆνδα·
 Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἐρίηρες ἐταῖροι,
 μὴ δὴ πῶ ὑπ' ὄχεσφι λυώμεθα μώνυχας ἵππους,
 8 ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσπον ἰόντες,
 Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.
 Αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο,
 ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.
 12 Ὀς ἔφαθ'· οἱ δ' ὦμωξαν ἀολλέες· ἦρχε δ' Ἀχιλ-
 λεύς.
 Οἱ δὲ τρεῖς περὶ νεκρὸν εὐτρίχας ἤλασαν ἵππους,
 μυρόμενοι· μετὰ δέ σφι θέτις γόου ἡμερον ὥρσεν.

2. ἐπειδὴ. See 22, 379. — 8. We have already seen that in this sort of phrase the omission of σύν is regular. — 10. We may translate ὀλόος by 'funereal.' ταρπῆναι, with gen., to satiate oneself with . . ., to satisfy fully one's desire of . . . — 13. Amplified by Virg. xi. 188, sqq. — 14. γόου ἡμερος, "the desire of weeping," is an emotion which takes possession of the soul, and of which one is not master: this is what H. expresses in representing it as excited by a goddess. We might, by quoting a hundred analogous fictions, justify this line, if it were necessary to do so, from the criticisms raised against it by several recent annotators. In reference to the union of the words γόου ἡμερος, Aristotle (*Rhet.*, I. ch. 11) makes the

- 15 Δεύνοντο ψάμαθοι, δεύνοντο δὲ τεύχεα φωτῶν
 16 δάκρυσιν· τοῖον γὰρ πόθεον μήστωρα φόβοιο.
 Τοῖσι δὲ Πηλείδης ἄδινον ἐξῆρχε γόοιο,
 χείρας ἐπ' ἀνδροφόνους θέμενος στήθεσιν ἑταίρων
 Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν
 20 πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην,
 Ἔκτορα δὲυρ' ἐρύσας δώσειν κυσὶν ὦμά δάσασθαι,
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
 24 Ἦ ῥα, καὶ Ἔκτορα δῖον αἰεκέα μήδετο ἔργα,
 πρηνέα παρ' λεχέεσσι Μενoitιάδαο τανύσσας
 ἐν κονίῃς· οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 χάλκεα, μαρμαίροντα, λῦον δ' ὑψηχέας ἵππους·
 28 κὰδ δ' ἴζον παρὰ νηὶ ποδώκεος Αἰακίδαο,
 μυριοί· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
 Πολλοὶ μὲν βύες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρῳ
 σφαζόμενοι, πολλοὶ δ' ὄϊες καὶ μηκάδες αἶγες·
 32 πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,
 εἰόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
 πάντη δ' ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἷμα.
 Αὐτὰρ τόνγε ἄνακτα ποδώκεα Πηλείωνα
 36 εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες, ἑταίρου χωόμενον κῆρ.
 Οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴζον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν

following reflexion: "Complaints and lamentations are not devoid of a certain charm. Doubtless we feel a lively pain at the loss of a friend, but we love to recall the recollection of him, to see what he did, in order to represent himself to us such as he was."—18. = ἐπιθέμενος. "There is in this apostrophe of Achilles a mixture of gentleness and ferocity, which suit well with his character." *Mad. Dacier*.—24. See 22, 395.—26. Ἀφροῦντο, *Sch.*—29. τάφον δαίνυ, furnished forth himself *A feast funeral* [Cp.], as elsewhere νίκην δαίνυvai. See 9, 70. The idea of a repast communicated to τάφος by the verb, leads to the epithet μενοεικής (9, 90).—30. ἀργός, brilliant, nitidi (sleek-skinned), but not necessarily white; for this colour is not admissible in a funeral victim. Ὀρέχθεον, ἀπετείνοντο ἀναιρούμενοι, *Sch.*; extended, elongated themselves under the knife. Animals tremble and stretch out their limbs at the time of death.—32. See 9, 467 and 208.—34. "The periphrasis, by goblets full, renders pretty well the Greek adj. κοτυλήρυτον, derived from κοτύλη, a goblet, and ἀρῶσαι, to drain; i. e. as much of a goblet as one can drain, according to the remark of Aristarchus, and not as much as can flow from a goblet; for then it would be necessary to read κοτυλήρρυτον, with two ῥ's, a

- 40 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, εἰ πεπίθοιεν
 Πηλείδην, λούσασθαι ἅπο βρότον αἱματόεντα.
 Αὐτὰρ ὃ γ' ἡρνεῖτο στερεῶς, ἐπὶ δ' ὄρκον ὅμοσσεν·
 Οὐ μὰ Ζῆν', ὅστις τε θεῶν ὕπατος καὶ ἄριστος,
 44 οὐ θέμις ἐστὶ λοετρὰ καρήματος ἄσπον ἰκέσθαι,
 πρὶν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ, σῆμά τε χεῦναι,
 κείρασθαι τε κόμην· ἐπεὶ οὐ μ' ἔτι δεύτερον ὦδε
 ἴξετ' ἄχος κραδίην, ὅφρα ζωοῖσι μετείω.
 48 Ἄλλ' ἦτοι νῦν μὲν στυγερῇ πεθώμεθα δαιτί·
 ἦώθεν δ' ὄτρυνον, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ὕλην τ' ἀξίμεναι, παρά τε σχεῖν, ὥς ἐπιεικὲς
 νεκρὸν ἔχοντα νέεσθαι ὑπὸ Ζόφον ἡερόεντα·
 52 ὅφρ' ἦτοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
 θάσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται.
 Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ'
 ἐπίθοντο.
 Ἐσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι
 56 δαίνυντ', οὐδέ τι θυμὸς ἰδεύετο δαιτὸς ἕϊσης.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 οἱ μὲν κακκείοντες ἔβαν κλισίηνδε ἕκαστος.

Patroclus appears to Achilles and demands of him speedy burial. The preparations commence with the morning. Achilles offers his hair to the manes of his friend, and every one is moved.

- Πηλείδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
 60 κείμεν βαρυστενάχων, πολέσιν μετὰ Μυρμιδόνεσσιν,
 ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἠϊόνος κλύζεσκον·
 εὔτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
 νήδυμος ἀμφιχυθείς· μάλα γὰρ κάμε φαίδιμα γυνῖα
 64 Ἑκτορ' ἐπαίσσων προτὶ Ἴλιον ἠνεμόεσσαν.
 Ἦλθε δ' ἐπὶ ψυχῇ Πατροκλῆος δειλοῖο,
 πάντ' αὐτῷ, μέγεθός τε καὶ ὄμματα κάλ', εἰκυῖα,
 καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἴματα ἔστο·
 68 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·
 Εὐδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλεν, Ἀχιλλεῦ;

reading rejected by the critics." *Dugas Month.* — 45. See 7, 86. — 46. The custom of cutting the hair upon the tomb or the corpse of those they wept, was almost general in high antiquity. See 135. — 50. = καὶ παρασχεῖν. — 53. ἵνα ταχύτερον ἴξω τῆς ὀφειγῆς ἡμῶν γένηται, *Sch.* ἔργα, as elsewhere, *opus bellicum.* — 58. κακκ., see 1, 606.

61. καθ., see 3, 491. — 68. See 2, 20. — 69. λελ., see 5, 834. — 70.

- 70 οὐ μὲν μεν ζώοντος ἀκήδεις, ἀλλὰ θανόντος·
θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.
72 Τῆλέ με ἔργουσι ψυχαί, εἶδωλα καμόντων,
οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῷσιν·
ἀλλ' αὐτως ἀλάλημαι ἂν' εὐρυπυλὲς Ἀΐδος δῶ.
Καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὐτίς
76 νίσομαι ἐξ Ἀΐδαο, ἐπὴν με πυρὸς λελάχητε.
Οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων
βουλὰς ἐζόμενοι βουλευόμεν' ἀλλ' ἐμὲ μὲν Κῆρ
ἀμφέχανε στυγερή, ἥπερ λάχε γεινόμενόν περ·
80 καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τείχει ὑπο Τρώων εὐηγενέων ἀπολέσθαι.
'Ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθαι.
Μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὅστέ, Ἀχιλλεῦ·
84 ἀλλ' ὁμοῦ, ὥς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,
εὐτέ με τυτθὸν ἔοντα Μενoitίος ἐξ Ὀπείντος
ἤγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,
ἡματι τῷ, ὅτε παῖδα κατέκτανον Ἀμφιδύμαντος,
88 νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·
ἔνθα με δεξάμενος ἐν δώμασιν ἱππότα Πηλεύς,
ἔτραφέ τ' ἐνδυκίως, καὶ σὸν θεράποντ' ὀνόμηνεν·
ὥς δὲ καὶ ὅστιά νῶϊν ὁμῇ σορὸς ἀμφικαλύπτει,
92 χρύσεος ἀμφιφορεύς, τόν τοι πόρε πότνια μήτηρ.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
'Αχιλλεύς·

Τίπτε μοι, ἡθίῃ κεφαλῇ, δεῦρ' εἰλήλουθας,

Imperf. for ἡκήδεις. — 71. A construction called *ἀσύνδιτον* (without *σύνδεσμος*, i. e. any particle to connect the members). Bury me speedily (and) I will pass . . . So at 75. The soul could not penetrate into the abodes of Pluto, until the body had received sepulture. See also Virg., *Æn.* vi. 325 and 365.—72. The souls of the dead, the shades, preserved the same form as the bodies had had during their life, as H. has just detailed in the case of Patroclus, v. 66. *Umbrae ibant tenues simulacraque luce carentum*, Virg. *Georg.* iv. 472.—73. *μίσγεσθαι* (αὐτοῖς). *ποταμός*, the Acheron.—76. Fut. of *νίσομαι*. *λελάχητε*, see 7, 80.—79. *ἀμφιχαίνω*, to gape around . . . devour. *γεῖν.*, see 20, 128 ; 24, 210.—81. = *εὐγενῶν*.—82. *ἐντελοῦμαι*, *Sch.* ; see 24, 300. Hence the subst. *ἐφετμή*.—85. 'Οπ., see 18, 10.—86. = *ἐς ὑμῖτερον* (*οἶκον*). *ὑπό* indicates the efficient cause : the murder which Patroclus committed was the cause of his entering the house of Peleus.—88. Or *ἀστραγάλῃσι*, Ionian, knuckle-bones, 'in a quarrel at the dice,' Cp.—92. Aristarchus suppressed this line, but we can prove that it is very ancient. Patroclus proposes to Achilles, in order to receive their united bones, to take a precious amphora, which Thetis had sent him long ago, "doubtless filled with

- 95 καὶ μοι ταῦτα ἕκαστ' ἐπιτέλλεται ; αὐτὰρ ἐγὼ τοι
 96 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὥς σὺ κελεύεις.
 Ἄλλὰ μοι ἄσπον στήθι· μίνυνθά περ ἀμφιβαλόντε
 ἀλλήλους, ὀλοοῖο τεταρπώμεσθα γόοιο.
 Ὡς ἄρα φωνήσας ὠρέζατο χερσὶ φίλῃσιν,
 100 οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἤυτε καπνὸς
 ὤχετο τετριγυῖα. Ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
 ὦ πόποι, ἦ ρά τις ἐστὶ καὶ εἰν Ἀΐδαιο δόμοισιν
 104 ψυχὴ καὶ εἰδῶλον· ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν.
 Παννυχίη γάρ μοι Πατροκλῆος δειλοῖο
 ψυχὴ ἐφεστήκει γούωσά τε μυρομένη τε,
 καὶ μοι ἕκαστ' ἐπέτελλεν· ἔϊκτο δὲ θέσκελον αὐτῷ.
 108 Ὡς φάτο· τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὥρσε γόοιο·
 μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
 ἀμφὶ νέκυν ἐλεεινόν. Ἀτὰρ κρείων Ἀγαμέμνων
 οὐρῆάς τ' ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 112 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,
 Μηριόνης, θεράπων ἀγαπήνορος Ἰδομενῆος.
 Οἱ δ' ἴσαν ὕλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν·
 116 πολλὰ δ' ἄναντα κάταντα πάραντά τε δόχημά τ'
 ἤλθον.
 Ἄλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,

wine," adds a Scholiast. — 100. Here is a specimen of the criticisms of the famous Zoilus : " H. is here absurd ; smoke ascends, and does not descend." It is clear that the comparison applies only to the effect produced upon the sight by the ghost which withdraws, and not to the direction which it takes.—101. *τρίζαν* is used properly of the shrill cry of mice and bats. — 104. Aristophanes of Byzantium here explained *φρένες* (the diaphragm) by *τὸ σῶμα*, the body, by the figure *ἀπὸ μέρους τὸ ὅλον*, a figure not admissible except where it is appropriate to the context, which is not the case here. *Φρένες*, in H., is the seat of the understanding and of the will, as the phrases *ἦτορ ἐνὶ φρεσὶ*, *θυμὸς ἐνὶ φρεσὶ* : hence, by extension, the seat of vital strength, and that vigour itself, which was wanting to the impalpable ghost of Patroclus.—116. "We must not think to reproduce in English the imitative harmony of this line, which so admirably paints the efforts of a painful march through rugged and difficult paths. Demetrius Phalereus has cited it in his Treatise on Elocution (§ 226), to prove how with the aid of rude and harsh syllables one may render visible the objects of which one speaks. Eustathius also remarks the succession of consonants in this verse, *τῶν αὐτῶν συμφώνων ἐπαλληλία*, and Pope says there is not an ear which does not remark the just propriety of the sounds employed."

- 118 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῷ
τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσαι
120 πίπτον· τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοὶ
ἐκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο,
ἐλδόμεναι πεδίοιο, διὰ ῥωπήϊα πυκνά.
Πάντες δ' ὕλοτόμοι φιτροὺς φέρον· ὥς γὰρ ἀνώγει
124 Μηριόνης, θεράπων ἀγαπήνυρος Ἰδομενῆος.
Κὰδ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἐνθ' ἄρ'
Ἀχιλλεὺς
φράσσατο Πατρόκλῳ μέγα ἥριον ἡδὲ οἱ αὐτῷ.
Αὐτὰρ ἐπεὶ πάντα παρακάββαλον ἄσπετον ὕλην,
128 εἶατ' ἄρ' αὖθι μένοντες ἀολλέες· αὐτὰρ Ἀχιλλεὺς
αὐτίκα Μυρμιδόνεσσι φίλοπτολέμοισι κέλευσεν
χαλκὸν ζώννυσθαι, ζευξαι δ' ὑπ' ὄχεσφιν ἕκαστον
ἵππους· οἱ δ' ὠρνυντο καὶ ἐν τεύχεσσι ἐδυνον.
132 Ἄν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε·
πρόσθε μὲν ἵππῃες, μετὰ δὲ νέφος εἶπετο πεζῶν,
μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.
Θριξὶ δὲ πάντα νέκυν καταείνουν, ἃς ἐπέβαλλον
136 κειρόμενοι· ὅπιθεν δὲ κάρη ἔχε διος Ἀχιλλεύς,
ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Αἰδόςδε.
Οἱ δ' ὅτε χώρον ἱκανον, ὕθι σφίσι πέφραδ' Ἀχιλ-
λεύς,
κάτθεσαν, αἶψα δέ οἱ μενοεικέα νήεον ὕλην.
140 Ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης διος Ἀχιλλεύς·
στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
τὴν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθώσαν·

the poet." *Dugas Montb.* — 121. = ἔδειον (ἐδίδμενον) ἐξ ἡμιόνων, *vinciebant ex mulis*, bound them in such a way that they stuck to the mules (*inspersæ ex mulis*), fastened them on to the mules. Same 22, 398 : ἐκ δίφροιο δ' ἔδησε. *δατεῦντο*. Ἐμπερίζοντο βαδίζουσιν· μισμοῦ γὰρ τινι ὅμοιον γίνεται κατὰ τὴν πορείαν, *Sch.* In Lat. *carpere iter* proceeds from the same idea.—122. *Cupientes campum* : desiring to reach the plain. — 126. "These words, and for himself, are added here with admirable art and a very delicate sentiment ; for they mark the magnanimity of Achilles, and the tenderness which he had for Patroclus. They make one feel that the only consolation which he finds in preparing the funeral pile of his friend is that of preparing his own at the same time." *Mad. Dacier.* — 132. *παραβάται*, see 11, 104.—135. *Κατέκαλυπτον, ἐσκέπαζον, Sch.* — 136. *κάρη* (Πατρόκλου) *εἶχε*, he held his head. As we see, the Thessalians carried the corpse in their arms, and not on a bier. — 142. See 16, 174. Young men, in Greece, let their hair grow till the age of puberty ; then they cut it and offered it to a deity, often to the river

- 143 ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἶνοπα πόντον·
 144 Σπερχεῖ, ἄλλως σοίγε πατὴρ ἠρήσατο Πηλεΐς,
 κείσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν,
 σοί τε κόμην κερεῖν, ῥέξειν θ' ἱερὴν ἐκατόμβην,
 πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 148 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
 Ὡς ἠρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
 Νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
 Πατρόκλῳ ἦρωϊ κόμην ὀπάσαιμι φέρεσθαι.
 152 Ὡς εἰπὼν ἐν χερσὶ κόμην ἐτάριοιο φίλοιο
 θῆκεν· τοῖσι δὲ πᾶσιν ὑφ' ἡμέρον ὥρσε γόοιο.
 Καί νῦν κ' ὀδυρομένοισιν ἔδν φάος Ἥελίοιο,
 εἰ μὴ Ἀχιλλεὺς αἰψ' Ἀγαμέμνονι εἶπε παραστάς·
 156 Ἀτρείδῃ—σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσονται μύθοισι—γόοιο μὲν ἔστι καὶ ἄσαι.
 Νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον, καὶ δεῖπνον ἄνωχθι
 ὕπλεσθαι· τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστα
 160 κήδεός ἐστι νέκυς· παρὰ δ' οἷ τ' ἀγοὶ ἄμμι μενόντων.

Patroclus is placed on the pile, which is kindled after sacrifices and libations, and burns all night.

- Αὐτὰρ ἐπεὶ τόγ' ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμ-
 νων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἴσας·
 κηδεμόνες δὲ παρ' αὐθι μένον καὶ νήεον ὕλην·
 164 ποίησαν δὲ πυρὴν ἐκατόμπεδον ἐνθα καὶ ἐνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἀχνύμενοι κῆρ.
 Πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βούς,
 πρόσθε πυρῆς ἔδερόν τε καὶ ἄμφεπον· ἐκ δ' ἄρα
 πάντων
 168 δημὸν ἐλὼν ἐκάλυψε νέκυν μεγάληθυμος Ἀχιλλεὺς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει·
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας,

of their native country. Here, however, there is no reference to this custom, but a vow of Achilles's father, which was to be accomplished according to similar rites, as we shall see in the following lines. — 146. *Ἐν εἰρώ*. — 148. *ἐς πηγάς*, in such a way that their blood should spout into the springs. — 156, 157. *σοὶ . . . μύθοις*, see 11, 11. — 160. = *κήδειος*, see 19, 294. = *παραμενέτωσαν*.

163. *Curatores (funeris)*. — 169. = *δαρτά*, *ἐν δέρω*, *excorio*. — 170. "Mel inferiis adhibuisse videntur ἀλληγορικῶς, quo voluit dulcesce-

- 171 πρὸς λέχεα κλίνων· πίσυρας δ' ἱριαύχενας ἵππους
 172 ἔσσυμένως ἐνέβαλλε πυρῇ, μεγάλα στεναχίζων.
 Ἐννέα τῶγε ἄνακτι τραπέζῃς κύνες ἦσαν·
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας·
 δώδεκα δὲ Τρώων μεγαθύμων νίεας ἐσθλοὺς,
 176 χαλκῷ δηϊῶν· κακὰ δὲ φρεσὶ μῆδετο ἔργα·
 ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὄφρα νέμοιτο.
 ὦμιωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
 Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
 180 πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην.
 Δώδεκα μὲν Τρώων μεγαθύμων νίεας ἐσθλοὺς,
 τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἔκτορα δ' οὔτι
 δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.
 184 Ὡς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο·
 ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη
 ἡματα καὶ νύκτας· ῥοδόεντι δὲ χρῖεν ἐλαίῳ,
 ἀμβροσίῳ, ἵνα μὴ μιν ἀποδρύνθοι ἐλκυστάζων.
 188 Τῷ δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
 οὐρανόθεν πεδίονδε, κάλυψε δὲ χῶρον ἅπαντα,
 ὅσσον ἐπεῖχε νέκυς· μὴ πρὶν μένος Ἥελίοιο
 σκῆλει' ἀμφὶ περὶ χροῶ ἵνεσιν ἠδὲ μέλεσσιν.
 192 Οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος.
 Ἐνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης διὸς Ἀχιλλεύς·
 στὰς ἀπάνευθε πυρῆς δοιοῖς ἡρᾶτ' Ἀνέμοισιν,
 Βορέῃ καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλὰ·
 196 πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
 ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγεθόιατο νεκροί,
 ὕλη τε σεύατο καήμεναι. Ὡκέα δ' Ἴρις
 ἀράων αἶουσα μετάγγελος ἦλθ' Ἀνέμοισιν.
 200 Οἱ μὲν ἄρα Ζεφύροιο δυσαέος ἀθρόοι ἔνδον
 εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπίστη

ret mortis amaritudo." Bothe. — 173. See 22, 69. — 175. This kind of sacrifice was by no means a usage of the heroic times; it is an isolated action of Achilles, the intention of which is expressed 21, 28. It suits him better than the *pious Aeneas* of Virgil, who imitates it x. 517, sqq.; xi. 81. — 177. Fm ἐνίημι. σιδήρεος or σιδήρειος, in H., has generally a figurative meaning: inflexible, inexorable, indomitable. — 186. Oil of roses was regarded as an antiseptic; they used it to harden the wooden statues of ancient times, to preserve them from decay. — 187. See 24, 14, sqq. — 191. Fm σκίλλω. Σκληρύνω, ξηράνω ὅθεν καὶ σκελετὸς ὁ ξηρός, Sch. (συν) ἵνεσι, in prose τοῖς νεύροις. — 195. See 9, 5. — 200. We have seen in like manner Διὸς ἔνδον, 20,

- 202 βηλῶ ἐπι λιθέω. Τοὶ δ' ὥς ἴδον ὀφθαλμοῖσιν,
 πάντες ἀνήϊξαν, κάλεόν τέ μιν εἰς ἑ ἕκαστος·
 204 ἢ δ' αὖθ' ἕζεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον·
 Οὐχ ἔδος· εἴμι γὰρ αὖτις ἐπ' Ὀκεανοῖο ρέεθρα,
 Αἰθιοπῶν ἐς γαῖαν, ὅθι ῥέζουσ' ἑκατόμβας
 ἀθανάτοισι, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
 208 Ἄλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεῖνδον
 ἐλθεῖν ἀράται, καὶ ὑπίσχεται ἱερὰ καλά,
 ὄφρα πυρὴν ὄρσητε καήμεναι, ἣ ἔνι κῆται
 Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.
 212 Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπεβήσετο· τοὶ δ' ὀρέοντο
 ἡχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
 Αἶψα δὲ πόντον ἵκανον ἀήμεναι ὥρτο δὲ κῦμα
 πνοιῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην,
 216 ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῖς πῦρ.
 Παννύχιοι δ' ἄρα τοίγε πυρῆς ἄμυδις φλόγ' ἐβαλ-
 λον,
 φυσῶντες λιγέως· ὁ δὲ πάννυχος ὥκυν Ἀχιλλεὺς
 χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,
 220 οἶνον ἀφυσσάμενος χαμάδις χέε, δεῦε δὲ γαῖαν,
 ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.
 Ὡς δὲ πατὴρ οὗ παιδὸς ὀδύρεται ὅστέα καίων,
 νυμφίου, ὅστε θανὼν δειλοὺς ἀκάχησε τοκῆας·
 -24 ὥς Ἀχιλεὺς ἰτάροιο ὀδύρετο ὅστέα καίων,
 ἐρπύζων παρὰ πυρκαϊήν, ἀδινὰ στεναχίζων.

In the morning, Achilles collects the bones of Patroclus, and marks the spot for his tomb. The urn is deposited in his tent, and the prizes for the funeral games are brought forth.

- Ἦμος δ' Ἐωςφόρος εἴσι φόως ἐρέων ἐπὶ γαῖαν,
 ὄντε μετὰ κροκόπεπλος ὑπεῖρ ἄλα κίδνεται Ἠώς,
 228 τῆμος πυρκαϊῇ ἐμαραίνεται, παύσατο δὲ φλόξ.
 Οἱ δ' Ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι,
 Θρηϊκίον κατὰ πόντον· ὁ δ' ἔστενευ, οἴδματι θύων.

13. See 2, 147.—205. See 11, 648.—206. See 1, 423.—211. (Ὡς τε) ἀῆναι.—220. In the same way Æneas in Virgil, v. 98. Ὅρα τὸ χέειν, ἀφ' οὗ χοαὶ λέγονται αἱ τῶν νεκρῶν σπονδαί, Eustath. Remark the rhythm of the following line.—222, sqq. The Scholiasts remark with what energy H. here paints the grief of Achilles, by comparing it to the grief of a father bewailing not only his son, but his newly-married son, whose children he shall not see, and who carries away with him the sweetest hopes.

- 231 Πηλείδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς
 232 κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
 Οἱ δ' ἄμφ' Ἀτρείωνα ἀολλέες ἠγερέθοντο,
 τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν.
 "Εἴετο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν·
 236 Ἀτρείδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἶθοπι οἶνω
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὅστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν,
 240 εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται—
 ἐν μέσση γὰρ ἔκειτο πυρῇ, τοῖ δ' ἄλλοι ἄνευθεν
 ἐσχατιῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες—
 καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ
 244 θείομεν, εἰρόκεν αὐτὸς ἐγὼν Ἀῖδι κεύθωμαι.
 Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα,
 ἀλλ' ἐπιεικέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμεῖο
 248 δεῦτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.
 Ὡς ἔφαθ'· οἱ δ' ἐπίθοντο ποδώκεϊ Πηλεΐωνι.
 Πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἶνω,
 ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρῃ·
 252 κλαίοντες δ' ἐτάριοι ἐνῆος ὅστέα λευκὰ
 ἄλλεγον ἐς χρυσῆν φιάλην καὶ δίπλακα δημόν·
 ἐν κλισίῃσι δὲ θέντες, ἑανῶ λιτὶ κάλυψαν·
 τορνῶσαντο δὲ σῆμα θεμεΐλιά τε προβάλοντο
 256 ἄμφι πυρῇ· εἴθαρ δὲ χυτὴν ἐπὶ γαίαν ἔχευαν.
 Χεύαντες δὲ τὸ σῆμα πάλιν κίον. Αὐτὰρ Ἀχιλ-
 λεύς
 αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρύν ἀγῶνα·
 νηῶν δ' ἔκφερ' αἶθλα, λέβητάς τε τρίποδάς τε,
 260 ἵππους θ' ἡμιόνους τε, βοῶν τ' ἴφθιμα κάρηνα,
 ἠδὲ γυναῖκας εὐζώνους, πολιὸν τε σίδηρον.

226. See 2, 49.—240. *Εὐεπίσημα, εὐγνωστα*, Sch.—244. = *θίωμεν* = *θῶμεν*.—246. *Modicum*. This tomb is only a temporary one.—247. *Infin. for imperat.*—248. "Υστεροι, Sch.—250. *Reliquias vino et bibulam lavere facillam*, Virg. vi. 227. A law of Numa is cited in these terms: *Vino rogum ne respergito*.—253. = *ἀνέλεγον*.—255. Κυκλοτερώς δι-έγραψαν ὡς ἀπὸ τόρνου, *Eustath.*—256. See 6, 464, and 7, 336.—258. Ἰζανεν here is trans., caused the assembly to sit down.—259. Virgil, *Æn. v.*, describes the funeral games in honour of Anchises; it will be useful to compare it with this book of H.

The chariot race, in which, after various manœuvres, Diomédès is victor. Antilochus receives the second prize, after a dispute with Menelaus; Mèrionès the fourth; Nestor the fifth.

- 262 Ἴππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
 ἦκε γυναῖκα ἄγεσθαι, ἀμύμονα ἔργ' εἰδυῖαν,
 264 καὶ τρίποδ' ὠτώεντα δυνωκαίικοσίμετρον.
 τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν
 ἐξέτε', ἀδμήτην, βρέφος ἡμίονον κεύουσιν·
 αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα,
 268 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως·
 τῷ δὲ τετάρτῳ ἦκε δύω χρυσοῖο τάλαντα·
 πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν.
 Στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 272 Ἀτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
 ἵππηας τὰδ' ἄεθλα δεδεγμένα κεῖτ' ἐν ἀγῶνι.
 Εἰ μὲν νῦν ἐπὶ ἄλλῃ ἀθλεούμεν Ἀχαιοί,
 ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὺν κλισίηνδε φεροίμην.
 276 Ἰστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
 ἀθάνατοί τε γάρ εἰσι· Ποσειδάων δ' ἔπορ' αὐτοῦς
 πατρὶ ἐμῷ Πηληϊ, ὃ δ' αὖτ' ἐμοὶ ἐγγυάλισεν.
 Ἀλλ' ἦτοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
 280 τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο,
 ἡπίου, ὃ σφῶιν μάλα πολλάκις ὑγρὸν ἔλαιον
 χαϊτῶν κατέχευε, λοίσσας ὕδατι λευκῇ.
 Τὸν τῶγ' ἑσταότες πενθείετον, οὐδεὶ δέ σφιν
 284 χαῖται ἐρηρέδαται, τῷ δ' ἑστατον ἀχρυμένῳ κῆρ.

266. In prose ἱξαιτῇ. Mares, according to Aristotle, cannot breed before their fifth year.—267. See 9, 122.—268. Fm χαινῶ = χανδάνω. *Adhuc fulgidum sic*, still such as it came forth from the artist's hands. — 269. We have said above (9, 122) that there is no datum for fixing the value of the talent in H. In the Scholia on this passage, Aristotle, by collecting examples, establishes this fact: μὴ εἶναι τὸ τάλαντον ὀριζμένον ποσόν, ἀλλὰ καὶ ἐπὶ ἥσσονος καὶ μείζονος λαμβάνεσθαι.—270. Τὴν δυναμένην ἐξ ἀμφοτέρων τῶν μερῶν τίθεσθαι, κατὰ τὸν πνθμένα καὶ κατὰ τὸ στόμα, *Aristarchus* in *Athenæus* xi., where may be seen the different opinions which celebrated grammarians have given on this subject. See 1, 584. φιάλη was a brazen vessel, very broad, in the form of a basin (*λεβητιώδης*). —273. *Expectantia* —274. ἐπ' ἄλλῳ, in honour of another hero than Patroclus.—276. Ὑπερβάλλουσι, *Sch.* —282. Λαμπρῶ, *Sch.* After the bath, the ancients rubbed themselves with oil. Patroclus treated these coursers like men.—283. = πενθείετον = πενθεῖτον. See 17, 426, sqq.—284. Ἐρηρυσμέναι εἰσιν, τῇ γῇ προσπιλάζονται, *Sch.* Fm ἱριδῶ, 3rd pers. Ionic perf. pass. ἱρηρείεται = ἱρηρείεται and

- 285 Ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅστις Ἀχαιῶν
ἵπποισιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν.
Ὡς φάτο Πηλεΐδης· ταχέες δ' ἵππῃες ἄγεσθην.
288 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὐμηλος,
Ἀδμήτου φίλος υἱός, ὃς ἵπποσύνη ἐκέκαστο·
τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης,
ἵππους δὲ Τρωοὺς ὕπαγε ζυγόν, οὓς ποτ' ἀπηύρα
592 Αἰνείαν, ἀτὰρ αὐτὸν ὑπέξεσάωσεν Ἀπόλλων.
Τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος
Διογενῆς, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκείας ἵππους,
Αἶθην τὴν Ἀγαμεμνονέην, τὸν ἑόν τε Πόδαργον·
296 τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἠνεμόεσσαν,
ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκεν
Ζεὺς ἄφενος, ναῖεν δ' ὅγ' ἐν εὐρυχόρῳ Σικυῶνι·
300 τὴν ὅγ' ὑπὸ ζυγὸν ἤγε, μέγα δρόμου ἰσχανόωσαν.
Ἀντίλοχος δὲ τέταρτος ἐὔτριχας ὠπλίσαθ' ἵππους,
Νέστορος ἀγλαὸς υἱός, ὑπερθύμοιο ἄνακτος,
τοῦ Νηληϊάδαο· Πυλοιγενέες δὲ οἱ ἵπποι
304 ὠκύποδες φέρον ἄρμα. Πατὴρ δὲ οἱ ἄγχι παραστάς
μυθεῖτ' εἰς ἀγαθὰ, φρονέων νοέοντι καὶ αὐτῷ·
Ἀντίλοχ', ἦτοι μὲν σε, νέον περ ἑόντ', ἐφίλησαν
Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
308 παντοίας· τῷ καὶ σε διδασκέμεν οὔτι μάλα χρεῶ.
Οἶσθα γὰρ εὖ περὶ τέρμαθ' ἐλισσέμεν· ἀλλὰ τοι ἵπποι
βάρδιστοι θείειν· τῷ τ' οἶω λοίγι' ἔσσειθαι.
Τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ

with epenthesis of *δ*, *ἐρηρίδαται*.—285. *στέλλεσθε*, equip yourselves, get ready.—291, 292. See the recital of these facts 5, 363—453.—296. According to the story of Pherecydes, the Greek Anchises was grandson of Pelops.—297. King Agesilaus being at Ephesus, and wanting cavalry, proclaimed that the rich should be exempted from personal service, provided they furnished a man and horse in their place. “For (said he) Agamemnon acted very wisely, when he dispensed a very rich poltroon from following him to Troy, taking of him a good mare instead.” We see in Plutarch (chap. 9) that this measure was quite successful.—300. *Cursus cupidam*; see 17, 572.—303. See 2, 54.—305. See 9, 102.—307. Aristarchus corrected *ἐδίδαξαν*, that Poseidon alone might be the subject of that verb. We know that this god was supposed to have given the horse to man, and was named Ἴππιος.—309. In prose *κάμπτειν*: hence *καμπτήρ*, *meta*. The great art in chariot-races was to be able to turn the *meta* adroitly. We shall do well to compare with what follows the brilliant picture of a chariot-race given by Sophocles in his *Electra*.—310. = *βράδιστοι*

- 312 πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
 Ἄλλ' ἄγε δὴ σὺ, φίλος, μῆτιν ἐμβάλλεο θυμῷ
 παντοίην, ἵνα μὴ σε παρεκπροφύγῃσιν ἄεθλα.
 Μήτι σοι δρυτόμος μέγ' ἀμείνων ἢ ἐβίβῃν;
 316 μήτι δ' αὐτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
 νῆα θοὴν ἰθύνει, ἐρεχθομένην ἀνέμοισιν;
 μήτι δ' ἡνίοχος περιγίγνεται ἡνίοχοιο.
 Ἄλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς
 320 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,
 ἵπποι δὲ πλανώνται ἀνὰ δρόμον, οὐδὲ κατίσχει
 ὅς δέ κε κέρδεα εἰδῇ, ἐλαύνων ἥσσονας ἵππους,
 αἰεὶ τέρμ' ὀρούων, στρέφει ἐγγύθεν, οὐδέ ἐλήθει,
 324 ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἱμάσιν·
 ἀλλ' ἔχει ἀσφαλῆως, καὶ τὸν προὔχοντα δοκεύει.
 Σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 Ἔστηκε ξύλον αὖτον, ὅσον τ' ὄργυι, ὑπὲρ αἶης,
 328 ἢ δρυὸς ἢ πεύκης, τὸ μὲν οὐ καταπύθεται ὄμβρῳ.
 Λᾶε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῷ,
 ἐν ξυνοχῆσιν ὁδοῦ· λείος δ' ἱππόδρομος ἀμφίς·
 ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 332 ἢ τόγε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων·
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης δῖος Ἀχιλλεύς.
 Τῷ σὺ μάλ' ἐγχιρίψας ἐλάαν σχεδὸν ἄρμα καὶ
 ἵππους·
 αὐτὸς δὲ κλινθῆναι εὐπλέκτῳ ἐνὶ δίφρῳ,
 336 ἥκ' ἐπ' ἀριστερὰ τοῖιν· ἀτὰρ τὸν δεξιὸν ἵππον
 κένσαι ὁμοκλήσας, εἷζαί τέ οἱ ἡνία χερσίν.
 Ἐν νύσσῃ δέ τοι ἵππος ἀριστερὸς ἐγχιριμφθήτω,
 ὥς ἂν τοι πλήμνη γε δοάσεται ἄκρον ἰέσθαι
 340 κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν,
 μήπως ἵππους τε τρώσῃς κατὰ θ' ἄρματα ἄξῃς·

θίεν.—311. Ἀμείνονες, ταχύτεροι, Sch.—317. Σαλευομένην, ταρασσομένην, Hesych.—321. κατέχει (αὐτούς).—322. Dolos, artes.—324. τανύσῃ, sc. ἵππους, let them run. We have seen, 16, 375, and 475, the pass. τανύεσθαι meaning 'to run' (properly, to stretch, elongate oneself).—325. ἔχει (ἵππους), directs them (see 5, 829); ἡνιοχικῶς ἐλαύνει, Eustath.; and προέχοντα = προελαύνοντα.—328. Theophrastus, in his History of Plants, also remarks that these kinds of woods do not rot in the rain or in bogs, but do in the sea.—329. See 284.—330. In prose συμβολαῖς.—339. = δοάσσηται (i. e. δόξῃται, see 13, 458); he must turn the boundary so nearly that the axle shall seem to graze it.—340. Ψαῦσαι. Sch.—346. According to

- 342 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείῃ δὲ σοὶ αὐτῷ
ἔσσεται. Ἀλλά, φίλος, φρονέων πεφυλαγμένος
εἶναι.
- 344 Εἰ γάρ κ' ἐν νύσῃ γε παρέξ ἐλάσθησθα διώκων,
οὐκ ἔσθ' ὅς κέ σ' ἔλῃσι μετάλμενος οὐδὲ παρέλθῃ
οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δίον ἐλαύνοι,
Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
- 348 ἢ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἰσθλοί.
Ὡς εἰπὼν Νέστωρ Νηληϊῆος ἅψ' ἐνὶ χώρῃ
ἕζετ', ἐπεὶ ᾧ παιδὶ ἐκάστου πείρατ' ἔειπεν.
Μηριόνης δ' ἄρα πέμπτος εὐτρίχας ὠπλίσσας
ἵππους.
- 352 Ἄν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο
πάλλ' Ἀχιλεὺς, ἐκ δὲ κλῆρος θόρε Νεστορίδῃ
Ἀντιλόχῳ· μετὰ τὸν δ' ἔλαχε κρείων Εὐμηλος·
τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος·
- 356 τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν ὕστατος αὐτε
Τυδεΐδης, ὃχ' ἄριστος εἶν, λάχ' ἐλαυνέμεν ἵππους.
Στὰν δὲ μεταστοιχί' σήμνην δὲ τέρματ' Ἀχιλλεύς,
τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
- 360 ἀντίθεον Φοίνικα, ὁπάονα πατρὸς ἐοῖο,
ὥς μεμνέωτο δρόμου καὶ ἀληθείην ἀποείποι.
Οἳ δ' ἅμα πάντες ἐφ' ἵπποισιν μᾶστιγας ἄειραν,
πέπληγόν θ' ἱμάσιν, ὁμόκλησάν τ' ἐπέεσσιν,
- 364 ἐσσυμένως· οἳ δ' ὦκα διέπρησσαν πεδίῳ,
νόσφι νεῶν, ταχέως· ὑπὸ δὲ στέρνοισι κονίη
ἴστατ' ἀειρομένη, ὥστε νέφος ἢ θύελλα·
χαῖται δ' ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο.
- 368 Ἄρματα δ' ἄλλοτε μὲν χθονὶ πύλνατο πονυβοτείρῃ,
ἄλλοτε δ' αἶξασκε μετήορα· τοῖ δ' ἐλατῆρες
ἔστασαν ἐν δίφροισι· πάτασσε δὲ θυμὸς ἐκάστου,
νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος

the Cyclic poets, the horse Arion was son of Poseidón and Erinnys; according to Pausanias, *Ceres Erinnys*. Poseidón made him a present to Copræus; he to Hēracles, who gave him to Adrastus. It was to the swiftness of this horse that Adrastus owed his safety in the rout of the Argives, in the first war against Thebes.—348. See 5, 265, sqq.—349. *In loco (suo)*.—352. They drew lots for the place which each was to occupy, for the chariots placed last in the row had a much greater circle to traverse.—358. Κατὰ στοῖχον, ἐφεξῆς, *Sch.*; in line, and not one behind the other.—361. Ἐπιμελοῖτο καὶ ἐπισκοποῖτο, *Sch.*—364. See 2, 785.—369, sqq. Imitated by Virg., Georg.

372 ἵπποις, οἳ δ' ἐπέτοντο κονίοντες πεδίοιο.

Ἄλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
ἄψ' ἐφ' ἁλὸς πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστου
φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα

376 αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.

Τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι,
Τρώϊοι· οὐδέ τι πολλὸν ἀνευθ' ἔσαν, ἀλλὰ μάλ'
ἐγγύς·

αἰεὶ γὰρ δίφρον ἐπιβησομένοισιν εἴκτην,

380 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω
θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
Καὶ νῦ κεν ἦ παρέλασσ', ἦ ἀμφήριστον ἔθηκεν,
εἰ μὴ Τυδέος νῆϊ κοτέσσατο Φοῖβος Ἀπόλλων,

384 ὅς ρά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινὴν.

Τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιο,
οὐνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
οἱ δὲ οἱ ἐβλάφθησαν, ἀνευ κέντροιο θέοντες.

388 Οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
Τυδεΐδην, μάλα δ' ὦκα μετέσσαντο ποιμένα λαῶν·
δῶκε δὲ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνῆκεν.

Ἡ δὲ μετ' Ἀδμήτου νῆϊν κοτέουσ' ἐβεβήκει,

392 ἵππειον δὲ οἱ ἦξε θεὰ Ζυγόν· αἱ δὲ οἱ ἵπποι
ἀμφὶς ὁδοῦ δραμέτην, ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη.
Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
ἀγκῶνάς τε περιδρύφθη στόμα τε ῥινάς τε·

396 θρυλλίχθη δὲ μέτωπον ἐπ' ὀφρύσιν· τῷ δὲ οἱ ὄσσε
δακρυόφι πλησθεν, θαλερὴ δὲ οἱ ἔσχετο φωνή.

iii. 103, sqq.—372. See 13, 820.—375. ἐτάθη fm τείνω.—376. ἐξέφερον, carried the day, outstript the rest. — 379, sqq. The author of the excellent treatise on elocution attributed to Demetrius Phalereus (§ 216) quotes these lines as a model of description, placing the reality itself before one's eyes (ἐναργίαις).—382. Ἀμφισβητήσιμον, Sch.; fm ἐρίζω. *Transit elapsus prior, ambiguumque relinquit*, Virg., *Æn.* v. 326.—383. Apollo favours the steeds of the son of Admētus, whose herds he had kept. — 385. Nothing, says Eustathius, better proves the importance with which they invested these games, and the desire they had of victory, than seeing Diomédēs here weeping for the loss of his whip; Diomédēs who, in the greatest dangers, always showed so calm a front, a courage so intrepid.—387. We must beware of thinking of a *spur* when we read κέντρον: it is metaphorical for a *stroke of the whip*. So at 430. — 388. ἐλεφαίρομαι, to cheat, deceive. Hence the fiction of the ivory gate (ἰλέφαντος) through which came forth delusive dreams.—392. Fm ἄγνυμι.—393. Ἐκυλίσθη, Sch.; see 24, 510.—396. Συνετρίβη, ἐθραύσθη, Sch.

- 398 Τυδείδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ
400 ἵπποις ἦκε μένος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.
Τῷ δ' ἄρ' ἐπ' Ἀτρείδης εἶχε ξανθὸς Μενέλαος.
Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·
Ἐμβητον, καὶ σφῶϊ τιταίνεται ὅττι τάχιστα.
404 Ἦτοι μὲν κείνοισιν ἐριζέμεν οὔτι κελεύω,
Τυδείδεω ἵπποισι δαΐφρονος, οἷσιν Ἀθήνῃ
νῦν ὥρεξε τάχος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.
Ἴππους δ' Ἀτρείδαο κιχάνετε, μηδὲ λίπησθον,
408 καρπαλίμως, μὴ σφῶϊν ἐλεγχεῖν καταχεύῃ
Αἴθῃ, θῆλυς ἐοῦσα· τίη λείπεσθε, φέριστοι;
Ὡδὲ γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·
οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
412 ἔσσεται, αὐτίκα δ' ὕμμε κατακτενεῖ ὄξει χαλκῷ,
αἶ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον·
ἀλλ' ἐφομαρτεῖτον, καὶ σπεύδεται ὅττι τάχιστα.
Ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι, ἥδὲ νοήσω
416 στενωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει.
Ὡς ἔφαθ'· οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλῆν
μᾶλλον ἐπεδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα
στεῖνος ὁδοῦ κοίλης ἶδεν Ἀντίλοχος μενεχάρμης·
420 ῥωχμὸς ἦν γαίης, ἧ χειμέριον ἀλὲν ὕδωρ
ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·
τῇ ῥ' εἶχεν Μενέλαος, ἀματροχίᾳς ἀλεείνων.
Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
424 ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
Ἀτρείδης δ' ἔδδεισε, καὶ Ἀντιλόχῳ ἐγεγώνει·
Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἄνεχ' ἵππους·
στενωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις.
428 μήπως ἀμφοτέρους δηλήσεται, ἄρματι κύρσας.
Ὡς ἔφατ'· Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον
ἔλανεν,
κέντρῳ ἐπισπέρχων, ὥς οὐκ αἰόντι ἐοικώς.

—397. See 17, 696. — 403. ἔμβ., *impediūt*, see 16, 94. — 411. See 8, 186. — 413. Ἀφροντισήσαντες, ἀμελήσαντες, *Sch.* — 420. Ῥῆξις, τόπος κεχαλαγμένος ὑπὸ ὀμβρίου ὕδατος, *Sch.*; *fin ἱππώγα*, perf. of ῥήγνυμι. — 422. Τὰς τῶν τροχῶν συγκρούσεις, τὰς ἀπὸ τῶν ἄλλων ἀρμάτων, *Sch.* — 426. ἱππάζεσθαι here, to direct the chariot; from ἵπποι used for the chariot itself. — 428. Συμπιπῶν, *Sch.*; see 3, 23. — 430. See 387. — 431. οὐρα = ὄρια, the boundary, i. e. the reach of

- 431 Ὅσσα δὲ δίσκον οὖρα κατωμαδίῳοι πέλονται,
 432 ὄντ' αἰζήδης ἀφῆκεν ἀνὴρ, πειρώμενος ἥβης,
 τόσσον ἐπεδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω
 Ἀτρείδew· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
 μήπως συγκύρσειαν ὁδῷ ἐνὶ μώνυχες ἵπποι,
 436 δίφρους τ' ἀνστρέψειαν ἐϋπλεκέας, κατὰ δ' αὐτοὶ
 ἐν κονίησι πέσοιεν, ἐπειγόμενοι περὶ νίκης.
 Τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·
 Ἀντίλοχ', οὔτις σείο βροτῶν ὀλοώτερος ἄλλος·
 440 ἔρρ'· ἐπεὶ οὐ σ' ἐτυμόν γε φάμεν πεπνῦσθαι Ἀχαιοί.
 Ἀλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὅρκου οἴσῃ ἄεθλον.
 Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 Μή μοι ἐρύκεσθον, μηδ' ἔστατον ἀχυνμένω κῆρ.
 444 Φθῆσονται τούτοισι πόδες καὶ γοῦνα καμόντα,
 ἢ ὑμῖν ἄμφω γὰρ ἀτέμβονται νεότητος.
 Ὡς ἔφαθ'· οἱ δὲ ἀνακτος ὑποδδείσαντες ὁμοκλήν,
 μᾶλλον ἐπεδραμέτην, τάχα δέ σφισιν ἄγχι γέγοντο.
 448 Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰςορόωντο
 ἵππους· τοὶ δὲ πέτοντο κονιόντες πεδίῳοι.
 Πρῶτος δ' Ἰδομενεύς, Κρητῶν ἀγός, ἐφράσαθ'
 ἵππους·
 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ.
 452 Τοῖο δ', ἀνευθεν ἰόντος, ὁμοκλητῆρος ἀκούσας
 ἔγνω· φράσσατο δ' ἵππον ἀριπρεπεία προὔχοντα,
 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ
 λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἥτε μήνη.
 456 Στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἷος ἐγὼν ἵππους ἀνγάζομαι, ἡὲ καὶ ὑμεῖς;
 Ἄλλοι μοι δοκέουσι παροῖτεροι ἔμμεναι ἵπποι,
 460 ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δὲ πού αὐτοῦ
 ἐβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἦσαν.
 Ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,

a discus; see 10, 351. κατωμάδιος, lit., hurled from the shoulders (from hands raised above the shoulders).—433. ὤρμησαν ὀπίσω, ἀνεχώρησαν, Sch.—441. This oath is exacted and pronounced below, 581, sqq.—444. φθῆσονται καμόντα, erunt prius fatigata, a well known syntax of φθάνω.—445. Στέρονται, Sch.; to be bereft of; to want.—454. Φοινικούς τὸ χρῶμα, ὃ ἐστὶ πυρρός. Sch.—459. Παροῖτεροι, παρὰ τὸ πᾶρος, ἢ ᾧ πρότεροι, Sch.—460. ἰνδάλλεσθαι is less than φαίνεσθαι, to appear indistinctly.—461. = ἐβλάβησαν.—462. Περιεβλούσας τὸν καμπτήρα, Sch. All the compounds of βάλλειν may be

- 463 νῦν δ' οὐπη δύναμαι ιδέειν· πάντα δέ μοι ὄσσε
 464 Τρωϊκὸν ἄμ πεδίον παπταίνετον εἰσορόωντι.
 Ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη
 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·
 ἔνθα μιν ἐκπεσέειν οἴω σύν θ' ἄρματα ἄξαι·
 468 αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 Ἄλλα ἴδεσθε καὶ ὕμεις ἀνασταδόν· οὐ γὰρ ἔγωγε
 εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,
 472 Τυδέος ἵπποδάμου νίος, κρατερός Διομήδης.
 Τὸν δ' αἰσχροῶς ἐνένισπεν Ὀϊλῆος ταχὺς Αἴας·
 Ἰδομενεῦ, τί πάρος λαβρεύεαι; αἱ δέ τ' ἀνευθεν
 ἵπποι ἀερσίποδες πολέος πεδίοιο δίνονται.
 476 Οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,
 οὔτε τοι ὀξύτατον κεφαλῆς ἐκ δέρεκεται ὄσσε·
 ἀλλ' αἰεὶ μύθοις λαβρεύεαι. Οὐδέ τί σε χρὴ
 λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.
 480 Ἴπποι δ' αὐταὶ ἔασι παροίτεραι, αἱ τὸ πάρος περ,
 Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκεν.
 Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἦῤα·
 Αἴαν, νείκει ἄριστε, κακοφραδές, ἄλλα τε πάντα
 484 δεύεαι Ἀργείων· ὅτι τοι νόος ἐστὶν ἀπηνής.
 Δεῦρό νυν ἡ τρίποδος περιδόμεθον ἢ ἐλέβητος·
 ἴστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θέϊμεν ἄμφω,
 ὀππότεραι πρόσθ' ἵπποι· ἵνα γνοίης ἀποτίνων.
 488 Ὡς ἔφατ'· ὤρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
 χωόμενος, χαλεποῖσιν ἀμείψασθαι ἐπέεσσιν.
 Καί νύ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·
 492 Μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
 Αἴαν Ἰδομενεῦ τε, κακοῖς· ἐπεὶ οὐδὲ ἔοικεν.
 Καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαυτὰ γε ῥέζοι.
 Ἄλλ' ὕμεις ἐν ἀγῶνι καθήμενοι εἰσοράασθε
 496 ἵππους· οἱ δὲ τάχ' αὐτοῖς ἐπειγόμενοι περὶ νίκης
 ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος
 ἵππους Ἀργείων, οἱ δεύτεροι οἱ τε πάροιθεν.

used intrans.—473. H. everywhere represents Ajax Oileus as a violent and passionate man.—474. Fm λάβρος, impetuous: to speak with precipitation, inconsiderately.—477. ὄσσε, neuter dual, with the verb sing.—481. εὐληρα afterwards became obsolete; the reins.—484. δεύεαι,

- 499 ὦς φάτο· Τυδείδης δὲ μάλα σχεδὸν ἦλθε διώκων,
 500 μᾶστι δ' αἰὲν ἔλαυνε κατωμαδὺν· οἱ δὲ οἱ ἵπποι
 ὑψόσ' αἰερίσθην ρίμφα πρήσσοντε κέλευθον.
 Αἰεὶ δ' ἠνίοχον κονίης ραθάμιγγες ἔβαλλον·
 ἄρματα δέ, χροσῷ πεπυκασμένα κασσιτέρῳ τε,
 504 ἵπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλὴ
 γίγνεται ἐπισσώτρων ἄρματροχίῃ κατόπισθεν
 ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.
 Στῇ δὲ μέσῳ ἐν ἀγῶνι· πολὺς δ' ἀνεκῆκιν ἰδρῶς
 508 ἵππων ἐκ τε λόφων καὶ ἀπὸ στέρνοιο χαμαῖζε.
 Αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος,
 κλῖνε δ' ἄρα μᾶστιγα ποτὶ ζυγόν. Οὐδ' ἐμάτησεν
 ἴφθιμος Σθένηςλος, ἀλλ' ἐστυμένως λάβ' ἄεθλον·
 512 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναικα,
 καὶ τρίποδ' ὠτώεντα φέρειν· ὃ δ' ἔλυνεν ὑψ' ἵππους.
 Τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊὸς ἤλασεν ἵππους
 κέρδεσιν, οὔτι τάχει γε, παραφθάμενος Μενέλαον·
 516 ἀλλὰ καὶ ὥς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
 Ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ρά τ' ἄνακτα
 ἔλκησιν πεδίοιο τιταινόμενος σὺν ὄχεσφιν·
 τοῦ μὲν τε ψάουσιν ἐπισσώτρου τρίχες ἄκραι
 520 οὐραῖαι· ὃ δὲ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλὴ
 χώρῃ μεσσηγύς, πολέος πεδίοιο θεόντος·
 τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπετ'· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
 524 ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἢ
 ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης.
 Εἰ δὲ κ' ἔτι προτέρῳ γένετο δρόμος ἀμφοτέροισιν,
 τῷ κέν μιν παρέλασσ', οὐδ' ἀμφήριστον ἔθηκεν.
 528 Αὐτὰρ Μηριόνης, θεράπων εὖς Ἴδουμενῆος,

inferior es.—485. περιδίδοσθαί τινος, to wager.—500. μᾶστι, fm μᾶστις, ιος = μᾶστιξ.—505. Οὐδὲ βαθεῖα ἐγένετο ἡ τῶν τροχῶν ἐγχαράξεις ἐπὶ τῆς γῆς, Sch.—508. λόφων, see 10, 573.—510. ἄπρακτος ἔμεινε, Sch.; see 5, 233.—513. = ὑπέλυνεν. It was believed, in ancient times, that Diomédès had dedicated this tripod to Apollo. At all events, there was seen in the temple at Delphi a tripod with this inscription:

Χάλκεός εἰμι τρίπους, Πυθοῖ δ' ἀνάκειμαι ἄγαλμα,
 καί μ' ἐπὶ Πατρόκλῳ θῆκεν πόδας ὠκὺς Ἀχιλλεύς·
 Τυδείδης δ' ἀνέθηκε βοὴν ἀγαθὸς Διομήδης,
 νικήσας ἵπποισι παρὰ πλατὸν Ἑλλήσποντον.

—523. See 431.—527. See 382.—531. ἥκιστος. There is no positive ex-

- 529 λείπετ' ἀγακλῆος Μενελάου δουρὸς ἱρωήν·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι,
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι.
 532 Υἱὸς δ' Ἀδμήτοιο πανύστατος ἤλυθεν ἄλλων,
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 Τὸν δὲ ἰδὼν ὥκτειρε ποδάρκης δῖος Ἀχιλλεύς·
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευεν·
 536 Λοῖσθος ἀνὴρ ὠριστος ἐλαύνει μώνυχας ἵππους·
 ἀλλ' ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὥς ἐπιεικές,
 δεύτερόν· ἀτὰρ τὰ πρῶτα φερέσθω Τυδεὸς υἱός.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνεον, ὥς ἐκέλευεν.
 540 Καί νύ κέ οἱ πόρεν ἵππον—ἐπήνησαν γὰρ Ἀχαιοί—
 εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 Πηλεΐδην Ἀχιλῆα δίκη ἡμεΐψατ' ἀναστὰς·
 Ὡς Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
 544 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
 τὰ φρονέων, ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω,
 αὐτὸς τ' ἐσθλὸς ἐὼν· ἀλλ' ὥφελεν ἀθανάτοισιν
 εὔχεσθαι· τό κεν οὔτι πανύστατος ἦλθε διώκων.
 548 Εἰ δέ μιν οἰκτεῖρεις, καί τοι φίλος ἔπλετο θυμῷ,
 ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκός,
 καὶ πρόβατ', εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι·
 τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μεῖζον ἄεθλον,
 552 ἢ καὶ ἀντίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
 Τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθῆτω,
 ἀνδρῶν ὅς κ' ἐθέλησιν ἐμοὶ χεῖρεσσι μάχεσθαι.
 Ὡς φάτο· μεῖδυσεν δὲ ποδάρκης δῖος Ἀχιλλεύς,
 556 χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἐταῖρος·
 καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
 Εὐμήλω ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσω.
 560 Δώσω οἱ θῶρηκα, τὸν Ἀστεροπαῖον ἀπηύρων,

cept the adv. ἦκα, gently, slowly [App. V.].—533. πρόσσοθεν = πρόσ-
 ωθεν, by a displacing of the long syllables, which the verse requires.
 See 17, 637. ἔλκων, dragging; for, causing to walk with great difficulty.
 —538. δεύτερον is here rather an adv. or in apposition for δευτερεῖα.—
 542. Δικαίως, Sch.—545. = ἐβλάβησαν.—546. ὥφελεν ἀθανάτοισιν
 εὔχεσθαι: these words touch on one of the fundamental ideas of the
 Homeric poetry. Every thing they did without caring for the suc-
 cour of the gods was in vain: see 7, 447. "The poetry of H.
 (says Dugas Montb.) is an essentially religious poetry."—561. χεῦμα,

- 561 χάλκεον, ᾧ περί χεῦμα φαεινοῦ κασσιτέροιο
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιός ἐσται.
Ἡ ῥα, καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἑταίρῳ,
564 οἰσόμεναι κλισίῃθην· ὁ δ' ὥχετο καὶ οἱ ἔνεικεν.
[Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων.]
Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο, θυμὸν ἀχεύων,
Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κῆρυξ
568 χειρὶ σκῆπτρον ἔθηκε, σιωπῆσαί τ' ἐκέλευσεν
Ἀργείους· ὁ δ' ἔπειτα μετηύδα ἰσόθεος φῶς·
Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας·
ἥσχυνας μὲν ἐμὴν ἀρετὴν, βλάψας δέ μοι ἵππους,
572 τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺν χεῖρονες ἦσαν.
Ἄλλ' ἄγετ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ἐς μέσον ἀμφοτέροισι δικάσσετε, μηδ' ἐπ' ἀρωγῇ
μήποτε τις εἶπησιν Ἀχαιῶν χαλκοχιτώνων,
576 Ἀντίλοχον ψεύδεσσι βιησάμενος Μενέλαος
οἴχεται ἵππον ἄγων, ὅτι οἳ πολὺν χεῖρονες ἦσαν
ἵπποι, αὐτὸς δὲ κρείσσω ἀρετῇ τε βίῃ τε.
Εἰ δ' ἄγ', ἐγὼν αὐτὸς δικάσω, καὶ μ' οὔτινα φημί
580 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται·
Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, Διοτρεφές, ἢ θέμις ἐστίν,
στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἱμάσ-
θλην
χερσὶν ἔχων ῥαδινὴν, ἥπερ τὸ πρόσθεν ἔλαυνες,
584 ἵππων ἀψάμενος, γαίηοχον Ἐννοσίγαιον
ὄμνυθι, μὴ μὲν ἐκὼν τὸ ἐμὸν δόλῳ ἄρμα πεδῆσαι.
Τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἤνδα·
Ἄνσχεο νῦν· πολλὸν γὰρ ἔγωγε νεώτερός εἰμι
588 σείο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
Οἴσθ', οἷαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσιν·
κραιπνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις.

a cast (for a cast plate) of tin.—565. Not found in the best MSS.—
568. Cf. 3, 218. Every orator speaking before the assembly held a
staff (σκῆπτρον, sceptrum, sceptre), which was given him by the
herald, and which he gave back when he had done speaking: 1,
245, Achilles in his anger throws away his staff, instead of giving
it back to the herald.—574. ἐς μέσον means, impartially, with-
out attaching himself to either one person or another. Ἐξ ἴσου,
Sch.—580. Castigaturum esse; see 12, 211. With ἰθεῖα might be
supplied δίκη, contained in δικάσω, were there not so many in-
stances of fem. adj. taken as substantives.—584. See note 307.—
587. = ἀνάσχω, bear with (my fault), be patient with me; see

- 591 Τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
 592 δώσω, τὴν ἀρόμην· εἰ καὶ νῦ κεν οἴκοθεν ἄλλο
 μείζον ἐπαιτήσας, ἄφαρ κέ τοι αὐτίκα δοῦναι
 βουλοίμην, ἥ σοί γε, Διοτρεφές, ἤματα πάντα
 ἐκ θυμοῦ πεσέειν, καὶ δαίμοσιν εἶναι ἀλιτρός.
 596 Ἥ ῥα, καὶ ἵππον ἄγων μεγαθύμον Νέστορος νῖος
 ἐν χεῖρεσσι τίθει Μενελάου. Τοῖο δὲ θυμὸς
 ἰάνθη, ὥς εἰ τε περὶ σταχύεσσιν ἔερση
 λήϊον ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·
 600 ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη.
 Καί μιν φωνήσας ἔπια πτερόεντα προσηύδα·
 Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποεῖζομαι αὐτός,
 χῳόμενος· ἐπεὶ οὔτι παρήγορος οὐδ' ἀεσίφρων
 604 ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
 Δεύτερον αὖτ' ἀλέασθαι ἀμείνονας ἠπεροπεύειν.
 Οὐ γὰρ κέν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·
 ἀλλὰ σὺ γὰρ δὴ πόλλ' ἔπαθες καὶ πόλλ' ἐμόγησας,
 608 σός τε πατὴρ ἀγαθὸς καὶ ἀδελφεός, εἵνεκ' ἐμεῖο·
 τῷ τοι λισσομένῳ ἐπιπείσομαι, ἡδὲ καὶ ἵππον
 δώσω, ἐμὴν περ ἐοῦσαν ἵνα γνῶωσι καὶ οἶδε
 ὥς ἐμὸς οὔποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.
 612 Ἥ ῥα, καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἑταῖρῳ
 ἵππον ἄγειν· ὁ δ' ἔπειτα λέβηθ' ἔλε παμφανόωντα.
 Μηριόνης δ' ἀνάειρε δῶν χρυσοῖο τάλαντα,
 τέτρατος, ὥς ἔλασεν. Πέμπτον δ' ὑπελείπετ' αἶθλον,
 616 ἀμφίθετος φιάλῃ τὴν Νέστορι δῶκεν Ἀχιλλεύς,
 Ἀργείων ἀν' ἀγῶνα φέρων, καὶ ἔειπε παραστάς·
 Τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
 Πατρόκλοιο τάφον μνήμ' ἔμμεναι. Οὐ γὰρ ἔτ' αὐτὸν
 620 ὄψει ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ' αἶθλον
 αὐτως· οὐ γὰρ πύξ γε μαχήσεται, οὐδὲ παλαίσεις,
 οὐδέ τ' ἀκοντιστὸν ἐςδύσει, οὐδὲ πόδεσσιν
 θεύσει· ἤδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει.
 624 Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων,

591. — 595. Ἀποπεσεῖν τῆς ψυχῆς, τουτίστι μισηθῆναι, Sch. [to fall from thy favour, Cp.] : to be banished from thy heart. See 1, 562.—598. See 15, 102. "His heart melted (with joy), as the dew (melts) on the ears of corn." It is thus that Apollonius Rhodius has enlarged this passage ; see iii. 1019, sqq.—599. *Spicea jam campis quum messis inhorruit*, Virg. *Georg.* i. 314.—603. See 7, 156, and 20, 183.—604. νεοίη = νεότης, νηπιή, only found here.—605. δεύτ. = *postea*.—618. τῇ, see 24, 287.—619. τάφος, funeral, here and 680.—

- 625 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.
 Οὐ γὰρ ἔτ' ἔμπεδα γυνῖα, φίλος, πόδες, οὐδ' ἔτι χεῖρες
 628 ὤμων ἀμφοτέρωθεν ἐπαίσσονται ἐλαφραί.
 Εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,
 ὥς ὁπότε κρείοντ' Ἀμαρυγκέα θάπτον Ἐπειοὶ
 Βουπρασίῳ, παῖδες δ' ἔθесαν βασιλῆος ἄεθλα·
 632 ἐνθ' οὔτις μοι ὁμοῖος ἀνὴρ γένετ', οὔτ' ἄρ' Ἐπειῶν,
 οὔτ' αὐτῶν Πυλίων, οὔτ' Αἰτωλῶν μεγαθύμων.
 Πῦξ μὲν ἐνίκησα Κλυτομήδεα, Ἥνοπος υἱόν·
 Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὃς μοι ἀνέστη.
 636 Ἴφικλον δὲ πόδεσσι παρέδραμον, ἐσθλὸν ἰόντα·
 δονρὶ δ' ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.
 Οἴοισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
 πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
 640 οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόφι λείπετ' ἄεθλα.
 Οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,
 ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.
 Ὡς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
 644 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγροῦ
 πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἡρώεσσιν.
 Ἄλλ' ἴθι, καὶ σὸν ἑταῖρον ἀέθλοισι κτερεῖζε.
 Τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 648 ὥς μεν αἰεὶ μέμνησαι ἐνῆος, οὐδέ σε λήθω
 τιμῆς ἥστ' ἐμ' εἴοικε τιτιμῆσθαι μετ' Ἀχαιοῖς.
 Σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν.

The combat with the cestus. Epēus gains the prize. Euryalus is vanquished, but gains the second prize.

- Ὡς φάτο· Πηλείδης δὲ πολλὸν καθ' ὅμιλον
 Ἀχαιῶν
 652 ᾤχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
 Αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
 ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι

630. Amarynceus, of a Thessalian family, was a powerful king of Elis, and had fought with Augias against Hēracles.—631. See 11, 756.—635. Pleuron, metropolis of Aetolia.—638. The sons of Aetor, Eurytus and Cteatus; see 11, 709.—639. *Prævertentes*, outstripping; see 572. *πλήθει*, from their number. They were two, and consequently could urge their horses with more vigour than Nestor, placed alone on his chariot. — 642. See 20, 371.—643. = *ἀντιάτωσαν*. — 649. The gen. still dependent on *μέμνησαι*. Ἦς = ᾗ by attraction.

- 655 ἔξετε, ἀδμήτην, ἥτ' ἀλγίστη δαμάσασθαι·
 656 τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.
 Στῇ δ' ὀρθός, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Ἀτρεΐδῃ τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ἄνδρες δύνω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστῳ,
 660 πῦξ μάλ' ἀνασχομένῳ πεπληγέμεν. Ὡς δέ κ' Ἀπόλ-
 λων
 δῶν καμμονίην, γνῶσι δὲ πάντες Ἀχαιοί,
 ἡμίονον ταλαεργὸν ἄγων κλισίῃνδε νεέσθω·
 αὐτὰρ ὁ νικηθεὶς δέπας οἶσεται ἀμφικύπελλον.
 664 Ὡς ἔφατ' ὠρνυτο δ' αὐτίκ' ἀνὴρ ἡὺς τε μέγας τε,
 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός·
 ἄφατο δ' ἡμίονου ταλαεργοῦ φώνησέν τε·
 Ἄσσον ἵτω, ὅστις δέπας οἶσεται ἀμφικύπελλον·
 668 ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν,
 πυγμῇ νικήσαντ'· ἐπεὶ εὐχομαι εἶναι ἄριστος.
 Ἥ οὐχ ἄλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα
 πως ἦν
 ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.
 672 Ὡδε γὰρ ἐξέρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 ἀντικρὺ χροά τε ῥήξω σύν τ' ὅστέ' ἀράξω.
 Κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὐθι μενόντων,
 οἳ κέ μιν ἐξοίσουσιν, ἐμῆς ὑπὸ χερσὶ δαμέντα.
 676 Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος,
 ὅς ποτε Θήϊβαςδ' ἦλθε δεδουπότος Οἰδιπόδαο
 680 ἐς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας.
 Τὸν μὲν Τυδείδης δουρικλυτὸς ἀμφεπονεῖτο,

655. Columella says that mules begotten between a mare and a wild ass are "indomiti et servitio contumaces."—656. See I, 584.—
 660. ἀνασχομένῳ, sc. τὰς χεῖρας, *elatis brachiis*. Virg. *Æn.* v. 384 :

"Nunc si cui virtus animusque in pectore præsens,
 Adsit et evinctis (sc. cestu) attollat brachia palmis."

—661. See 22, 257.—665. He who afterwards constructed the wooden horse.—670. Lit., that I am above the battle; i. e. that I distinguish myself in the combats of warriors. See 5, 636.—674. Ἐπιμεληταί, *Sch.*—679. ὅς, Mecisteus. *δεδουπότος*, having fallen (see 13, 426); *ἐν πολέμῳ ἀνθρωπένον*, *Aristarch.* What we read of Œdipus in H. does not agree with what the Tragic poets say. We know not whether Aristarchus knew the ancient fable, or whether he has drawn his explanation solely from the invariable use of *δουπῆσαι* in H. — 681.

- 682 θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην.
 Ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα
 684 δῶκεν ἱμάντας εὐτμήτους βοὸς ἀγραύλοιο.
 Τῷ δὲ ζωσαμένῳ βήτην ἐς μέσσον ἀγῶνα·
 ἅντα δ' ἀνασχομένῳ χερσὶ στιβαρῆσιν ἅμ' ἄμφω,
 σὺν ῥ' ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.
 688 Δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρῶς
 πάντοθεν ἐκ μελέων· ἐπὶ δ' ὤρνυτο δῖος Ἑπειός,
 κόψε δὲ παπτήναντα παρήϊον· οὐδ' ἄρ' ἔτι δὴν
 ἐστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
 692 Ὡς δ' ὅθ' ὑπὸ φορικὸς Βορέῳ ἀναπάλλεται ἰχθὺς
 θῖν' ἐν φυκιοέντι, μέλαν δέ ἐκῦμα κάλυψεν·
 ὥς πληγεῖς ἀνέπαλτ'. Αὐτὰρ μεγάρθυμος Ἑπειὸς
 χερσὶ λαβὼν ὠρθωσε· φίλοι δ' ἄμφεσταν ἑταῖροι,
 696 οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πύδεσσιν,
 αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·
 καδ' δ' ἄλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες
 αὐτοῖ· δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Combat of wrestling. Odysseus (Ulysses) and Ajax Telamonius fall twice together. Both receive equal prizes.

- 700 Πηλεΐδης δ' αἶψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα,
 δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς·
 τῇ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
 τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσιν τιόν Ἀχαιοί·
 704 ἀνδρὶ δὲ νικηθέντι γυναικ' ἐς μέσσον ἔθηκεν,
 πολλὰ δ' ἐπίστατο ἔργα, τίον δέ ἐτεσσαράβοιον.
 Στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

τόν, Euryalus, of whom Diomédès was a relation. Mecisteus was the brother of Adrastus, grandfather and father-in-law of Diomédès (11, 226). — 683. Euryalus was undressing; Diomédès *threw down by him* (προκατίβαλε), or threw him a girdle with which he girded the lower part of his body. It is a great mistake to wish to change this verb into περικάββαλεν. In later times, from about 720 B.C., they contended in the public games without a girdle.—684. Thongs of leather, to encircle the fist. The combat with the cestus is described by Virg., V. 363, sqq. — 688. Κρότος τῶν σιαγόνων, Sch. ; root χρίμω (χρεμετίζω). We must not understand this of the blows *wounding* on the jaws of the person struck, but of the *grinding* or *grating* of the striker's teeth from the energy he puts into his blow : ἅμα γὰρ τρίζουσιν (says the Scholiast) οἱ πύκται ἐπάγοντες τὰς πληγὰς. [V. seems to have understood it otherwise : duro crepitant sub vulnere malæ, Æn. V. 435.] — 698. Ἐξιστάμενον τῇ διανοίᾳ, Sch. : having lost his senses ; unconscious. Theocritus uses the verb in the same sense, Dioscuri, v. 128.

- 707 Ὅρνυσθ', οἳ καὶ τούτου αἰθλοῦ πειρήσεσθον.
 708 Ὡς ἔφατ' ὥρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας
 ἂν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
 Ζωσαμένω δ' ἄρα τώγε βάτην ἐς μέσσον ἀγῶνα,
 ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν
 712 ὥς ὄτ' ἀμείβοντες, τούτε κλυτὸς ἦραρε τέκτων,
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.
 Τετρίγει δ' ἄρα νῶτα θρασειᾶν ἀπὸ χειρῶν,
 ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρώς·
 716 πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους
 αἵματι φοινικόεσσαι ἀνέδραμον· οἳ δὲ μάλ' αἰεὶ
 νίκης ἰέσθην, τρίποδος πέρι ποιητοῖο.
 Οὐτ' Ὀδυσσεὺς δύνατο σφῆλαι οὐδεὶ τε πελάσσαι,
 720 οὐτ' Αἴας δύνατο, κρατερῇ δ' ἔχεν ἱς Ὀδυσῆος.
 Ἄλλ' ὅτε δὴ ῥ' ἀνιάζον ἐϋκνήμιδας Ἀχαιοὺς,
 δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 724 ἦ ἔμ' ἀνάειρ, ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.
 Ὡς εἰπὼν ἀνάειρε· δούλου δ' οὐ λήθεται Ὀδυσσεύς·
 κόψ' ὅπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα·
 καδ' δ' ἔβαλ' ἐξοπίσω· ἐπὶ δὲ στήθεσιν Ὀδυσσεὺς
 728 κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.
 Δεύτερος αὖτ' ἀνάειρε πολύτλας διος Ὀδυσσεύς,
 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' αἶρεν
 ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
 732 πλησίοι ἀλλήλοισι, μιάνθησαν δὲ κονίῃ.
 Καὶ νύ κε τὸ τρίτον αὐτίς ἀναΐξαντ' ἐπάλαιον,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν·
 Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσιν·

700. = κατέθηκε. — 703. 705. See 6, 236.—709. See 322. — 712. Supply λαμβάνουσιν ἀλλήλων. ἀμείβοντες, a term of ancient architecture, a design of beams or pieces of timber, which support each other, placed in the form of Δ. Eustathius says that in his time they called them by another metaphor, προσριλοῦντες.—718. ποιητοῦ, see 5, 198. — 721. Tired, wearied. — 724. If the wrestlers were of equal strength or address, the struggle could not end. In this case one of them tried to lift his adversary, a method which must produce some result.—726. Ἐκρουσε τὴν ἰγνύαν ὑπισθεν, Sch.: [on the ham behind Chopp'd him. Cp.]—727. In pectus (Ajaxis).—731. Ulysses had only been able to raise Ajax a very little; but the moment he touched the ground again, and before he could plant his feet firmly, Ulysses bent his (Ajax's) knee: thus Ajax could not but fall and drag Ulysses with him.

736 νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες
 ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.
 ὧς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἡδ'
 ἐπίθοντο,
 καὶ ῥ' ἀπομορξαμένω κονίην δύσαντο χιτῶνας.

The foot-race. Odysseus (Ulysses) is favoured by Athênê, who causes Ajax Oileus to slip. Antilochus receives the third prize.

740 Πηλεΐδης δ' αἰψ' ἄλλα τίθει ταχυτῆτος ἄεθλα,
 ἀργύρεον κρητῆρα, τετυγμένον· ἔξ δ' ἄρα μέτρα
 χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
 πολλόν· ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἥσκησαν,
 744 Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα πόντον,
 στήσαν δ' ἐν λιμένεσσι, θύαντι δὲ δῶρον ἔδωκαν
 υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκεν
 Πατρόκλῳ ἥρωϊ Ἰησονίδης Εὐνῆος.
 748 Καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἑτάροιο,
 ὅστις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·
 δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ·
 ἡμιτάλαντον δὲ χρυσοῦ λαισθήϊ' ἔθηκεν.
 752 Στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν
 Ὅρνυσθ', οἱ καὶ τούτου ἀέθλου πειρήσεσθε.
 ὧς ἔφατ'· ὠρνυτο δ' αὐτίκ' Οἴληος ταχὺς Αἴας,
 ἄν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱός,
 756 Ἀντίλοχος· ὃ γὰρ αὐτε νέους ποσὶ πάντας ἐνίκα.
 [Στὰν δὲ μεταστοιχί' σήμνηε δὲ τέρματ' Ἀχιλλεύς.]
 Τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα
 ἔκφερ' Οἰλιάδης· ἐπὶ δ' ὠρνυτο δῖος Ὀδυσσεὺς
 760 ἄγχι μάλ'· ὥς ὅτε τίς τε γυναικὸς εὐζώνοιο
 στήθεός ἐστι κανών, ὄντ' εὖ μάλα χερσὶ τανύσση,
 πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχύθι δ' ἴσχει

740, sqq. See Virg., V. 286—352. — 743. In the Old Testament the Sidonians enjoyed the same renown. See 6, 391. — 745. ἴστησαν, sc. τὰς νῆας (as in *Od.* 14, 258), = προσώρισαν, *appulerunt*, which is used in the same way without *naves*. Thoas, king of Lemnos; see 14, 230.—746. υἱός, gen. See 21, 34, sqq.—747. Eunæus, son of Jason and Hypsipyle, daughter of Thoas; see 21, 41.—751. *Ultima*; see 536.—757. Rejected by the ancient critics; see 358.—759. See 376.—761. στήθους, supply ἄγχι. κανών, a small rod which served as a bobbin, round which was rolled the thread of the loom (πηνίον), to make it pass into the warp (μίτος), placed vertically, and not horizontally, as now. — 762. πηνίον ἐξέλκουσα παρὲκ μίτον, lit., drawing (from the rod, κανών) the thread into the warp, i. e.

- 763 στήθεος· ὥς Ὀδυσσεὺς θέεν ἐγγύθεν· αὐτὰρ ὕπισθεν
 764 ἶχνια τύπτε πόδεσσι, πάρος κόνιν ἀμφιχυθῆναι
 καδ' ὅρα οἱ κεφαλῆς χεῖ' αὐτμένα διος Ὀδυσσεύς,
 αἰεὶ ρίμφα θεῶν· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
 νίκης ἱεμένῳ, μάλα δὲ σπεύδοντι κέλευον.
 768 Ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσ-
 σεὺς
 εὔχετ' Ἀθηναίῃ γλαυκῶπιδι ὃν κατὰ θυμόν·
 Κλυθι, θεά, ἀγαθή μοι ἐπὶ ῥόθοις ἔλθε ποδοῖν.
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς
 Ἀθήνη·
 772 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας, καὶ χεῖρας ὕπερθεν.
 Ἀλλ' ὅτε δὴ τάχ' ἐμελλον ἐπαΐξασθαι ἄεθλον,
 ἔνθ' Αἴας μὲν ὄλισθε θεῶν—βλάβειν γὰρ Ἀθήνη—
 τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων,
 776 οὓς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὥκυν Ἀχιλλεύς,
 ἐν δ' ὄνθου βοέου πλητο στόμα τε ρινὰς τε.
 Κρητῆρ' αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 ὥς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.
 780 Στῇ δὲ κέρας μετὰ χερσὶν ἔχων βοῶς ἀγραύλοιο,
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·
 ὦ πόποι, ἦ μ' ἐβλάψε θεὰ πόδας, ἦ τὸ πάρος περ,
 μήτηρ ὣς, Ὀδυσῆϊ παρίσταται ἡδ' ἐπαρήγει.
 784 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺν γέλασ-
 σαν.
 Ἀντίλοχος δ' ἄρα δὴ λαισθήϊον ἔκφερ' ἄεθλον,
 μειδιῶν, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Εἰδόσιν ὕμν' ἐρέω πᾶσιν, φίλοι, ὥς ἔτι καὶ νῦν
 788 ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.
 Αἴας μὲν γὰρ ἐμεῖ' ὀλίγον προγενέστερός ἐστιν·
 οὗτος δὲ προτέρης γενεῆς, προτέρων τ' ἀνθρώπων·
 ὠμογέροντα δὲ μὴν φασ' ἔμμεναι· ἀργαλέον δὲ

passing it along the warp. — 764. "Ait igitur divinus poeta, ita proximum fuisse qui sequebatur, ut occuparet antecedentis vestigia, antequam pulvis eis superfunderetur." *Macrobius*, V. ch. 13. — 765. Ἀναπνοήν, ἄσθμα, *Sch.* — 767. *Ulyssi.* — 773. = ἀΐξασθαι ἐπὶ τὸ ἄθλον. — 787, sqq. "Antilochus wittily forestals their raillery, by attributing the victory of his rivals to the protection which the gods bestow on old age. He has reason to take comfort: youth is better than the prize, and may one day aspire to the same protection, since it is a privilege of age." *Mad. Dacier.* — 791. ὠμογέρων, a hale old man. Virgil uses a similar expression, *cruda senectus*. It is unne-

- 792 ποσσὶν ἐριδῆσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.
 ὧς φάτο· κύδηνεν δὲ ποδώκεα Πηλεΐωνα.
 Τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·
 Ἀντίλοχ', οὐ μὲν τοι μέλεος εἰρήσεται αἶνος,
 796 ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.

The combat of armed warriors. Diomédès wounds Ajax the son of Telamón and gains the prize.

- ὧς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων.
 Αὐτὰρ Πηλεΐδης κατὰ μὲν δουλιχόσκιον ἔγχος
 θῆκε ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,
 800 τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπηύρα.
 Στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Ἄνδρες δύο περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστῳ,
 τεύχεα ἑσταμένῳ, ταμεσίχροα χαλκὸν ἐλόντες,
 804 ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.
 Ὅππότερός κε φθῆσιν ὀρεζάμενος χροῖα καλόν,
 ψαύσῃ δ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἶμα·
 τῇ μὲν ἐγὼ δώσω τύδε φάσγανον ἀργυρόηλον,
 808 καλόν, Θρηίκιον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων.
 Τεύχεα δ' ἀμφοτέρω ξυνήϊα ταῦτα φερέσθων·
 καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν.
 ὧς ἔφατ'· ὦρτο ἔπειτα μέγας Τελαμώνιος Αἴας,
 812 ἄνδ' ἄρα Τυδείδης ὦρτο, κρατερὸς Διομήδης.
 Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
 ἐς μέσον ἀμφοτέρω συνίτην, μεμαῶτε μάχεσθαι,
 δεινὸν δερκομένῳ· θάμβος δ' ἔχε πάντας Ἀχαιοὺς.
 816 Ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τρις μὲν ἐπήϊζαν, τρις δὲ σχεδὸν ὠρμήθησαν.

cessary to say that Antilochus is jesting here : " Ajax is a little older than I, but Ulysses belongs to another century : yet they say he is still a hale old man."—792. *Fm ἐριδαίνω.*—795. *Μάταιος καὶ πρὸς οὐδέν, Sch. ; see 10, 480.*

800. See 16, 663, sqq.—806. Aristarchus explains *ἐνδῖνα* (a word only found here) *τὰ ὄντα ἐντὸς τῶν ἰνῶν*, what is within the muscles. The general sense is, without doubt, what is under the skin, the flesh. Achilles says, " he who touches the flesh through the armour and the blood," i. e. so that the spear shall pass not only through the shield and the cuirass, but even into the blood, into the flesh filled with blood.—808. See 21, 169, sqq.—809. *Sibi auferunto (præmium)*. He wishes them to share it.—810. This combat being the most difficult and most dangerous, Achilles

- 818 "Ενθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἴσῃν
 νύξ, οὐδὲ χροῖ' ἴκανεν· ἔρυτο γὰρ ἔνδοθι θώρηξ.
 820 Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο
 αἶν' ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκικῇ.
 Καὶ τότε δὴ ῥ' Αἴαντι περιδδείσαντες Ἀχαιοὶ
 παυσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.
 824 Αὐτὰρ Τυδείδῃ δῶκεν μέγα φάσγανον ἥρως
 σὺν κολεῷ τε φέρων καὶ ἐϋμήτῳ τελαμῶνι.

Contest of the discus. Polypætes gains the prize.

- Αὐτὰρ Πηλείδης θῆκεν σόλον αὐτοχόωνον,
 ὃν πρὶν μὲν ρίπτασκε μέγα σθένος Ἡετίωνος
 828 ἀλλ' ἦτοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 τὸν δ' ἄγερ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσιν.
 Στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 "Ορνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθε"
 832 εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
 ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
 χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
 ποιμὴν οὐδ' ἀροτὴρ εἷς' ἐς πόλιν, ἀλλὰ παρέξει.
 836 "Ὡς ἔφατ'· ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυ-
 ποίτης,
 ἃν δὲ Δεοντῆος κρατερὸν μένος ἀντιθέοιο,

to the prize a good repast.—817. "Heroes priusquam enses ineutiant, experiendi causa ter concurrunt et se petunt invicem; tunc demum Ajax Tydidæ ferit clypeum, Diomedes autem cuspidem Telamonii intendit cervici. Veteres dicunt Ajacem pro more suo simplicius et generosius pugnare, Diomedem arte doloque uti." *Sptz.* — 821. ἐπ' αὐχένι, for the neck and the nape were not covered by the cuirass. But the Scholiasts explain this line by a fable: that Heracles, having landed at Salamis at the time of the Telamonian Ajax's birth, took the infant and wrapped him in his lion's skin, praying the gods that he might be invulnerable. Hence, when Ajax grew up, his body remained impenetrable, with the exception of his neck, which had not been surrounded by the lion's skin. It is a fact, at any rate, as the ancients remarked, that, in the Iliad, Ajax is not once wounded. — 824, 825. It is understood that the combatants divide the other arms.

826. σόλος, a round mass, a globe or ball, which served as a disc to Eetion. This mass had a hole in the middle, through which they passed the cord. αὐτοχόωνος (αὐτόχωνος = αὐτοχόανος), in prose αὐτοχώνευτος, what has only been cast, without other labour.—827. Father of Andromache; see 6, 395, sqq.; 416, sqq. — 832. ἀγροί, sc. εἰσίν. πολλὸν ἀπόπροθι, in longum spatium porrecti. Remark the simple description of the size of this mass.—835. εἰσι, fut. signif.

- 838 ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἑπειός.
 Ἐξείης δ' ἴσταντο· σόλον δ' ἔλε δῖος Ἑπειός,
 840 ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί.
 Δεύτερος αὐτ' ἀφείκε Λεοντεύς, ὄζος Ἄρηος·
 τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας
 [χειρὸς ἅπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάν-
 των].
 844 Ἄλλ' ὅτε δὴ σόλον εἴλε μενεπτόλεμος Πολυποίτης,
 ὅσσον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ·
 ἡ δέ θ' ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας·
 τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.
 848 Ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο
 νῆας ἐπὶ γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.

Contest of archery. Teucer unfastens the dove attached to the mark; Merion hits it flying, and receives the prize.

- Αὐτὰρ ὁ τοξευτῆσι τίθει ἰόντα σίδηρον,
 καὶ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα·
 852 ἰστὸν δ' ἔστησεν νηὸς κυανοπρώροιο
 τηλοῦ ἐπὶ ψαμάθοις· ἐκ δὲ τρήρωνα πέλειαν
 λεπτῇ μηρίνθῳ δῆσεν ποδός, ἥς ἄρ' ἀνώγει
 τοξεύειν. Ὅς μὲν κε βάλη τρήρωνα πέλειαν,
 856 πάντας ἀειράμενος πελέκεας, οἰκόνδε φερέσθω·
 δς δέ κε μηρίνθοιο τύχῃ, ὄρνιθος ἀμαρτῶν—
 ἦσσαν γὰρ δὴ κείνος—ὁ δ' οἴσεται ἡμιπέλεκκα.
 Ὡς ἔφατ'· ὦρτο δ' ἔπειτα βίη Τεύκροιο ἄνακτος,
 860 ἂν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἰδομενῆος.
 Κλήρους δ' ἐν κύνῃ χαλκῆρεϊ πάλλον ἐλόντες·
 Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. Αὐτίκα δ' ἰὼν
 ἦκεν ἐπικρατέως, οὐδ' ἠπείλησεν ἄνακτι
 864 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.

ἀλλὰ (αὐτὸς) παρῆξει (σίδηρον τοῖς ἐργάταις ἐκ τούτου τοῦ σόλου). In the heroic ages iron was still scarce. — 843. Taken from Od. 8, 192, and rejected by the ancient critics.

850. *Nigrum*, like *ἰουιδής*, 11, 298. See in Virg., V. 485, sqq., an imitation of the description which follows.—851. The axes, according to the Scholiast, had two edges, the demi-axes only one.—857. The ancients here remark that a pure effect of chance ought not to have been predicated of Achilles. — 864. See 4, 102. Eustathius here remarks this expression, ἀρνῶν ἑκατόμβην, a hecatomb of lambs, though the word hecatomb, derived (says he) fm ἑκατόν and βοῦς, means, etymologically, a sacrifice of a hundred oxen. This etymo-

- 865 Ὀρνιθος μὲν ἄμαρτε· μέγῃ γάρ οἱ τόγ' Ἀπόλλων
 αὐτὰρ ὁ μήρινθον βάλε παρ πόδα, τῇ δέδεται ὄρνις
 ἀντικρὺ δ' ἀπὸ μήρινθον τάμε πικρὸς οἶστος.
- 868 Ἡ μὲν ἔπειτ' ἤϊξε πρὸς οὐρανόν, ἥ δὲ παρείθη
 μήρινθος ποτὶ γαῖαν· αὐτὰρ κελάδησαν Ἀχαιοί.
 Σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσσε χειρὸς
 τόξον· αὐτὰρ δὴ οἶστον ἔχεν πάλαι, ὥς ἰθύνει.
- 872 Αὐτίκα δ' ἠπείλησεν ἐκηβόλῳ Ἀπόλλωνι
 ἄρνων πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.
 Ὑψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν·
 τῇ ῥ' ὄγε δινεύουσιν ὑπὸ πτέρυγος βάλε μέσσην·
- 876 ἀντικρὺ δὲ διῆλθε βέλος· τὸ μὲν ἄψ ἐπὶ γαίῃ
 πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις
 ἱστῶ ἐφεζομένη νηὸς κυανοπρώροιο,
 αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίσσθεν.
- 880 Ὠκὺς δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ
 κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.
 Ἄν δ' ἄρα Μηριόνης πελέκεας δέκα πάντα ἄειρεν,
 Τεῦκρος δ' ἡμιπέλεκκα φέρεν κοίλας ἐπὶ νῆας.

Contest of the javelin. Agamemnon presents himself to dispute the prize. Achilles yields it to him without a trial. Meriones receives the second prize.

- 884 Αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος,
 καδ δὲ λέβητ' ἄπυρον, βοδὸς ἄξιον, ἀνθεμόεντα
 θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἥμονες ἄνδρες ἀν-
 ἔσταν·
- ἄν μὲν ἄρ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
 888 ἄν δ' ἄρα Μηριόνης, θεράπων εὖς Ἰδομενῆος.
 Τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·

logy is more than doubtful : the syllable βη, wanting the o essential in βοῦς, leads us rather to the root βαῖνω, whence πρόβατον, πρόβασις, cattle : a sacrifice of 100 head of cattle. — 868. Ἐμ παρήμῳ, remittere, to unstring, to untie. — 870. χειρός, sc. Τεῦκρον. The two rivals used one bow ; but the Marseilles edition, as it is called, reads :

σπερχόμενος δ' ἄρα Μηριόνης ἐπεθήκατ' οἶστον
 τόξῳ· ἐν γὰρ χερσὶν ἔχεν πάλαι, ὥς ἰθύνει,

a change induced by the words ὥς ἰθύνειν, which are inexplicable in the ordinary reading. — 871. ἰθύνοι, a correction of I. H. Voss for ἰθύνειν. — 878. ἐφεζομένη, perching on . . . — 879. ἐλιάσθησαν, fell pendent.

885. Διηριθμένον ποικίλως, Apollon. Ornamented with flowered

- 890 Ἀτρεΐδῃ ἴδμεν γάρ, ὅσον προβέβηκας ἀπάντων,
 ἥδ' ὅσον δυνάμει τε καὶ ἡμασιν ἐπλεν ἄριστος·
 892 ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
 ἔρχεαι, ἀτὰρ δόρυ Μηριόνη ἥρωϊ πύρωμεν,
 εἰ σύ γε σὺ θυμῷ ἐθέλεις· κέλομαι γὰρ ἔγωγε.
 ὦς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγα-
 μένων.
 896 Δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὅγ' ἥρωος
 Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.

carvings.—886. Οἱ ἀκοντισταί, *Sch.*: fm ἡμι, as well as ἡμα.—890. See 7, 328.—891. Ἀκοντίσμασιν, *Sch.*—897. The king was always followed by his herald.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ω.

Achilles cannot sleep. Next day he drags Hector's body thrice round the tomb of Patroclus.

Αὐτο δ' ἄγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι
 ἐσκίδναντ' ἵεναι· τοὶ μὲν δόρποιο μέδοντο
 ὕπνου τε γλυκεροῦ ταρπήμεναι. Αὐτὰρ Ἀχιλλεὺς
 4 κλαῖε, φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὕπνος
 ἔρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα,
 Πατρόκλου ποθέων ἀδροτῆτά τε καὶ μένος ἦ·
 ἦδ' ὅπύσα τολύπευσε σὺν αὐτῷ, καὶ πάθεν ἄλγεα,
 8 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
 τῶν μμνησκόμενος, θαλερόν κατὰ δάκρυον εἷβεν,
 ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὐτε
 ὕπτιος, ἄλλοτε δὲ πρηνής· τότε δ' ὀρθὸς ἀναστὰς
 12 δινεύεσκ' ἀλύων παρὰ θῖν' ἀλός. Οὐδέ μιν Ἥως
 φαινομένη λήθεσκεν ὑπεῖρ ἅλα τ' ἠϊόνας τε.
 Ἄλλ' ὅγ' ἐπεὶ ζεύξειεν ὕφ' ἄρμασιν ὠκέας ἵππους,

1. αὐτο, pluperf. = λέλυτο or ἐλέλυτο, as we have seen 4, 518, βλήτο = βέβλητο or ἐβέβλητο. Some prefer to consider it aor. 2 mid. ἔλυτο, with passive signif. for ἐλύθη. In both the *υ* short becomes long, as standing at the beginning of the line; see 4, 155. ἄγών, as in Latin *theatrum*, the assembly of spectators. — 2. ἐσκίδναντο (ὥστε) ἵεναι ἐπὶ νῆας. — 3. = ταρπῆναι, fin. τέρπω. — 4. ἐστρέφετο, turned and turned again, tossed or twisted about, in bed; see lines 10 to 12. — 5. ὅπύσα, relative to the demonstrative τῶν (τούτων) which follows at ver. 9. — 6. πείρω, to pierce, traverse. — 7. εἷβεν = λείβεν (κατέλειβεν). See 2, 266. — 8. δινεύεσκε, see 2, 189. This frequentative form of the imperf. has never any augment. κέ (= ἄν) adds the shade of the Latin *ferre*. The delicate shades which the Greeks could give to language by means of their numerous particles can be but feebly reproduced in languages which have not the same facilities; but by carefully studying them we may succeed in appreciating their force. — 9. λήθειν or λανθάνειν τινά, as in Latin *latere*

- 15 Ἑκτορα δ' ἔλκεσθαι δησάσκετο δίφρον ὑπισθεν·
 16 τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος,
 αὐτίς ἐνὶ κλισίῃ παυέσκετο· τόνδε δ' ἔασκεν
 ἐν κόνῃ ἑκτανύσας προπρηνέα. Τοῖο δ' Ἀπόλλων
 πᾶσαν ἀεικέλην ἄπεχε χροῖ, φῶτ' ἐλαίρων
 20 καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε
 χρυσεῖρ, ἵνα μὴ μιν ἀποδρῦφοι ἑλκυστάζων.
 ὦς ὁ μὲν Ἑκτορα δῖον αἰέκιζεν μενεαίνων.

Olympus is in an uproar at the conduct of Achilles; but the gods hostile to Troy oppose Athênê's rescuing from him the body of Hector. Zeus sends for Thetis.

- Τὸν δ' ἐλαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
 24 κλέψαι δ' ὑτρύνεσκον εὐσκοπον Ἀργεϊφόντην.
 Ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρῃ,
 οὐδέ Ποσειδάων', οὐδέ γλαυκῶπιδι κοῦρῃ·
 ἀλλ' ἔχον, ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
 28 καὶ Πρίαμος καὶ λαός, Ἀλεξάνδρου ἕνεκ' αἴτης·
 ὃς νείκεσσε θεάς, ὅτε οἱ μέσσανλον ἴκοντο,
 τὴν δ' ἦνῃσ' ἢ οἱ πόρε μαχλοσύνην ἀλεγεινήν.
 Ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
 32 καὶ τότε ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·
 Σχέτλιοί ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὑμῖν

aliquem. — 14. *ἐπεὶ ζεύξειεν*, opt. of indefinite frequency, because the action is several times repeated, or habitual. — 15. *δησάσκετο*, aor. I of *δέω*, *ἰδησάμην*, with the frequentative termination, *δησασκόμεν*. *ἔλκεσθαι*, for to be dragged. — 16. *Ter circum Iliacos raptat erat Hectora muros*, *Virg.*; a mistake which Euripides had committed before Virgil. It was Hector, when alive, that Achilles pursued round the walls. — 17. *ἔάω* has the same force as *sinere*, = *sinere jacere*, left him lying. — 19. *ἀεικέλην*, in prose *aikían*, *injuriā*, injury, harm. *Ἀπείχειν* would require the gen. *χροός*; the dat. *χροί* must then be referred to *ἀεικέλην*, hurt to his skin, for of; as *πατήρ μοι* for *μου*: at ver. 29 οἱ μέσσανλον = αὐτοῦ (τοῦ) μέσσανλον. For the word *φῶς*, see 4, 194.

24. *κλέψαι*, to withdraw, remove, but without the odious idea of theft, which in H. does not belong to *κλείπτειν*. See 5, 390. — 25. *Ἐν ἀνδάνω*. *οὐδέ* = *ἀλλ' οὐχ* (*ἡνδανεν*). — 27. *εἶχον*, intrans. *se habebant*, *διέκειντο* (*Sch.*), were disposed. — 28. *ἄτης* means here, and in the same words 6, 356, infatuation, wandering, blindness of mind, fatal error. To translate it *injury* is completely to alter the sense. See 4, 104. — 29. *νεικέειν*, to dispute, to reproach; here, to outrage, *ὕβριζεν* (*Hezych.*). Constr. *ὅτε ἴκοντο* (*ἴς*) *μέσσανλον* οἱ = αὐτοῦ, in his habitation in the midst of sheepfolds, *αὐλή* (see 5, 142). — 30. *ἔπορον* (pres. *πόρω* obsolete), to give. *μαχλοσύνην*. *Ἀκολασίαν*, *Apollon*. — 31. *ἐκ τοῦ* or *τούτου*, since then, that time; since the

- 34 Ἐκτωρ μηρί ἔκκε βοῶν αἰγῶν τε τελείων ;
 τὸν νῦν οὐκ ἔτλητε, νέκυν περ ἔοντα, σαῶσαι,
 36 ἦ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκει ᾧ,
 καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
 ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
 Ἄλλ' ὀλοῶ Ἀχιλῆϊ, θεοί, βούλεσθ' ἐπαρήγειν,
 40 ᾧ οὐτ' ἄρ φρένες εἰσὶν ἐναῖσιμοι οὔτε νόημα
 γναμπτόν ἐνὶ στήθεσσι· λέων δ' ὥς ἄγρια οἶδεν,
 ὅστ' ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
 εἷξας, εἰς' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβῃσιν·
 44 ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδὲ οἱ αἰδῶς
 γίγνεται, ἦτ' ἄνδρας μέγα σίνεταί ἡδ' ὀνίνησι.
 Μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἢε κασίγνητον ὁμογάστριον, ἢε καὶ υἷον·

death of Hector.—33. οὐ νῦ, in prose οὐκ οὖν.—36. To save him for his wife, &c., in order that they may see him (ὥστε ἰδεῖν).—38. κήαιεν, 3 pers. pl. opt. of ἵκηαι, fm καίω. κτέρεα ἐπικτερίζειν, lit. to place upon the dead, and upon the pile, the funeral presents; for, to celebrate the funeral rites.—40. See 6, 519.—41. γναμπτόν, flexible; see 2, 14. ἄγρια εἰδέναι, to be of a ferocious character, 2, 213.—42. ἐπεὶ requires after it a personal verb, such as εἷξῃ. Eustathius arbitrarily supplies εἷη: εἷξας εἷη, = εἷξιε. These anacolutha (see 4, 433), pretty frequent in H., are mostly justified by the course of the idea. In the present passage, the fault of construction is rendered too palpable by the shortness of the sentence.—45. This line is also found in Hesiod (Works and Days, 318) with the distinction between good shame and bad, according as it hinders one from doing good or evil. The same thought is expressed in the words of Ecclesiasticus, iv. 24, 25: "Pro anima tua ne confundaris dicere verum. Est enim confusio adducens peccatum, et est confusio adducens gloriam et gratiam." These authorities go up to H.'s time; the passages may consequently be regarded as developments of the same idea. It is possible also that the line may have been borrowed from Hesiod, as was the opinion of an Alexandrian critic. Indeed, after οὐδὲ οἱ αἰδῶς supply ἐστὶ (as one ought at 205), and the verb γίγνεται becomes useless. This γίγνεται, added perhaps by some copyist to complete the construction, giving only the beginning of a line, the recollection of the passage in Hesiod would have come very à propos to complete the Epic metre. I avow that this opinion seems to me as ingenious and as probable as it seemed to Spitzner, a very circumspect critic. However, I will mention another explanation, which has been given to this line,—shame, which is very hurtful, or very useful to men, according as they disregard or regard it. This is not inadmissible, but it opens a door to complicated discussions.—46. μέλλει, must, may have destroyed... See 1, 564.—48. Fm μεθίημι, intrans. (6, 330, 523), = ἐπαύσατο, he left off weeping..., as of a thing that had really happened, instead of saying, he leaves off, as a general proposition. This use of the past tenses is often met with, especially in comparisons.

- 48 ἄλλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκεν.
 Τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 Αὐτὰρ ὃγ' Ἐκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 ἵππων ἐξάπτων, περὶ σῆμ' ἐτάροιο φίλοιο
 52 ἔλκει· οὐ μὲν οἱ τόγε κάλλιον οὐδέ τ' ἄμεινον.
 Μὴ ἀγαθῷ περ ἐόντι νεμεσσηθῶμέν οἱ ἡμεῖς·
 κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.
 Τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη·
 56 Εἴη κεν καὶ τοῦτο τεὸν ἔπος, Ἀργυρότοξε,
 εἰ δὴ ὁμῆν Ἀχιλῆϊ καὶ Ἐκτορι θήσετε τιμὴν.
 Ἐκτῶρ μὲν θνητός τε γυναικὰ τε θήσατο μαζόν·
 αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἦν ἐγὼ αὐτῇ
 60 θρέψα τε καὶ ἀτίτηλα, καὶ ἀνδρὶ πόρον παράκοιτιν,
 Πηλεΐ, ὃς πέρι κῆρι φίλος γένετ' ἀθανάτοισιν·
 πάντες δ' ἀντιάσθε, θεοί, γάμον· ἐν δὲ σὺ τοῖσιν
 δαίνυ', ἔχων φόρμιγγα, κακῶν ἔταρ', αἰὲν ἄπιστε.
 64 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·
 Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν.
 Οὐ μὲν γὰρ τιμὴ γε μί' ἔσσεται· ἀλλὰ καὶ Ἐκτῶρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίῳ εἰσίν·
 68 ὥς γὰρ ἔμοιγ'· ἐπεὶ οὔτι φίλων ἡμάρτανε δώρων·
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 Ἄλλ' ἦτοι κλέψαι μὲν ἔασομεν (οὐδέ πη ἔστιν

—53. μή, let us not . . . , implies fear, as we have often seen, = (δέδοικα) μή. . . —54. κωφὴν γαῖαν, a senseless clod, the lifeless body of Hector. These words were thus understood by the ancients. The other explanations that have been attempted are more or less forced. This recalls the *Pulvis es* of Scripture. See 7, 99.—58. θήσατο. Ἐθήλασιν, *Apollon*. Fm θάω. Θῆσθαι δὲ (says Athenæus) ἐστὶ τὸ θηλάζειν τὸ γάλα. Word for word, he has sucked a woman (to wit) the breast (of her). See what we have said on this double accus. of H., 4, 350, and elsewhere. The explanation of some Scholiasts, γυναῖκα ἀντὶ τοῦ κτητικοῦ γυναικεῖον, involves a gross mistake. They never said ἡ μαζός, and in this case only it would have been permitted to think of such an explanation.—60. See 5, 271.—61. πέρι, see 4, 46.—62. ἀντιάσθε. Μετελαμβάνετε, *Sch*. All the gods were present at the nuptials of Thetis and Peleus.—63. δαίνυο = ἐδαίνυσο.—66. μία, una, = *eadem utrique*.—68 οὕτως γὰρ ἔμοιγε (ἦν φίλτατος). ἡμάρτανε δώρων, he did not fail (me) on the score of gifts, δώρων ἔνικα: an exceptional use of ἀμαρτάνειν τινός, which means elsewhere, to miss a thing one has proposed to oneself as an object.—69, 70. See 4, 48, 49.—71. κλέψαι, see 24.—73. See 4, 11.—

72 λάθρῃ Ἀχιλλῆος) θρασὺν Ἑκτορα· ἥ γάρ οἱ αἰεὶ
μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμάρ.
Ἄλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσπον ἐμεῖο,
ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς
76 δῶριον ἐκ Πριάμοιο λάχῃ, ἀπὸ θ' Ἑκτορα λύσῃ.

Iris descends to Thetis and brings her to Zeus, who desires that the body of Hector be restored to Priam. Thetis carries this order to her son, who obeys.

Ὡς ἔφατ'· ὥρτο δὲ Ἴρις ἀελλόπος ἀγγελεύουσα.
Μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης
ἐνθορε μέλανι πόντῳ· ἐπεστονάχησε δὲ λίμνῃ.
80 Ἡ δὲ μολυβδαίνῃ ἱκέλη ἐς βυσσὸν ὄρουσεν,
ἥτε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβανῖα,
ἔρχεται ὠμηστῇσιν ἐπ' ἰχθύσι Κῆρα φέρουσα.
Εὐρε δ' ἐνὶ σπῆϊ γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
84 εἶαθ' ὀμηγερέες ἄλλαι θεαί· ἥ δ' ἐνὶ μέσσηρ
κλαῖε μόρον οὐ παιδὸς ἀμύμονος, ὃς οἱ ἐμελλεν
φθίσεισθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
Ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
88 Ὅρσο, Θέτι, καλέει Ζεὺς ἄφθιτα μῆδεα εἰδώς.
Τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
Τίττε με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ
μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχ' ἄκριτα θυμῷ.
92 Εἴμι μὲν· οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ.
Ὡς ἄρα φωνήσασα κάλυμν' ἔλε διὰ θεῶων
κυνέεον, τοῦ δ' οὔτι μελάντερον ἔπλετο ἔσθος.
Βῆ δ' ἰέναι, πρόσθεν δὲ ποδῆνεμος ὠκέα Ἴρις
96 ἤγεϊτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα θαλάσσης.

74. We should still say, but if some one would call me . . . , in the sense of, I wish some one would ἄσπον fm ἀγχι.

77. = ἀελλόπους, swift as the wind. — 78. Σάμος, here Samothrace, Σάμος Θρηκίη, 13, 12. — 79. Fm ἐνθρώσκω. μέλας expresses the black or sombre reflexion of that part of the sea, in this gulf of Thrace, which has hence preserved the name of Μίλας Πόντος. — 81. ἐμβεβανῖα, entering into . . . , inserted into . . . "It appears that the ancient Greeks encircled with a small horn tube the extremity of the cord to which were attached the bait and the hook; this precaution was taken that the fish might not gnaw through the line. To this little tube of horn they attached also a piece of lead to sink the bait, and this horn, being the colour of the sea, had also the advantage of better deceiving the fish." Dugas Montb. — 83. Fm σπῆϊος, spelunca. — 84. εἶατο = ἦντο, fm ἡμαι. — 91. ἄκριτα, see 2, 796. — 93. κάλυμμα, a kind of woman's dress: see the ancient hymn to

- 97 Ἀκτὴν δ' ἐξαναβῆσαι, ἐς οὐρανὸν αἰχθήτην.
 Εὐρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
 εἶαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἰόντες.
- 100 Ἡ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη.
 Ἥρη δὲ χρούσειον καλὸν δέπας ἐν χερσὶ θῆκε,
 καὶ ῥ' εὐφρην' ἐπέεσσι· θέτις δ' ὥρεξε πιούσα.
 Τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·
- 104 Ἥλυθες Οὐλύμπόνδε, θεὰ θέτι, κηδομένη περ,
 πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·
 ἀλλὰ καὶ ὥς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα.
 Ἐννῆμαρ δὴ κείνος ἐν ἀθανάτοισιν ὄρωρεν
- 108 Ἐκτορος ἀμφὶ νέκνι καὶ Ἀχιλλῇ προλιπόρθω·
 κλέψαι δ' ὀτρύνεσκον εὐσκοπον Ἀργειφόντην·
 αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῇ προτιαπτω,
 αἰδῶ καὶ φιλότητα τεῖην μετόπισθε φυλάσσων.
- 112 Αἶψα μάλ' ἐς στρατὸν ἔλθέ, καὶ νιεί σῳ ἐπίτειλον.
 Σκύζεσθαί οἱ εἶπε θεοὺς, ἐμὲ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
 Ἐκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσεν·
- 116 αἶ κέν πως ἐμέ τε δείσῃ, ἀπό θ' Ἐκτορα λύσῃ.
 Αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω,
 λύσασθαι φίλον νιόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνῃ.
- 120 Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ θέτις ἀργυρόπεζα·
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα.
 Ἰξεν δ' ἐς κλισίην οὐ νιέος· ἐνθ' ἄρα τόνγε
 εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἐταῖροι
- 124 ἔσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον·
 τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἰέρευτο.

Ceres, v. 42. — 95. See 2, 183.—96. ἐλίσσεται, see 1, 349.—97. Fm αἰσσω. — 100. εἶξε, retired, yielded him her place. Athênê was seated at the right hand of Zeus, a place which they had also given her in the temples; e. g. in the Capitol. — 102. εὐφραίνειν, see 5, 688. ὀρέγειν, to reach; hence, to offer, give, or render. — 106. τοῦ = τινός. — 107. ἐννῆμαρ seems to indicate a tolerably long, but indeterminate, time, since at ver. 31 the same space of time is carried on to twelve days. The same remark will apply to 1, 53. — 109. ὀτρύνεσκον (ἀθάνατοι). — 110. = προάπτω, I attach, I reserve to Achilles this glory (of restoring Hector). — 111. *Reverentiæ atque amicitiaæ tuæ memoriam servans in posterum*, Bth. — 116. Tell him this (to see) if he will fear me . . ., a frequent ellipse before εἰ πως and *si forte*. — 118. ("Ὡς τε αὐτὸν) λύσασθαι ἰόντα . . . — 121. See 2, 167. — 124. ἄριστον, the morning meal; see Od. 16, 2.—127. See 1, 361.—

- 126 Ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
χειρί τέ μιν κατέρεζεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
128 Τέκνον ἐμόν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων
σὴν ἔδεαι κραδίην, μεμνημένος οὔτε τι σίτου
οὔτ' εὐνῆς ; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ
μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοί ἤδη
132 ἄγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταιή.
'Αλλ' ἐμέθεν ζύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι·
σκύζεσθαί σοί φησι θεοῦς, ἔε δ' ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν
136 Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσας.
'Αλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα.
Τὴν δ' ἀπαμβέβητος προσέφη Πόδας ὠκύς
'Αχιλλεύς·
Τῷδ' εἴη· ὅς ἄποινα φέροι καὶ νεκρὸν ἄγοιτο,
140 εἰ δὲ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει.

Zeus sends Iris to Troy to desire Priam to go to Achilles, who will restore him the body. Hecuba tries to dissuade him, but Zeus sends a favorable omen, and he goes.

- ὦς οἷγ' ἐν νηῶν ἀγύρῃ μήτηρ τε καὶ υἱὸς
πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
'Ιρίν δ' ὠτρυνε Κρονίδης εἰς Ἴλιον ἱρήν·
144 Βάσκ' ἴθι, Ἴρι ταχεῖα, λιποῦσ' ἔδος Οὐλύμποιο,
ἄγγελον Πριάμῳ μεγαλήτορι Ἴλιον εἴσω
λῦσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἱήνη,
148 οἷον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
Κῆρυξ τίς οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνει
ἡμιόνους καὶ ἅμαξαν εὐτροχόν, ἣ δὲ καὶ αὐτὶς
νεκρὸν ἄγοι πρὸς ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
152 Μηδέ τί οἱ θάνατος μελέτω φρεσὶ, μηδέ τι τάρβος·
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν Ἀργεῖφόντην,
ὅς ἄξει, εἴως κεν ἄγων Ἀχιλλῇ πελάσῃ.
Αὐτὰρ ἐπὴν ἀγάγῃσιν ἔσω κλισίην Ἀχιλλῆος,

128. = *μέχρι τίνος* ; — 129. Second pers. of *ἔδομαι*, fut. of *ἐσθίω*. So also in Latin, *cor sumum edere*. See 6, 201. — 131. βέη, fm βίωμα, poet. fut. of *βαίνω* ; word for word, thou wilt go no further for me ; thou wilt live no longer. — 133. See 2, 26. — 139. τῇδε = οὕτως. *ὅς ἄποινα φέροι*, (οὗτος) καὶ (τὸν) νεκρὸν ἄγοιτο, *secum ducat* (by the middle force).

141. νηῶν ἀγυρίς, "the assembly of the ships ;" for, the camp of

- 156 οὐτ' αὐτὸς κτενέει, ἀπὸ τ' ἄλλους πάντας ἐρύξει.
 Οὔτε γάρ ἐστ' ἄφρων, οὐτ' ἄσκοπος, οὐτ' ἀλιτήμων·
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.
 Ὡς ἔφατ'· ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.
- 160 Ἰξεν δ' ἐς Πριάμοιο· κίχεν δ' ἐνοπὴν τε γόον τε.
 Παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς
 δάκρυσιν εἴματ' ἔφυρον· ὁ δ' ἐν μέσσοισι γεραίος
 ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ
- 164 κόπρος ἦν κεφαλῇ τε καὶ αὐχένι τοιοῦ γέροντος,
 τὴν ῥά κυλινδόμενος καταμήσατο χερσὶν ἔῃσιν.
 Θυγάτερες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,
 τῶν μιμνησκόμεναι, οἳ δὴ πολέες τε καὶ ἐσθλοὶ
- 168 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
 Στῇ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἡδὲ προσηΐδα,
 τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα·
 Θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·
- 172 οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω,
 ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σε, ἄνευθεν ἰών, μέγα κήδετα ἡδ' ἐλεαίρει.
 Λύσασθαί σε κέλευσεν Ὀλύμπιος Ἑκτορα δῖον,
- 176 δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
 Κῆρυξ τίς τοι ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι
 ἡμιόνους καὶ ἅμαξαν ἐύτροχον, ἥ δὲ καὶ αὐτὶς
- 180 νεκρὸν ἄγοι προτὶ ἄστν, τὸν ἔκτανε δῖος Ἀχιλλεύς.
 Μηδέ τί τοι θάνατος μελέτιω φρεσί, μηδέ τι τάρβος·
 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται Ἀργειφόντης,
 ὅς σ' ἄξει, εἴως κεν ἄγων Ἀχιλῇ πελάσῃ.
- 184 Αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλῆος,
 οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει.
 Οὔτε γάρ ἐστ' ἄφρων, οὐτ' ἄσκοπος, οὐτ' ἀλιτήμων·

the Greeks.—144. See 2, 8. — 156. αὐτός, Achilles.—157. ἄσκοπος. Ἀνόητος, τὸ δῖον μὴ σκοπῶν, *Apollon*. — 158. = ἰκέτου φείσεται. — 160. ἐς Πριάμου (δόμον), a common ellipse, especially for temples, ἐς Ποσειδῶνος. So we say, to St. Paul's, &c.—161. ἐνδοθεν αὐλῆς, see 6, 247.—163. ἐντυπὰς, adv., so as to exhibit the form or outlines of the body: οὐχ ἀπλῶς ὥδε περιεκαλυμμένος, ἀλλ' ὥς τετυπῶσθαι τὸ πρόσωπον καὶ τὸ ὅλον σῶμα, *Apollon*. The old man's despair gave to his limbs a movement of nervous contraction, which made him draw his mantle close round his body.—164. κόπρος. Νῦν (in this passage), ἢ κόνις, *Sch.*—168. κέατο = ἔκειντο. — 170. τυτθόν, in a low voice, “not to frighten the old man,” add the Scholiasts.—172. ὀσσομένη,

- 187 ἀλλὰ μάλ' ἐνδυκέως ἰκέτω πεφιδήσεται ἀνδρός.
 188 Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις.
 Αὐτὰρ ὃγ' υἱας ἄμαξαν εὐτροχον ἡμιονίην
 ὀπλίσαι ἡνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς.
 Αὐτὸς δ' ἐς θάλαμον κατεβήσεται κηῶντα,
 192 κέδρινον, ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει
 ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο, φώνησέν τε
 Δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθεν,
 λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 196 δῶρα δ' Ἀχιλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ.
 Ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἶδεται εἶναι;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἀνώγει
 κεῖσ' ἵεναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.
 200 Ὡς φάτο· κώκυσεν δὲ γυνή, καὶ ἀμείβετο μύθῳ
 ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἧς τοπάρους περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους, ἦδ' οἷσιν ἀνάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 204 ἀνδρὸς ἐς ὀφθαλμούς, ὃς τοι πολέας τε καὶ ἐσθλοὺς
 υἱέας ἐξενάριξε; σιδήρειόν νύ τοι ἦτορ.
 Εἰ γάρ σ' αἰρήσει καὶ ἐρόψεται ὀφθαλμοῖσιν
 ὤμηστῆς καὶ ἄπιστος ἀνὴρ ὅδε, οὗ σ' ἐλεήσει,
 208 οὐδὲ τί σ' αἰδέσεται. Νῦν δὲ κλαίωμεν ἄνευθεν
 ἡμενοὶ ἐν μεγάρῳ· τῷ δ' ὥς ποθὶ Μοῖρα κραταῖν
 γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτῇ,
 ἀργίποδας κύνας ἄσαι, ἐὼν ἀπάνευθε τοκῆων,
 212 ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
 ἐσθόμεναι προσφῦσα· τότ' ἀντίτα ἔργα γένοιτο
 παιδὸς ἐμοῦ· ἐπεὶ οὐ ἐκακίζόμενόν γε κατέκτα,

see 1, 105.—189. We have seen, 5, 723, the body of the chariot was dismounted from its *carriage*, when it was placed in the coach-house.—190. *πείρινς*, the carriage-body.—192. *γλήνεα*, in prose *κειμήλια*, *ἀγάλματα*. *κεχάνδει*, fm *χανδάνω*, to contain.—194. *δαιμονίη*, because Hecuba is, so to speak, beside herself with sorrow and sadness; so of Andromache, 6, 486.—197. *εἶδεται*, pass. *videtur*.—202. *ἐκλέο* = *ἐκλέο*, fm *κλέομαι* (subst. *κλέος*), = *δοξάζομαι* (subst. *δόξα*), *famé ferri*, to be renowned.—205. *ἦτορ* (*ιστί*).—209. *τῷ δέ*, to Hector. *ὥς* = *οὕτως*: "Fate spun thus for him with the thread at his birth," i. e. assigned to him at his birth this destiny, to glut . . ., *ἄσαι κύνας*.—211. *ἀργίποδας*, see 1, 50.—212. *τοῦ ἔχοιμι*, whose liver would that I might hold to . . .—213. *προσφῦναι*, to attach oneself firmly; a word used by the Greek physicians to express the action of leeches and cupping-glasses. *ἀντίτα* = *ἀντίτα*, fm *ἀντίτω*, to requite. *Ἀντίποινα*, ἀντιτιμώρητα, ἀντίσηκα, Sch.—214. *κακίζόμενον*. *Δι-*

215 ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων
216 ἔσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς.

Τὴν δ' αὖτε προσέειπε γέρον Πρίαμος θεοειδής·
Μή μ' ἐθέλουντ' ἵεναι κατερύκανε, μηδὲ μοι αὐτὴ
ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.

220 Εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν,
ἦ οἱ μάντιές εἰσι, θυοσκόοι, ἦ ἱερῆες,
ψευδὸς κεν φαῖμεν, καὶ νοσφιζοίμεθα μάλλον·
νῦν δ' (αὐτὸς γὰρ ἄκουσα θεοῦ, καὶ ἐξέδρακον
ἄντην)

224 εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. Εἰ δέ μοι αἶσα
τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων,
βούλομαι· αὐτίκα γάρ με κατακτείνεειν Ἀχιλλεύς,
ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἶην.

228 Ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέφγην.
Ἐνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
δώδεκα δ' ἀπλοῖδας χλαῖνας, τόσσους δὲ τάπητας,
τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.

232 Χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα·
ἐκ δὲ δὺ αἶθωνας τρίποδας, πύσυρας δὲ λέβητας,
ἐκ δὲ δέπας περικαλλέας, ὃ οἱ Θρῆκες πόρον ἄνδρες,
ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦπερ

236 φείσατ' ἐνὶ μεγάροις ὁ γέρων· περί δ' ἤθελε θυμῷ
λύσασθαι φίλον υἱόν. Ὁ δὲ Τρῳᾶς μὲν ἅπαντας
αἰθούσης ἀπέεργεν, ἔπεσσ' αἰσχροῖσιν ἐνίσσων·

Ἐρρέετε, λωβητῆρες, ἐλεγχείες· οὐ νυ καὶ ὑμῖν
240 οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσунτες ;
ἦ οὔνεσθ', ὅτι μοι Κρονίδης Ζεὺς ἀλγέ' ἔδωκε,

λιῶντα, Sch. — 216. οὐ φόβου μεμνημένον is only a periphrasis of ἀφοβον: thinking neither of fear (i. e. of flight), nor of the ramparts, behind which he might find security. ἀλεωρή, *perforium* = *locus perfugii*. He had refused to re-enter the city, despite the entreaties of Priam and Hecuba (see bk. 22). — 221. θυοσκόοι, those who read the future in the flame or the smoke of the sacrifices. — 222. See 2, 81. — 223. νῦν δέ: these two particles served in every epoch of the Greek language to oppose a reality to a supposition or a fiction. 227. See 1, 469. — 228. φωριαμῶν ἐπιθήματα. Κιβωτίων πώματα, Sch. — 232. ἰστάναι means also, to weigh, appendere. Hence the word *statera*. πάντα, adj., we express this idea by the adv. in *all*. ἔφερεν is put for ἐξίφερεν, as we see by the two following lines which commence with ἐκ δέ (sc. ἔφερεν). — 233. πύσυρες, Æolic, = τίσσαρες. — 235. ἐξεσίην, in prose πρεσβείαν. For the construction 384. — 236. περί, see 4, 46. — 238. αἰθονσα, see 6, 243. — 91

242 παῖδ' ὀλέσαι τὸν ἄριστον ; ἀτὰρ γνώσεσθε καὶ ὑμεῖς·

ῥηίτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε,
244 κείνου τεθνηῶτος, ἐναιρέμεν. Αὐτὰρ ἔγωγε,
πρὶν ἀλαπαζομένην τε πόλιν κεραῖζομένην τε
ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἀΐδος εἴσω.

Ἦ, καὶ σκηπανίῳ διέπ' ἀνέρας· οἱ δ' ἴσαν ἕξω,
248 σπερχομένοιο γέροντος. Ὁ δ' υἷάσιν οἷσιν ὁμόκλα,
νικείων Ἑλενόν τε Πάριν τ' Ἀγάθωνά τε δῖον,
Πάμμουά τ' Ἀντίφονόν τε, βοῆν ἀγαθόν τε Πο-
λίτην,

Δηΐφοβόν τε καὶ Ἰππόθοον καὶ Δῖον ἀγαυόν·
252 ἐννέα τοῖς ὁ γεραίος ὁμοκλήσας ἐκέλευεν·

Σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες. Αἴθ' ἅμα
πάντες

Ἐκτορος ὠφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι!
ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους
256 Τροίην ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖσθαι·
Μήστορά τ' ἀντίθεον καὶ Τρωῖλον ἱππιοχάρμην,
Ἐκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐγέκει
ἀνδρός γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο·

260 τοὺς μὲν ἀπώλεσ' Ἄρης· τὰ δ' ἐλέγχεα πάντα
λέλειπται,

ψεύσταί τ' ὀρχησταί τε, χοροῖτυπῆρσιν ἄριστοι,
ἀρνῶν ἢ δ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.

Οὐκ ἂν δὴ μοι ἅμαξαν ἐφοπλίσσαιτε τάχιστα,
264 ταῦτά τε πάντ' ἐπιθειῖτε, ἵνα πρήσσωμεν ὁδοῖο ;

Ὡς ἔφαθ'· οἱ δ' ἄρα πατρὸς ὑποδδείσαντες ὁμο-
κλήν,

in prose *ἀνιᾶν*, to annoy, afflict. — 241. *οὔνεσθε*, imperf. of *ὀνομαι*, *ἐμέψασθε*, *ἐξεφανλίσαστε*, *Apollon.*: do you reproach me as though it were not enough, as too little ; think you that it is too little that . . . ? — 243. *ῥηίτεροι ἐναιρεῖν*, *faciliores interfecit*. *μᾶλλον*, like *magis* in Latin, is sometimes found added to comparatives to give them more force. — 247. *σκηπάνιον*, a by-form of *σκήπτρον*. *διέπτε*, arranged, caused them to arrange themselves, i. e. to retire before him. See 2, 207. — 252. *Nine*, and Polydorus in Thrace ; all that remained of Priam's fifty sons. — 253. *κατηφόνες*. *Κατηφείας* (see 3, 51) *ἄξια πράττοντες*, *Apollon.* Men at whom one ought to blush. — 254. *ἀντὶ Ἐκτορος πεφάσθαι* (fm *φάω* and *φένω*, presents obsolete, 2 aor. *ἐπεφνον*, see 5, 531). — 262. *ἐπιδήμιοι ἀρπ.* *Τὰ τῶν πολιτῶν ἀρπάζοντες*, καὶ οὐ τὰ τῶν πολεμίων, *Sch.* — 264. = *ἐπιθειήτε*. *πρήσσωμεν ὁδοῦ*, as in French, *faire du chemin*. It is here the

- 266 ἐκ μὲν ἄμαζαν ἄειραν ἐντροχὸν ἡμιονεῖην,
καλήν, πρωτοπαγέα· πείρινθα δὲ δῆσαν ἐπ' αὐτῆς·
268 καὶ δ' ἀπὸ πασσαλόφι ζυγὸν ἤρειον ἡμιόνειον,
πύξινον, ὀμφαλόεν, εὖ οἰήκεσιν ἀρηρός·
ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῷ ἐννεάπηχυ.
Καὶ τὸ μὲν εὖ κατέθηκαν εὐξέστω ἐπὶ ῥυμῷ,
272 πίζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον·
τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν· αὐτὰρ ἔπειτα
ἑξείης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.
Ἐκ θαλάμου δὲ φέροντες, εὐξέστης ἐπ' ἀπήνης
276 νῆον ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα·
ζεῦξαν δ' ἡμιόνους κρατερώνυχας, ἐντεσιεργούς,
τούς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν, ἀγλαὰ δῶρα.
Ἴππους δὲ Πριάμῳ ὑπαγον ζυγόν, οὓς ὁ γεραίος
280 αὐτὸς ἔχων ἀτίταλλεν εὐξέστω ἐπὶ φάτνῃ·
τῷ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες.
Ἀγχίμολον δὲ σφ' ἦλθ' ἑκάβῃ τετιηότι θυμῷ,
284 οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφι,

gen. *partitive*, which must not be confounded with the gen. of place, of which mention was made in note 2, bk 2.—268. καὶ δὲ = κατὰ δὲ ἤρειον = καθήρουν δὲ πασσάλου. The later form was ὁ ζυγός, masc.—269. ὀμφαλόεν, “surmounted with a button” (*Dugas Month.*), or a projection, to which they fastened the strap called ζυγόδεσμον, which fixed the yoke to the pole. οἶαξ (a long), lit. a rudder; here οἶακες are the rings (κρίκοι) through which the reins were passed to keep them in a fixed direction. We cannot now tell whether this term is a poetic metaphor, or whether οἶακες was really the name of these rings.—272. πίζα, the anterior extremity of the pole (in opposition to that which was attached to the chariot), so named, says Eustathius, “because it falls to the ground, or to the feet, when not fastened to the yoke.” ἐπέβαλον δὲ κρίκον ἔστορι, they placed the ring upon the peg [*the ring-bolt*, Cp.]. This peg (ἔστωρ) of wood or iron, was fastened into the pole, and passed through the yoke; the ring (κρίκος) was also fastened to the pole, and fitted to the end of the peg which passed through, and was there fixed by means of the yoke-strap (ζυγόδεσμον) which was wound round the peg and the ὀμφαλός (ver. 269).—273. ἔδησαν ἐπ' ὀμφαλόν, fastened outside to the button; ver. 274, κατέδησαν, knotted underneath. ὑπέκαμψαν γλωχίνα, *subtus inflexerunt*, folded back the end of the strap underneath (to conceal it in the knot).—276. νῆω, νήθω, to pile up, to load.—277. ἐντεσιεργοί, i. e. ἐν ἐντεσιν ἐργαζόμενοι, which worked beneath the harness, harnessed.—279. = ἦγον ὑπὸ (τὸ) ζυγόν, led under the yoke.—281. ἑζευγνύσθην, yoked for themselves, or yoked to *their* chariot; whereas the sons ἐζεῦξαν (ver. 277), because they did it for their father.—283. τετιημένος and τετιηώς, afflicted. Only the perf. of this verb is

285 χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην·
 στή δ' ἵππων προπάροιθεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνό-
 μαζεν·

Τῇ, σπείσον Διὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι
 288 ἅψ ἐκ δυσμενέων ἀνδρῶν· ἐπεὶ ἄρ σέγε θυμὸς
 ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.

Ἄλλ' εὖχευ σύγ' ἔπειτα κελαïneφέϊ Κρονίωνι,
 Ἰδαίῳ, ὅστε Τροίην κατὰ πᾶσαν ὀράται·
 292 αἶτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅστε οἱ αὐτῷ
 φίλτατος οἰωνῶν, καὶ εὐ κράτος ἐστὶ μέγιστον,
 δεξιόν· ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας,
 τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυπώλων.

296 Εἰ δέ τοι οὐ δώσει ἔδν ἄγγελον εὐρύοπα Ζεὺς,
 οὐκ ἂν ἔγωγέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
 νῆας ἐπ' Ἀργείων ἵεναι, μάλα περ μεμαῶτα.

Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
 300 ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω·
 ἔσθλόν γάρ Διὶ χεῖρας ἀνασχέμεν, αἳ κ' ἐλεήσῃ.

Ἦ ῥα, καὶ ἀμφίπολον ταμίην ὦτρυν' ὁ γεραίος,
 χερσὶν ὕδωρ ἐπιχεῦναι ἀκήρατον· ἡ δὲ παρέστη,
 304 χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.

Νιψάμενος δὲ κύπελλον ἐδέξατο ἥς ἀλόχοιο·
 εὖχετ' ἔπειτα στὰς μέσῳ ἑρκέϊ, λείβε δὲ οἶνον,
 οὐρανὸν εἰσανιδῶν· καὶ φωνήσας ἔπος ἤνδα·

308 Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
 δός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἠδ' ἐλεεινόν·
 πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅστε σοι αὐτῷ
 φίλτατος οἰωνῶν, καὶ εὐ κράτος ἐστὶ μέγιστον,

312 δεξιόν· ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας,
 τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.

found (τιέω).—285. Fm λείβω, libare. — 287. τῇ, an old imperative, take, hold. “Tē, in Italian, and in southern patois, means the same thing.” *M. Theil*. σπείσον, fm. σπένδω. — 291. Ἰδαίῳ, see 3, 276. καθορᾶσθαι = act. καθορᾶν. Sophocles uses ὀρᾶσθαι in the same way. — 293. εὖ = ἐο (enclitic) or οὐ pron. of 3rd pers. for αὐτοῦ. The construction is explained in the notes 79 and 218 of the first book.—297. ἔπειτα, then; in consequence of that.—300. ἐφιεμένη. Ἐντελλομένη, ἡ ὑποτιθεμένη, *Sch.*—304. χέρνιβον, a form of which there is no other example, probably a heteroclit for χέρνιβα, fm χέρνιψ, a hand-basin (fm χεῖρ and νίπτω). πρόχοος, gutturnium, a jug to pour water from; ewer.—306. ἑρκος, the enclosure of the court. There was the altar of Zeus ἑρκέϊος, near which Priam was killed after the

- 314 ὧς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεύς·
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 316 μόρφνον, θηρητῆρ', ὃν καὶ περκνὸν καλεοῦσιν.
 Ὅσση δ' ὑψορόφοιο θύρῃ θαλάμοιο τέτυκται
 ἀνέρος ἀφνειοῖο, εὐκλήϊς, ἀραρυῖα
 τόσσ' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερά· εἶσατο δέ σφιν
 320 δεξιὸς αἶζας ὑπὲρ ἄστεος. Οἱ δὲ ἰδόντες
 γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

Priam sets out with Idæus. Hermès re-assures and comforts him, and conducts him to the quarters of Achilles.

- Σπερχόμενος δ' ὁ γεραιὸς ἰοῦ ἐπεβήσεται δίφρου·
 ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἱριδοῦπον.
 324 Πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,
 τὰς Ἰδαῖος ἔλαννε δαίφρων· αὐτὰρ ὀπισθεν
 ἵπποι, τοὺς ὁ γέρων ἐφέπων μᾶστιγι κέλευε
 καρπαλίμως κατὰ ἄστυ· φίλοι δ' ἅμα πάντες ἔποντο,
 328 πόλλ' ὀλοφυρόμενοι, ὥσῃ θανάτουνδε κίοντα.
 Οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
 οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο,
 παῖδες καὶ γαμβροί. Τῷ δ' οὐ λάθον εὐρύοπα Ζῆν',
 332 ἐς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα·
 αἶψα δ' ἄρ' Ἑρμείαν, υἱὸν φίλον, ἀντίον ἤνδα·
 Ἑρμεία· σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
 ἀνδρὶ ἐταιρίσσαι, καί τ' ἔκλυες ὧ κ' ἐθέλῃσθα·
 336 βᾶσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν,
 ὥς ἄγαγ' ὥς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ
 τῶν ἄλλων Δαναῶν, πρὶν Πηλείωνάδ' ἰκίσθαι.

capture of Troy.—309. *ἰς Ἀχιλλέως (σκηνήν)*. See ver. 160.—316. *μόρφνος*, adj. of uncertain origin, and meaning, perhaps, sable, of a dark colour, fm *ὄφρη*. Like many Homeric epithets, *μόρφνος* afterwards became a noun appellative. Aristotle (*Nat. Hist.*, IX. ch. 32) designates a species of eagle under the names of *πλάγγος*, *νηττοφόνος*, *μόρφνος*. As to *περκνός*, blackish, this epithet cannot relate, as has been thought, to the *περκνόπτερος* of Aristotle, as the philosopher distinguishes this eagle from the *μόρφνος*. In H., there are two names of the same bird.—319. *εἶσατο*, *apparuit*. The right side was always of good omen.

323. *Ἐξαλάνειν*, intrans. — 325. Idæus, the herald of Priam. — 326. *ἐφέπειν*, *incitare*. *μᾶστιγι κελεύειν* is found also 23, 642. — 329. = (*ἐκ*) *πόλεως*, as in *Od.* 24, 205 : *οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν*. — 335. *ἐταιρίσαι*. *Ἐταίρω γενέσθαι καὶ συνεργῶ*, *Apollon.* *κλύειν*, to hear prayer, sometimes with the dative, like *auscultare alicui*. — 338. = *πρὸς Πηλείωννα*. This affix *δε* = *εἰς* is generally attached

339 Ὡς ἔφατ'· οὐδ' ἀπίθῃσε διάκτορος Ἀργειφόντης.

340 Αὐτίκ' ἐπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν,
ἥδ' ἐπ' ἀπείρονα γαῖαν, ἅμα πνοιῆς ἀνέμοιο·

εἶλετο δὲ ράβδον, τῇτ' ἀνδρῶν ὄμματα θέλγει,
344 ὣν ἐθέλει, τοὺς δ' αὐτε καὶ ὑπνώοντας ἐγείρει
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργειφόντης.
Αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἵκανε·
βῆ δ' ἰέναι, κούρω αἰσυνμητῆρι εὐκῶς,

348 πρῶτον ὑπηνήτη, τοῦπερ χαριεστάτη ἦβη.

Οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρῆξ Ἴλοιο ἔλασσαν,
στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν,
ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαῖαν.

352 Τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·
Φράζεο, Δαρδανίδη· φραδέος νόον ἔργα τέτυκται·
ἄνδρ' ὁρώ· τάχα δ' ἄμμε διαρραΐσσεσθαι οἴω.

356 Ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἣ μιν ἔπειτα
γούνων ἀψάμενοι λιτανεύσομεν, αἱ κ' ἐλεήσει.

Ὡς φάτο· σὺν δὲ γέροντι νόος χύτο, δεΐδιδε δ'
αἰνῶς·

ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσιν·

360 στῇ δὲ ταφών· αὐτὸς δ' Ἐριούνιος ἐγγύθεν ἐλθὼν,
χεῖρα γέροντος ἑλών, ἐξείρετο καὶ προσέειπε·

Πῇ, πάτερ, ὦδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις

to names of places only. — 341. ὑγρῇ, as a subst., *the sea*. Very many substantives are properly nothing more than the fem. of adjectives. — 342. *With the blast of the wind*, as rapidly as the wind. — 343, sqq. For the caduceus of Hermès, see the *Hymn to Mercury*, ver. 529—532; Virg., *Æn.* iv. 242, sqq. — 347. αἰσυνμητῆρ, a prince, as an adj., *juveni regi* = *regio*. — 349. Ilus's tomb was between the city and the Scamander; see 10, 415. — 351. = ἐπὶ ἦλθε, came upon. . . . — 352. See 4, 529. φράζεσθαι, mid., to direct one's attention to any thing, to perceive. — 354. The adj. φραδέης, *prudent*, only found here. The negat. ἀφραδέης is more used. *Adest opus mentis cautæ*, = *jam opus est mente cautâ*. — 355. διαρραΐσσεσθαι, = διαρραϊθήσεσθαι. We have seen the act. διαρραΐσαι, 2, 473. — 356. = ἐφ' ἄρματος, see 2, 1. — 357. = λιτανεύσωμεν. — 358. = συνέχυντο, was confounded, troubled. — 359. τρίχες, "which all the Latin translations wrongly render *comæ*, means the French *poil*, a word which may be hazarded in the lofty style on the authority of our greatest writers. Racine says, 'Calchas s'est avancé, l'œil farouche, l'air sombre et le poil hérissé.'" *Dugas Montb.* [*erect the hair Bristled his limbs*, Cp.] — 360. ταφών, fm θάπω or θήπω, see 4, 243. ἐριούνιος, a surname of Hermès, the great helper; fm ἐρι (*very*) and ὀνίνημι,

- 363 νύκτα δι' ἀμβροσίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι ;
 364 οὐδὲ σύγ' ἔδδειςας μένεα πνέοντας Ἀχαιοὺς,
 οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν ;
 τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
 τοσσάδ' ὀνειράτ' ἄγοντα, τίς ἂν δῆ τοι νόος εἴη ;
 368 οὐτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
 Ἄλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον
 σὺν ἀπαλεξήσαιοι· φίλῳ δέ σε πατρὶ εἴσκω.
 372 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 Οὕτω πη τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.
 Ἄλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
 ὅς μοι τοιόνδ' ἦκεν ὁδοιπόρον ἀντιβολῆσαι,
 376 αἴσιον, οἷος δὴ σὺν δέμας καὶ εἶδος ἀγητός,
 πέπνυσαι τε νόῳ, μακάρων δ' ἐξ ἐσσι τοκίων.
 Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
 Ναὶ δὴ ταυτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 380 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ἥ ἐ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
 ἄνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνῃ ;
 ἦ ἤδη πάντες καταλείπετε Ἴλιον ἱρὴν
 384 δειδιότες ; τοῖος γὰρ ἀνὴρ ὤριστος ὄλῳλεν
 σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.
 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 Τίς δὲ σὺ ἐσσι, φέριστε, τέων δ' ἐξ ἐσσι τοκίων,
 388 ὅς μοι κατὰ τὸν οἶτον ἀπότμου παιδὸς ἐνισπες ;
 Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
 Πειρᾷ ἐμεῖο, γεραιέ, καὶ εἴρειαι Ἔκτορα δῖον.
 Τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
 392 ὀφθαλμοῖσιν ὄπωπα, καὶ εὐτ' ἐπὶ νηυσὶν ἐλάσσας
 Ἀργείους κτείνεσκε, δαΐζων ὁξέϊ χαλκῷ·

μυτο. — 365. ἀνάρσιοι. Ἐχθροί, Sch. — 367. ὀνειράτα (fm ὀνίνημι), valuable objects. — 370. οὐδέν, in nothing, = οὐδαμῶς. — 371. Ἀποστρέψαιμι, Sch. — 374. = ὑπερεῖχε. — 375. Perf. of ἴημι. — 377. πέπνυσαι (συννετός εἰ, πεπαιδευσαι, Sch.), found only here ; but the partep. πεπνυμένος is frequently used. — 382. ἵνα, ubi. — 384. = ὁ ἄριστος. — 385. See 5, 636. ἐπιδεύεσθαι has here two governed cases (put, as the grammarians say, ἐκ παραλλήλου), one for the person, another for the thing : as rogare aliquem aliquid ; e. g. rogo te pacem. — 387. τέων (τῶν) = τίνων. — 388. = καλῶς, εὖ. So, πολλά, ver. 391, = πολλάκις. — 390. πειρᾷ = πειρᾶσαι, thou provest me. The verb is closely connected with εἴρειαι : πειρώμενος ἰμοῦ εἴρειαι, me tentans

- 394 ἡμεῖς δ' ἑσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
εἶα μάρνασθαι, κεχολωμένος Ἀτρεΐωνι.
396 Τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηὺς εὐεργής.
Μυρμιδόνων δ' ἔξ εἰμι, πατὴρ δέ μοι ἐστί Πολύκτωρ.
Ἀφνειὸς μὲν ὄδ' ἐστί, γέρων δὲ δῆ, ὥς σύπερ ὦδε
ἔξ δέ οἱ νῆες ἔασιν, ἐγὼ δέ οἱ ἔβδομός εἰμι.
400 Τῶν μέτα παλλόμενος, κλήρῳ λάχον ἐνθάδ' ἔπε-
σθαι.
Νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἠῶθεν γὰρ
θήσονται περὶ ἄστρῳ μάχην ἐλίκωπες Ἀχαιοί.
Ἀσχαλόωσι γὰρ οἷδε καθήμενοι, οὐδὲ δύνανται
404 ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν.
Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
Εἰ μὲν δὴ θεράπων Πηληϊάδῳ Ἀχιλλῆος
εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
408 ἥ ἔτι παρ νήεσσιν ἐμὸς παῖς, ἥ μιν ἦδη
ῥῆσι κυσὶν μελεῖσσι ταμὼν προὔθηκεν Ἀχιλλεύς.
Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεϊφόντης·
ᾧ γέρον, οὐπῶ τόνγε κύνες φάγον οὐδ' οἰωνοί·
412 ἀλλ' ἔτι κείνος κεῖται Ἀχιλλῆος παρὰ νηϊ
αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἦώς
κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαὶ
ἔσθουσ', αἱ ρά τε φῶτας Ἀρηϊφάτους κατέδουσιν.
416 Ἥ μὲν μιν περὶ σῆμα ἰοῦ ἑτάροιο φίλοιο
ἔλκει ἀκηδέστως, ἦώς ὅτε διὰ φανήν·
οὐδέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθὼν,
οἶον ἑρσῆεις κεῖται, περὶ δ' αἶμα νένιπται,
420 οὐδέ ποθι μιαιρός· σὺν δ' ἔλκεα πάντα μέμνεν,
ὕσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.

de Hectore sciscitaris. — 395. εἶα (ἡμᾶς). *Hermès* gives himself out for one of the *Myrmidons*. — 396. μία, see 66. — 400. μετὰ τούτων παλλόμενος. *sortitus*, casting lots with these. — 402. ἐλίκ., see 1, 98. — 403. καθήμενοι, with the implied meaning of *being unemployed* [*sitting inactive*, Cp.], as ἦσθαι at 1, 134. — 404. ἴσχειν, to hold in. *πολέμου* is governed by *ἐσσύμενος*, perf. partep. of *σείναι*, to be eagerly carried towards a thing; *cupidus*. — 413. αὐτῶς, *sic*, still in the same way. — 415. ἀρηϊφάτος, killed in battle; see 254. — 417. = φανῶ, 2 aor. pass. of φαίνω. — 418. αἰσχύνει, physically, disfigures. *θηέομαι*, Ionic = *θεάομαι*. — 419. ἑρσῆεις, *fm ἑρση*, the dew; like the Latin *rosidus*, metaphorically for *fresh* (in Greek *πρόσφατος*, see ver. 757); the opposite of faded, withered. — 420. μιαιρός. *Μεμιασμένος*, Sch. *συνμύνειν*, *claudi*, to shut. This was also an effect of the intervention of *Apollo*: for (according to *Aristotle's* remark) the vital energy, which closes the wounds of a

- 422 Ὡς τοι κήδονται μάκαρες θεοὶ υἱὸς ἔηος,
καὶ νέκυός περ ἐόντος· ἐπεὶ σφι φίλος πέρι κῆρι.
424 Ὡς φάτο· γήθησεν δ' ὁ γέρων, καὶ ἀμείβετο
μύθῳ·
ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι
ἀθανάτοις· ἐπεὶ οὐποτ' ἐμὸς παῖς, εἴποτ' ἔην γε,
λήθετ' ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσιν·
428 τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτιό περ αἴσῃ.
Ἄλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλειςον·
αὐτόν τε ῥῦσαι, πέμψον δέ με, σὺν γε θεοῖσιν,
ὄφρα κεν ἐς κλισίην Πηληϊάδεω Ἀφίκωμαι.
432 Τὸν δ' αὐτὲ προσέειπε διάκτορος Ἀργεϊφόντης·
Πειρᾷ ἐμεῖο, γεραίέ, νεωτέρου· οὐδέ με πείσεις·
ὅς με κέλεαι σέο δῶρα παρέξ Ἀχιλῆα δέχεσθαι.
Τὸν μὲν ἐγὼ δείδοικα καὶ αἰδέομαι πέρι κῆρι
436 συλεύειν, μή μοι τι κακὸν μετόπισθε γένηται·
Σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,
ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων·
οὐκ ἂν τίς τοι, πομπὸν ὀνοσσάμενος, μαχέσαιο.
440 Ἦ, καὶ ἀναΐξας Ἐριούνιος ἄρμα καὶ ἵππους,
καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν·
ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἡῦ.
Ἄλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,
444 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος Ἀργεϊφόντης,
πᾶσιν· ἄφαρ δ' ὥϊξε πύλας καὶ ἀπώσεν ὀχῆας,
ἐς δ' ἄγαγε Πριάμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
448 Ἄλλ' ὅτε δὴ κλισίην Πηληϊάδεω Ἀφίκοντο,
ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἄνακτι,
δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν,

living body, operates no longer in a corpse. — 421. *ἔλη τύπτειν*, see 5, 504. — 422. *ἔηος*, see 1, 393. — 425. *ἐναίσιμα*. *Καθήκοντα*, Sch.; = *διόναται*. — 426. See 3, 180. — 427. *λανθάνεσθαι*, *oblivisci*, governs the gen. (θεῶν). — 430. (*ἐμὲ*) αὐτόν ῥῦσαι, imperf. *πέμπειν* = *προπέμπειν*, *prosequi*. — 434. *παρέξ*, *georsum*, = *clam*. — 437. Ἄργος (τὸ Πελασγικόν), the country of the Myrmidons; see 2, 681. — 439. *ὀνοσσάμενος*. *Καταφρονήσας*, Sch. See 241. — 440. = αἴξας ἀνὰ ἄρμα, having dashed (sprung lightly) upon... — 444. *νέον*, *modo*, a moment ago. The same at ver. 475. — 446. *ἐν ὀγνυμι* and *ἀπώθει*. — 450. *δοῦρα* = *ξύλα*. We have here the description of a rich man's house, or of a palace. Hence it is not incorrect to translate *κλισίαι*, in the *Iliad*, by *tents*. *κέρσαντες*. *Περικόψαντες*, Sch.; fm *καίρω*, *tondeo*.

- 451 λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·
 452 ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἄνακτι
 σταυροῖσιν πυκινόισι· θύρην δ' ἔχε μῦνος ἐπιβλήs
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων,
 456 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δῆ ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,
 ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθονί, φώνησέν τε·
 460 ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα,
 Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὕπασσεν·
 ἀλλ' ἦτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλῆος
 ὀφθαλμοὺς εἵρειμι· νεμεσσητὸν δέ κεν εἴη
 464 ἀθάνατον θεὸν ὥδε βροτοὺς ἀγαπαζέμεν ἄντην.
 Τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος,
 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠυκόμοιο
 λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης.

Priam reaches Achilles, and prays him, by his father Peleus, to give him back the body of Hector. Achilles bids him be seated, to which he at length assents. Achilles prepares the body, praying pardon of the Manes of Patroclus.

- 468 ὦς ἄρα φωνήσας, ἀπέβη πρὸς μακρὸν Ὀλυμπον
 Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμάζε,
 Ἰδαῖον δὲ κατ' αὐθι λίπεν· ὁ δὲ μίμνεν ἐρύκων
 ἵππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἴκου,
 472 τῇ ῥ' Ἀχιλεὺς ἴζεσκε, Διὶ φίλος. Ἐν δέ μιν αὐτὸν
 εὖρ' ἔταροι δ' ἀπάνευθε καθεῖατο· τῷ δὲ δὴ οἶω,
 ἥρως Αὐτομέδων τε καὶ Ἀλκιμος, ὄξος Ἄρῃος,
 ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς,
 476 ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.

ἔρεψαν, see 1, 39. — 451. ὄροφος, a roof of thatch and reeds. — 453. ἐπιβλήs, a bolt, formed by a great bar. — 454. ἐπιρρήσσω, *infringo*, to push by force, as if to break it. As we saw at 5, 751, the compounds ἐπιθεῖναι and ἀνακλῖναι = to shut, open; in the same way here ἐπιρρήσειν, to shut; ἀνοιγνύναι, to open. — 455. μεγάλη κλειs is nothing more than the great transverse bar (ἐπιβλήs) just spoken of. Construe τρεῖς τῶν ἄλλων (Μυρμιδόνων). — 459. ἀπέβαινεν (ἐπὶ χθόνα καὶ ἔστηκεν) ἐπὶ χθονί. Everywhere else, however, H. puts ἐπὶ χθόνα in this phrase. — 462. πάλιν εἴσομαι (fut. of εἶμι), *redibo*. — 464. ἀγαπάζειν, to treat in a friendly manner. — 465. τύνη, see 5, 485. — 466. ὑπὲρ . . ., in Latin, *per patrem*. — 467. = *συνορίνης*. — 471. ἰθὺς, see 5, 849. — 472. ἐν, adv. = ἐνδοῦ. — 473. = ἰκάθηντα

477 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα
στὰς

χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
δεινὰς, ἀνδροφόνους, αἱ οἱ πολέας κτάνον νῆας.

480 Ὡς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ
πάτρῃ

φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
ἄνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
ὥς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·

484 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν·

Μνησάι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τηλίκου, ὥς περ ἐγών, ὀλοῦν ἐπὶ γήραος οὐδῶ.

488 Καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἐόντες
τείρουσ', οὐδέ τίς ἐστιν ἀρὴν καὶ λοιγὸν ἀμῦναι·
ἀλλ' ἦτοι κεῖνός γε, σέθεν ζῶντος ἀκούων,
χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἡματα πάντα

492 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθε μολόντα.
Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖσθαι.

Πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον νῆες Ἀχαιῶν·

496 ἐννεακαίδεκα μὲν μοι ἱῆς ἐκ νηδύος ἦσαν,
τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
ὃς δέ μοι οἶος ἦν, εἴρυτο δὲ ἄστυ καὶ αὐτούς,

500 τὸν σὺ πρώην κτείνας, ἀμυνόμενον περὶ πάτρης,
Ἔκτορα· τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,
λυσόμενος παρὰ σείῳ, φέρω δ' ἀπερείσι' ἄποινα.

Ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

504 μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
ἔτλην δ' οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος,
ἄνδρὸς παιδοφόνου ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

—475. See 444. — 480. ἄτη, see 28, and 2, 111, and 23, 84, sqq. — 486, sqq. "This admirable speech of Priam has been regarded in all ages as a master-piece of pathetic eloquence." *Dugas Montb.* This translator gives some details of the numerous imitations of this piece. — 487. ὥς περ = ἡλίκος. — 488. που, perchance. — 496. ἱῆς = μιῆς, unius = ejusdem (see 66), of Hecuba. — 497. γυναῖκες, the παλαῖαι. — 499. αὐτούς, the persons (themselves); here, the inhabitants. Αὐτός, when opposed to the name of any thing or things, must be translated by the name of the person or persons meant. — 503. = αἰδεῖο = αἰδοῦ, revere. — 506. Many commentators explain the passage, after the Scholiast, "to kiss the hand of the man who has

- 507 ὦς φάτο· τῷ δ' ἄρα πατὴρ ὅς ῥ' ἔμερον ὥρσε γόοιο·
 508 ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
 Τῷ δὲ μνησαμένῳ, ὁ μὲν Ἐκτορος ἀνδροφόνιοι,
 κλαῖ' ἀδινά, προπάρῳιθε ποδῶν Ἀχιλλῆος ἔλυσθεις·
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἰὸν πατέρ', ἄλλοτε δ' αὐτε
 512 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.
 Αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο διὸς Ἀχιλλεὺς,
 [καὶ οἱ ἀπὸ πρᾶπιδων ἦλθ' ἥμερος ἡδ' ἀπὸ γυίων,]
 αὐτίκ' ἀπὸ θρόνου ὥρτο, γέροντα δὲ χειρὸς ἀνίστη,
 516 οἰκτείρων πολιόν τε κάρη πολιόν τε γένειον·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 ἦ δεῖλ', ἣ δὴ πολλὰ κάκ' ἀνσχεο σὸν κατὰ θυμόν.
 Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 520 ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἱσθλοὺς
 νείας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔξευ ἐπὶ θρόνου· ἄλγεα δ'
 ἔμψης
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ.
 524 Οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
 ὦς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
 ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 Δοιοὶ γὰρ τε πίθοι κατακείται ἐν Διὸς οὐδὲ
 528 δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἐάων·

slain my son." This is a double error; suppliants touched the chin of those whom they addressed, e. g. Thetis, addressing Zeus, I, 501. This is what Priam does here, and the commentators I have spoken of offend both against the truth of ancient manners, and of Greek syntax. In fact, *ὀρίγεσθαι χεῖρα*, in the mid., cannot mean anything but to extend his hand, "admovere suam manum ad os viri," and not "admovere manum viri ad os (suum)." [Better, *ὀρίγ. στόμα πορι χεῖρε (δυνικῶς Sch. Vict.) ἀνδρ. παιδ. Ore admoveri manibus ceteri ejus, qui filium occiderit, Bth., Sptz. Cf. 478.] — 507. πατὴρ, on the subject of his father (Peleus), see 68.—510. ἐλυσθεις. *Κυλισθεις, Sch.* — 513. *Fm τέρπω, aor. 2 mid. with redupl. governing gen. on account of the particular meaning it has here, to fill one's self with.* — 514. Rejected by Dionysius of Thrace and other critics, because *γυῖα*, i. e. the hands and the feet, have nothing to do here.—515. *χειρὸς*, by the hand; see I, 197.—518. = *ἀνίσχο* = *ἀνίσχου*, *fm ἀνίσχομαι, sustinui.*—522. = *καθίζω ἄρα.*—524. *πρᾶξις. Ἀνυσίς, Sch. οὔτις πρᾶξις πέλεται (= ἐστὶ), nulla actio est, means οὐδὲν πράττεται, ἀνέται, nihil agitur: lamentation has no action, i. e. no valuable result; is of no avail. See also ver. 550.—525. ἐπεκλώθειν, adnēre, nendo asferre, imponere, to give, destined by the thread (of the Parca). See 209.—527. = *κατακύνται*. Compare with this myth that of Pandora in Hesiod (Works and Days, v. 94, sqq.).—528. Before *κακῶν***

- 529 ὦ μὲν κ' ἀμμίξας δοίη Ζεὺς τερπικέραυνος,
 ἄλλοτε μὲν τε κακῶ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῶ.
 ὦ δέ κε τῶν λυγρῶν δῶή, λωβητὸν ἔθηκεν.
 532 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει.
 φοιτᾷ δ', οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 Ὡς μὲν καὶ Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 536 ὄλβῳ τε πλούτῳ τε, ἀνασσε δὲ Μυρμιδόνεσσιν.
 καὶ οἱ θνητῶ ἔόντι θεὰν ποίησαν ἄκοιτιν.
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅτι οἱ οὔτι
 παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων.
 540 Ἄλλ' ἔνα παῖδα τέκεν παναώριον· οὐδὲ νυ τόνγε
 γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι.
 544 ὅσπον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἑέργει,
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
 τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίῳνες,
 548 αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε.
 ἄνσχιο, μῆδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν.
 Οὐ γάρ τι πρήξεις ἀπαχήμενος νῖος ἧος,
 οὐδὲ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα.
 552 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πριάμος θεοειδής.
 Μὴ μέ πω ἐς θρόνον ἵζε, Διοτρεφές, ὄφρα κεν Ἐκτωρ

we must supply ἕτερος μὲν. *εἰῶν*, *bonorum* (subst.), found only in the gen. The nom. is probably *εἶαι* = *εἶαι*, fm *εἶς*, *bonus* (adv. *εὖ*) ; the fem. has become a subst. : see note ver. 341.—529. = *ἀναμίξας*.—530. *κύρεται*. *συντυγχάνει*, *ἐντυγχάνει*, *Sch.* (see 3, 23) : to encounter ; receives.—531. *διδόναι* with the gen. partitive, to give (something) of evil. *ἔθηκε*, *reddidit*, renders him.—532. *βούβρωστις*, properly, dog-like hunger ; here, extreme distress, misery.—535. See 2, 530.—539. = *κρειόντων*, i. e. *κρατούντων*, reigning, destined to reign.—540. *παναώριον*. *Παντελῶς ἄωρον ἀποθανοῦμενον*, *Sch.*—541. *κομίζω* to care for ; to solace ; see 1, 594.—542. *κήδω*, like *κηδεῖω*, ver. 240.—544. *ὅσπον*, *quantum*, relates to the men who inhabit these countries (*ὅσπον ἀνθρώπων*), as may be seen by *τῶν (τούτων)* at ver. 546. *ἄνω*, in alto, on the high sea. *Μάκαρ* or *Μακαριεύς*, grandson of Zeus, or, as others say, a descendent of Helios, founded the city of Lesbos. *ἐντὸς ἑέργει*, see 2, 616.—545. *καθύπερθε*, beyond the mountains.—549. See 518.—550. See 507, and 5, 24.—551. = *ἀναστήσεις*, thou wilt resuscitate. *πρὶν*, adv., *antea*, as 1, 29. *πάθῃσθα* (= *πάθης*), thou wilt probably undergo. On this sense of the subj. see 1, 262, and 6, 459. It is the thought "thou wilt rather die thyself" that Achilles expresses with great delicacy.—553. *ὄφρα*, *dum*. *κῆται* (subj.), &

- 554 κῆται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
 λῦσον, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
 556 πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ
 ἔλθοις
 σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με προῶτον ἔασας
 [αὐτόν τε ζῶειν καὶ ὄρᾱν φάος Ἥελίοιο].
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 560 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
 "Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε
 μίητηρ, ἥ μ' ἔτεκεν, θυγάτηρ Ἀλίοιο γέροντος.
 Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδὲ με λήθεις,
 564 ὅττι θεῶν τίς σ' ἤγε θαᾶς ἐπὶ νῆας Ἀχαιῶν.
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἠβῶν,
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ'
 ὀχῆας
 ῥεῖα μετοχλίσσειε θυράων ἡμετεράων·
 568 τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης·
 μή σε, γέρον, οὐδ' αὐτόν ἐνὶ κλισίῃσιν ἑάσω,
 καὶ ἰκέτην περ ἰόντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς.
 "Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον, καὶ ἐπέθετο μύθη.
 572 Πηλεΐδης δ' οἴκοιο, λέων ὥς, ἄλτο θύραζε,
 οὐκ οἶος· ἅμα τῷγε δῶν θεράποντες ἔποντο,
 ἥρως Αὐτομέδων ἠδ' Ἀλκιμος, οὓς ῥα μάλιστα
 τί' Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 576 Οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 ἐς δ' ἄγαγον κήρυκα καλῆτορα τοῖο γέροντος·
 καδ' δ' ἐπὶ δίφρου εἶσαν· ἐϋξέστου δ' ἀπ' ἀπῆνης
 ἤρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 580 Καδ' δ' ἔλιπον δύο φάρε', εὐννητόν τε χιτῶνα,
 ὄφρα νέκυν πυκάσας δῶή οἰκόνδε φέρεσθαι.

correction of Hermann for κῆται. — 556. *fm ἀπονίνημι, perfrui.* — 557. = *ἔασας*, which means here *dimisiisti*, not *sicisti*. The poet line which follows (but should be rejected) shows that some interpreters wished to retain the meaning *sicisti* here. There are six ancient texts of H. in which it is not found. — 560. *Do not irritate me.* Achilles interrupts Priam with these words, lest the old man should say something to recall Patroclus, and kindle anew his anger against the murderer of his friend. See lines 568, 570, 584, sqq. — 563. *σὴ, de te.* — 566. *φύλακοι*, Ionic = *φύλακες*. *ὀχεύς* = *κλείς* and *ἐπιβλής*, ver. 455, 453. — 570. *ἀλιταίνειν*, to fail in, violate. — 577. *καλῆτωρ*, *απο τοῦ βοᾶν καὶ συγκαλεῖν τὸν ὄχλον*, *Sch.* Below, *ἀστυβώτης*, *vet.*

- 582 Δμῳὰς δ' ἐκκαλέσας, λοῦσαι κέλετ' ἀμφί τ' ἀλείψαι,
νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νιόν·
- 584 μὴ ὁ μὲν ἀχυνμένην κραδίη χόλον οὐκ ἐρύσαιοτο,
παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,
καὶ ἔ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.
Τὸν δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χοῖσαν ἐλαίῳ,
- 588 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
σὺν δ' ἔταροι ἥϊραν ἐϋξέστην ἐπ' ἀπήνην.
Ὡμῳξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
- 592 Μῆ μοι, Πάτροκλε, σκυδμαίνεμεν, αἶ κε πύθῃαι,
εἰν Ἀϊδὸς περ ἑών, ὅτι Ἑκτορα δῖον ἔλυσσα
πατρὶ φίλῳ· ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα.
Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαί ὅσ' ἐπέοικεν.

Achilles begs Priam to take some refreshment. After the repast, Priam wishes to retire to rest. Achilles prepares him a couch under the portico. He grants a truce for the celebration of Hector's funeral.

- 596 Ἡ ῥά, καὶ ἐς κλισίην πάλιν ἦιε δῖος Ἀχιλλεύς.
Ἐξετο δ' ἐν κλισίῳ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
Υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,
- 600 κῆται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοὶ φαινομένην φιν
ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρυπον.
Καὶ γάρ τ' ἠῦκομος Νιόβη ἐμνήσατο σίτου,
τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
- 604 ἔξ μὲν θυγατέρες, ἔξ δ' υἱέες ἡβῶντες.
Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
χωόμενος Νιόβη, τὰς δ' Ἀρτεμις ἰοχέαιρα,

701 ; ἡπύτης, 7, 384. — 584. ἐρύσαιοτο, *retraheret*, = *reprimeret*, checked.—592. σκυδμαίνειν = *imperat*.—593. εἰν Ἀϊδὸς (ἐν αἴδου), ver. 160. — 594, 595. Many annotators and translators of H. have rashly proposed to omit these lines, as containing (according to them) a calculation equally unworthy of the poet and the hero. In the heroic times, the murder of a relation, even of a brother, *could be redeemed*, and the surviving relations would have feared the vengeance of the gods had they not accepted reparation, when it could be deemed sufficient. See, for example, 9, 632, sqq. Thus those who see in this passage words dictated by a vile interest do not realize the ideas of antiquity — 595. ἀποδάσσομαι. Ἀπομερίσω, Sch.

598. τοίχου τοῦ ἑτέρου, gen. of place. See 9, 219.—602, sqq. See Ovid, *Met.* vi. 146, sqq.—605. ἀπὸ βιοῖο, more picturesque than the dative would be (*causa instrumentalis*): one sees the arrow leave the

607 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆν·
 608 φῆ δ' οἰὼν τεκέειν, ἢ δ' αὐτῇ γείνατο πολλούς·
 τῷ δ' ἄρα, καὶ δοιῷ περ ἰόντ', ἀπὸ πάντας ὄλεσ-
 σαν.

Οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 καθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
 612 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 Ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.
 Νῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰοπόλοισιν,
 ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς
 616 Νυμφάων, αἶτ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,
 ἔνθα, λίθος περ ἰούσα, θεῶν ἐκ κήδεα πέσσει.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διὲ γεραιέ,
 σίτου, ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα,
 620 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.
 Ἥ, καὶ ἀναΐξας ὅϊν ἄργυφον ὠκύς Ἀχιλλεύς
 σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ
 κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως, πείραν τ' ὀβελοῖσιν,
 624 ὥπτησάν τε περιφραδέως, ἐρούσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σῖτον ἔλὼν ἐπένευε τραπέζῃ
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνειᾶθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 628 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὅσσοις ἔην οἶός τε· θεοῖσι γὰρ ἅντα ἐώκει.

bow. As to the silver bow, see the note on l, 37.—607. *ισάσκετο*, often compared himself.—608. *ἔφη* (*ἐκείνην*) *τεκεῖν δοιῷ*.—610. *ἐννῆμαρ*, see the observation at ver. 107. = *ἐκέντο*.—611. = *καταθάψαι*. See the same construction at ver. 489.—613. *ἔκαμε*, *fessa est*.—616. There were several rivers of this name in Greece; the most celebrated is that which traverses Acarnania. But ancient authors affirm that there was no Achelōis in Lydia, round the mount or the city of Sipylus. For this reason they read here *Ἀχελῷον* or *Ἀχελῷσιον*; Lydia had indeed a river named *Ἀχέλης*, and a very old poet, Panyasis, mentions some *Νύμφαι Ἀχελήτιδες*. Before adopting such a change, however, we must remember that the face of these countries has more than once been changed by earthquakes; and also that the word *Ἀχελῷος* passed very early into common use (see *Æschylus* and *Pindar*) as an appellative simply expressing *river-water*, which seems to indicate that this name applied to several rivers. *ρώσσει*, to move with rapidity, to dance, *saltare* (= *salitare*, frequentative of *salire*).—617. = *ἐκ θεῶν*, *dirinitus*, *diis auctoribus*. *πέσσει*, *coquit*, *digests*, *devours*.—621. *ἄργυφος*, like *ἀργός*, white; a pleasing colour and of

- 631 Αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
 632 εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες,
 τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·
 Λέξον νῦν με τάχιστα, Διοτρεφές, ὄφρα κεν ἦδη
 636 ὕπνω ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν
 ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·
 ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πίσσω,
 640 αὐλῆς ἐν χόρτοις κυλινδόμενος κατὰ κόπρον.
 Νῦν δὴ καὶ σίτου πασάμην, καὶ αἷθοπα οἶνον
 λαυκανίης καθέικα· πάρος γε μὲν οὔτι πεπάσμην.
 Ἦ ρ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῶῃσι κέλευσε
 644 δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεια καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
 Αἱ δ' ἴσαν ἐκ μεγάρου, δάος μετὰ χερσὶν ἔχουσai·
 648 αἶψα δ' ἄρα στόρεσαν δοιῷ λέχε' ἐγκονέουσai.
 Τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν
 ἐνθάδ' ἐπέλθῃσιν βουλευφόρος, οἷτε μοι αἰεὶ
 652 βουλὰς βουλεύουσai παρήμενοι, ἦ θέμις ἐστὶ
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται.
 656 Ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσῆμαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον,
 ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.

good omen.—623, 624. See 1, 465—469.—630. “*ὄσος* relates to the size, *οἶος* to the beauty.” *Theil*. *ἄντα*, in prose *ἀντικρύς*, face to face.—635. *λέγειν*, to lay horizontally, to put to bed—German *legen*; oftener in the mid., to go to rest.—641. *πασάμην*. *Ἐγείσάμην*, *Sch*.—642. = *κατὰ λαυκανίης ἦκα*, *per guttur demisi*.—644. See 238, and *Od.* 3, 399; 15, 5.—647. *δάος*, elsewhere *δαῖδα* (*dāda*).—648. *ἐγκονέουσai*. *Σπύδουσai*, *Sch*.—649. *ἐπικερτομέων*, rallying. The sarcasm strikes, not Priam, but the Greek chiefs, the *γέροντες*. The fiery Achilles, a man of action, says to Priam, “Sleep outside; if one of the chiefs saw thee in my abode, they would again hold endless consultations.” These words of Achilles have, moreover, caused in Priam’s mind a disquietude, which, developing itself still more in sleep, occasions the apparition, and the haste of his departure, ver. 685—688.—650. *λέξο* (*λέγο*), imper. aor. 2 mid. See 635.—652. *θέμις* may be rendered by *customary*.—655. See 2, 380.—657.

- 659 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 660 Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δῖῳ,
 ὧδέ κε μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 Οἶσθα γάρ, ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος· μάλα γὰρ Τρῶες δεδίασιν.
 664 Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
 τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινυτό τε λαός·
 ἑνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
 τῇ δὲ δυωδεκάτῃ πολεμίζοιμεν, εἴπερ ἀνάγκη.
 668 Τὸν δὲ αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 Ἔσται τοι καὶ ταῦτα, γέρον Πριάμ', ὥς σὺ κελεύεις·
 σήσω γὰρ τόσσον πόλεμον χρόνον ὅσσον ἄνωγας.
 Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
 672 ἔλλαβε δεξιτερὴν, μήπως δείσει' ἐνὶ θυμῷ.
 Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες.
 Αὐτὰρ Ἀχιλλεύς εὔδε μυχῷ κλισίης εὐπύκτου·
 676 τῷ δ' ἄρ' Βρισηΐς παρελέξατο καλλιπάρης.

Hermès appears to Priam in a dream, reawakens his fears, and removes him far from the Grecian camp. At the cries of Cassandra all Troy rushes out to meet Hector's remains. Priam makes way through the crowd.

- Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνθρωποι ἱπποκορυσταὶ
 εὐδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
 ἄλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
 680 ὀρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα
 νηῶν ἐκπέμψειε, λαθὼν ἱεροὺς πυλαωρούς.
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
 ὦ γέρον, οὐ νύ τι σοίγε μέλει κακόν, οἶον ἔθ'
 εὐδεις

μέμονα, apparently 2 perf. of μένω, holds, by its meaning, to μένος (*mens*) and μενεαίνω, *cogito, intendo*, to think, intend.—658. τέως, during that time. ἐρύκω, to restrain (from the combat).—660. τάφος, the burial and all the funeral ceremonies, otherwise *ταφή*.—662. ἐέλμεθα. Εἰλούμεθα, συγκελιόμεθα, Sch.—663. (Ὡς τε) ἄξαν (αὐτήν).—664. "The same custom afterwards prevailed among the Romans, who therefore called the funeral games *novendiales ludi*. Horace (*Epod.* xvii. 48) says in the same sense *novendiales pulcres* to express the ashes that had just received sepulture." *Dugas Month.*—665. = δαινύοιτο. — 670. Ἐμ ἔχω, *continere*. — 673. πρόσδομος = αἶθουσα. Compare the two passages of the *Od.* quoted at ver. 644.

677. See 2, 1. — 679. μάρπτω, to seize, take. — 681. So at 10, 56, φυλάκων ἱερὸν τέλος.—682. See 2, 20.—683. οἶον = ὅτι τοῖον

- 684 ἀνδράσιν ἐν δηίοισιν, ἐπεὶ σ' εἶασεν Ἀχιλλεύς.
 Καὶ νῦν μὲν φίλον υἷον ἐλύσαο, πολλὰ δ' ἔδωκας·
 σείο δέ κε ζωοῦ καὶ τρεῖς τόσα δοῖεν ἄποινα
 παῖδες τοῖ μετόπισθε λελειμμένοι, αἱ κ' Ἀγαμέμνων
 688 γνῶν σ' Ἀτρείδης, γνῶσι δὲ πάντες Ἀχαιοί.
 Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον, κήρυκα δ' ἀνίστη.
 Τοῖσιν δ' Ἑρμείας Ζεῦξ' ἵππους ἡμιόνους τε·
 ῥίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδὲ τις
 ἔγνων.
 692 Ἄλλ' ὅτε δὴ πόρον Ἴξον εὐρῤῥέϊος ποταμοῖο,
 [Ξάνθου δινῆεντος, δν ἀθάνατος τέκετο Ζεὺς,]
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον.
 Ἡὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν·
 696 οἱ δ' εἰς ἄστν ἔλων οἰμωγῇ τε στοναχῇ τε
 ἵππους, ἡμίονοι δὲ νέκυν φέρον. Οὐδέ τις ἄλλος
 ἔγνω πρὸςθ' ἀνδρῶν καλλιζώνων τε γυναικῶν·
 ἄλλ' ἄρα Κασσάνδρῃ, ἱκέλῃ χρυσῇ Ἀφροδίτῃ,
 700 Πέργαμον εἰσαναβᾶσα, φίλον πατέρ' εἰσενόησεν
 ἑσταότ' ἐν δίφρῳ, κήρυκά τε ἄστν βοώτην·
 τὸν δ' ἄρ' ἐφ' ἡμιόνων ἶδε κείμενον ἐν λεχέσσι·
 κώκυσέν τ' ἄρ' ἔπειτα, γέγωνέ τε πᾶν κατὰ ἄστν·
 704 Ὅψεσθε, Τρῶες καὶ Τρωάδες, Ἔκτορ' ἰόντες,
 εἵποτε καὶ ζῶντι μάχης ἐκ νοστήσαντι
 χαίρετ'· ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε
 δήμῳ.
 Ὡς ἔφατ'· οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ,
 708 οὐδέ γυνή· πάντας γὰρ ἀάσχετον ἔκετο πένθος·
 ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
 Πρῶται τόνγ' ἄλοχός τε φίλη καὶ πότνια μήτηρ
 τιλλέσθην, ἐπ' ἄμαξαν εὐτροχον αἵξασαι,
 712 ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.

—684. εἶασεν. see 557.—688. = γνῶ, γνῶσι.—692. = εὐρῤῥέϊος, fm εὐρῤῥεῖης.—693. Wanting in the three best MSS.—696. ἔλων, imp. of ἐλαῶ, primitive of ἐλαύνω.—706. = ἐχαίρετε.—708. See 5, 892.—709. = συνεβίβληντο. Συνέτυχον, ἀπήντησαν, Sch. πυλῶν depends on ἀγχοῦ.—711. The verbs τιλλέσθαι, to tear one's hair, τύπτεισθαι, κόπτεισθαι, to beat one's breast, properly denote outward signs of grief, but, the sign being taken for the thing signified, denote, by implication, the grief itself; in which (virtually) transitive meaning they govern an accus. indicating the object of grief; as in Latin *plangere aliquem*, and in French *pleurer*, both of which are, in themselves, intransitive.—712. Touching, raising their hands to their

- 713 Καί νύ κε δὴ πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 "Εκτορα δακρυχέοντες ὀδύροντο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα·
 716 Εἴξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.

The obsequies of Hector ; lamentations of Andromache, Hecuba, and Helen. The funeral feast.

- ὦς ἔφαθ'· οἱ δὲ διέστησαν, καὶ εἶξαν ἀπήνη.
 Οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 720 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς,
 θρήνων ἑξάρχους, οἷτε στονόεσσαν ἀοιδὴν**
 οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
 Τῇσιν δ' Ἀνδρομάχῃ λευκώλενος ἦρχε γόοιο,
 724 "Εκτορος ἀνδροφόνιοι κάρη μετὰ χερσὶν ἔχουσα·
 Ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην
 λείπεις ἐν μεγάροισι· πᾶίς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγώ τε, δυσάμμοροι, οὐδέ μιν οἶω
 728 ἦβην ἵζεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται. Ἡ γὰρ ὄλωλας ἐπίσκοπος, ὅς τε μιν αὐτὴν
 ρύσκει, ἔχεις δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα·
 αἱ δ' ἦτοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσι,

heads.—716. Lit., make *me* room for the mules to pass : *me* is redundant,—a construction by no means uncommon in Greek, and in other languages ; "quid *mihi* Celsus agit ?" *Hor.* So La Fontaine : "Prends ton pic et romps-moi ce caillou qui te nuit." (So ver. 749.)—717. ἄσεσθε, you shall fill yourselves with.

720. τρητοῖς, see 3, 448.—721. θρήνων ἑξάρχους, *qui præeunt* or *præcinunt cantus lugubres*. The words which follow, οἷτε στονόεσσαν ἀοιδὴν, form but a portion of a clause. Heyne cuts out the line, regarding it as a mere gloss on the word ἀοιδούς. This opinion is hardly probable, as the style is, from the unusual expressions contained in the line, *above* that of an explanatory gloss. I quite agree with Spitzner, who believes either that a line is lost, which I have indicated by asterisks, or that we must read—

Θρήνωνος (after five MSS.) ἑξάρχους ἢ δὲ στονόεσσαν ἀοιδὴν.

ἑξάρχους = ἑξάρχοντας, and thence governing the accus., *præcinentes luctuosa carmina*. . . . There are many instances of subst. and adj. governing the verbs from the same root ; instances which prove that the Greeks found neither harshness nor difficulty in this mode of speech. So we find in Latin, *admirabundi speciem, celatum indagatores*.—725. ἀπώλεο αἰῶνος, *periisti a vitâ*, i. e. *percendo a vitâ separatus es*. Compare with these *threni* those of 22, 429, sqq.—729. πέρσεται, *fu* *πέρθω*, fut. mid. with pass. signif. ἐπίσκοπος, a guardian.—730. Frequentative imperf. of ρύομαι, *tutari, defendere*. ἔχαιν, to hold, here in

- 732 καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἡ ἐμοὶ αὐτῇ
 ἔψαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,
 ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἢ τις Ἀχαιῶν
 ῥίψει, χειρὸς ἐλών, ἀπὸ πύργου, λυγρὸν ὄλεθρον,
 736 χωόμενος, ὧ δὴ που ἀδελφεὸν ἔκτανεν Ἐκτωρ,
 ἡ πατέρ' ἢ καὶ υἱόν· ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἐκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἄσπετον οὐδας.
 Οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαὶ λυγρῇ·
 740 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ.
 Ἄρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἐκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά.
 Οὐ γὰρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας·
 744 οὐδὲ τί μοι εἶπες πυκινὸν ἔπος, οὔτε κεν αἰεὶ
 μεμνήμην νύκτας τε καὶ ἡμέματα δακρυχέουσα.
 Ὡς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.
 Τῇσιν δ' αὖθ' Ἐκάβη ἀδινοῦ ἐξῆρχε γόοιο·
 748 Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,
 ἡ μὲν μοι ζωὸς περ ἐών, φίλος ἦσθα θεοῖσιν·
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ.
 Ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὥκυς Ἀχιλ-
 λεὺς
 752 πέρνησας, ὄντιν' ἔλεισκε, πέρην ἄλως ἀτρυγέτοιο,
 ἐς Σάμον, ἐς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσ-
 σαν·
 σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναΐκει χαλκῷ,
 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάροιο,
 756 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς.
 Νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισιν
 κείσαι, τῷ ἵκελος ὄντ' ἀργυρότοξος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποیحόμενος κατέπεφνεν.

the sense of, sustain, protect. — 734. ἀναξ, here master, *διοπάτης, herus*. πρὸ, *coram*. The following verse indicates the fate which the little Astyanax really underwent. Euripides has made a very touching picture of it in his *Troades*. — 735. λυγρὸν ὄλεθρον, an apposition qualifying the whole sentence. — 741. See 17. 37. — 744, sqq. See Plutarch, *Consolation to Apollonius*. — 745. μεμνήμην, optat. — 752. πέρνησας, was in the habit of selling (as slaves). — 753. Σάμον, Samothrace, see 78. The ancients explain ἀμιχθαλόεσσαν by ἀπρόσμικτον, inaccessible, inhospitable, which I believe very doubtful. — 755. ῥυστάζω, fm ῥύειν = ἔρκειν = ἔλκειν, to drag. — 757. Fm ἔρση, Ion. ἔρση, see ver. 419. — 758, sqq. i. e. to him who has been cut off by a sudden death. This is also the meaning concealed by the fable of Niobe and

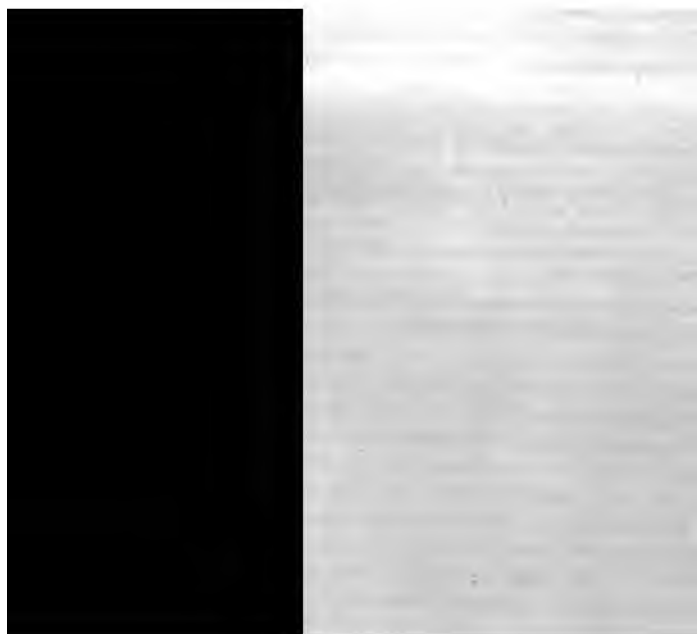
- 760 Ὡς ἔφατο κλαίουσα, γόον δ' ἀλίσστον ὄρινεν.
 Τῇσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·
 "Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺν φίλτατε πάντων,
 ἦ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
 764 ὅς μ' ἄγαγε Τροίηνδ' ὥς πρὶν ὠφελλον ὀλέσθαι!
 ἦδη γὰρ νῦν μοι τόδ' εἰκοστὸν ἔτος ἐστὶν
 ἐξ οὗ κείμεν ἔβην, καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐπω σευ ἄκουσα κακὸν ἔπος, οὐδ' ἀσύφηλον·
 768 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων, ἦ γαλόων, ἦ εἰνατέρων εὐπέπλων,
 ἦ ἑκυρή (ἑκυρὸς δέ, πατὴρ ὣς, ἦπιος αἰεὶ),
 ἀλλὰ σὺ τόνγ' ἐπέεσσι παραιφάμενος κατέρυκες,
 772 σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.
 Τῷ σέ θ' ἅμα κλαίω καὶ ἐμ' ἄμμορον, ἀχνυμένη κῆρ·
 οὐ γὰρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 ἦπιος οὐδὲ φίλος· πάντες δέ με πεφρίκασιν.
 776 Ὡς ἔφατο κλαίουσ'· ἐπὶ δ' ἔστανε δῆμος ἀπείρων.
 Λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
 "Ἀξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
 δέισητ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεὺς
 780 πέμπων μ' ὥδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν,
 μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μύλῃ Ἡώς.
 Ὡς ἔφαθ'· οἱ δ' ὑπ' ἀμάχησιν βόας ἡμιόνους τε
 ζεύγνυσαν· αἶψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.
 784 Ἐννῆμαρ μὲν τοίγε ἀγίνεον ἄσπετον ὕλην·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος ἠώς,
 καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἐκτορα δακρυχέοντες,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
 788 Ἦμος δ' ἠριγένεια φάνη ρόδοδάκτυλος Ἡώς,
 τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἐκτορος ἔγρετο λαός·
 [αὐτὰρ ἐπεὶ ῥ' ἠγερθεν, ὀμηγερέες τ' ἐγένοντο,]
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἴνῳ
 792 πᾶσαν, ὀπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα

her children, 605, sqq.—768. ἐνίπτοι, see 2, 245 ; 5, 492.—769. See 6, 378, 383.—775. πεφρίκασιν, shudder, with the accus. of the object of dread ; just as in Latin *horre* (an exact translation of φρίσσειν) may govern the accus. See 711. — 779. πυκινὸν λόχον, see 4, 392.—780. πέμπων, *dimittens me*. ἐπέτελλε is not = ἐπέσχετο, 'promised me.' It has its usual meaning, *injunxit, edixit*, he has given this order (to his people).—789. ἔγρετο, see 2, 41.—790. Wanting in many MSS., and probably brought from 1, 57.—791. = κατέσβεσαν.

- 793 ὅστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε,
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.
 Καὶ τάγε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες
 796 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
 αἶψα δ' ἄρ' ἐς κοίλην κάπετον θίσαν· αὐτὰρ ὕπερθε
 πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι·
 ῥίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἶατο πάντη,
 800 μὴ πρὶν ἐφορμηθεῖεν ἐϋκνήμιδες Ἀχαιοί.
 Χεύαντες δὲ τὸ σῆμα, πάλιν κίον· αὐτὰρ ἔπειτα
 εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
 δώμασιν ἐν Πριάμοιο, Διοτρεφέος βασιλῆος.
 Ὡς οἷγ' ἀμφίεπον τάφον Ἕκτορος ἵπποδάμοιο.

—792. *ἐπέσχε*, *obtinuit, occupaverat*.—794. See 2, 266. = *κατελείβετο*.—797. *κάπετον*. Ὀρυγμα, *Sch.*; grave.—798. *Instraverunt*.—799. *ἔχεαν*, see 6, 419. *εἶατο*, were placed.—804. *ἀμφίεπον*. *Περιΐπον*, *Sch.* See 2, 525. To this line, as the ingenious investigations of Welcker have proved, was attached the *Æthiopid* (*Ἀθιοπίς*), one of the poems which formed part of the *Cycle*, or body of ancient Greek Epic poems. This poem celebrated the expeditions undertaken to succour Troy, by Queen Penthesilea and Memnon, king of *Æthiopia*. It commenced thus:

Ὡς οἷγ' ἀμφίεπον τάφον Ἕκτορος ἦλθε δ' Ἀμαζών
 Ἄρῃος θυγάτηρ μεγάλῃτορος ἀνδροφόνου.



APPENDIX I.

LIST OF WORDS WITH DIGAMMA (*from Hartung*).

ἄγνυμι, <i>frango</i>	ἔργον, work, ἔρδω or ἔργω
ἄλις, <i>satis</i>	ἔργω, <i>arceo</i> , ἔρκος, fence
ἀλῶναι, to be taken	ἐρεῖν (fut.), say
ἄναξ, king	ἐρύω, <i>seruo</i>
ἄπτειν, <i>aptare</i>	ἔσπερος, <i>vesper</i>
ἄρνος, <i>agni</i>	ἔτης, <i>socius</i>
ἄστυ, <i>oppidum</i>	ἐτώσιος, ἔτος, in vain
ἔαρ, <i>ter</i>	ἡδύς, <i>suavis</i> , ἡδομαι, <i>gaudeo</i>
ἔθειραι, mane	ἥθος, custom
ἔθνος, people, <i>gens</i>	ἥκα, gently
ἔπος, <i>vox</i> , with εἰπεῖν	ἥνοψ, glittering
ἐκάς, <i>secus</i>	ἥρα φέρειν, to bring what is pleasant
εἷς, <i>unus</i> , with ἕκαστος, <i>quisque</i>	" <i>Herz, Héré (Juno)</i>
ἐκῶν (willing =) willingly, ἔκητι, <i>sponte</i>	ἡχή, sound
ἔκυρος, <i>socer</i>	ἰαχή, cry, shout
εἴκοσι, <i>viginti</i>	ἰδεῖν, <i>videre</i> , with εἶδος, <i>oïda</i>
ἔδνα, nuptial gifts	*Ἰλιος, <i>Ilium (Troy)</i>
εἰλεῖν (<i>ἔλσαι, ἀλῆναι</i>), <i>stipare</i> , with οὐλος and οὐλαμός	ἰον, <i>tiola</i>
εἶρειν, <i>serere</i>	ἶς, <i>vis</i> , with ἶφι
ἐλδομαι or ἐέλδομαι	ἶσος, equal
ἐλεῖν, to take, ἔλωρ, booty	*Ἴρις, <i>Iris</i>
ἐλίσσειν, <i>voltere</i>	ἶνυς, fellow of a wheel
ἐλπῖς, hope, with ἱολπα	οἶκος (<i>vicus</i>), house
ἐγνυμι, <i>induo</i> , with ἐσθής, <i>vestis</i>	οἶνος, <i>vinum</i>
ἐοικα, I am like, ἱκελος, like	οὐ, οἶ, ἔ, <i>suī, sibi, se, ἔος or ὅς, suus, ἔθεν, ex se, ὠλξ, sulcus.</i>

§ In some of these words, the digamma appears to be wanting in some passages. We must explain this either by considering it a moveable letter, as the initial consonant in γαῖα = αἶα; μία = ἰα; λείβω = εἰβω; σῦς = ὕς; or that it was so weakened, that its force was reduced to that of a breathing (*Hartung*).

APPENDIX II.

HOMERIC SUBSTANTIVES WITH SOME PECULIARITY.

∞ denotes that the form to which it is prefixed is a *collateral form* that is either actually found, or (if enclosed in crotchets) *implied* by some existing case.

ἀγορή, *assembly*. ∞ ἡ ἀγορῆς.

Ἄϊδος, *orcus*. ∞ [Ἄϊς.] G. Ἄϊδᾶο and Ἄϊδος. ∞ Ἄϊδωνεύς.

Αἰθίοψ, *an Ethiopian*. ∞ Αἰθιοπέυς. Acc. pl. Αἰθιοπῆας.

ἄκραι, *heights*. ∞ [ἄκρις.] N. pl. ἄκριες (Hymn. Cer. 383). Acc. ἄκριας (for the convenience of coming into the fourth foot).

ἀλκή, *strength*. ∞ [ἄλξ.] D. ἀλκι (especially in ἀλκι πεποιθώς); also ἀλκῇ.

ἄλφιτον, *barley-meal*. ∞ τὸ ἄλφι; perhaps G. τος, like μέλι.

ἀνδράποδον, *estate*. ∞ [ἀνδραπούς]; in dat. pl. ἀνδραπόδεσσι.

ἄορ, τό, *word*. Acc. pl. ἄορας.

* Ἀρης, *Mars*.

N. Ἄρης,

G.

D. Ἄρῃ,

Acc. Ἄρην,

V.

* Ἀρηος,

* Ἀρηϊ,

* Ἀρηα,

{ Ἀρες,

{ Ἀρες,

* Ἀρεος,

* Ἀρει,

ἄρνες, οἱ, *lambs*. ∞ ἄρνειός.

Sing. N.

N.

ἄρνειός (orig. adj.)

G.

ἄρνειού,

D.

ἄρνειῷ,

Acc. ἄρνα,

ἄρνειόν.

Dual. Acc. ἄρνε,

Plur. N. ἄρνες,

.....

G. ἄρνων,

ἄρνειων,

D. ἄρνεσιν,

ἄρνειοῖς,

Acc. ἄρνας.

ἄρνειούς.

ἀστήρ, *star*; acc. ἀστέρα. ∞ [ἄστρον]; in N. pl. ἄστρα.

αὐλή, *court*. ∞ [αὐλῆς]; Acc. αὐλιν and αὐλήν.

αὐτμή, *breath*; *blast*. ∞ [αὐτμήν, ἴνος]; Acc. αὐτμένα.

βίος, *life*; *livelihood*. ∞ ἡ βιοτή. ∞ ἡ βιότης, τητος, Hymn. 6, 10.

γέλως (ὁ), *laughter*. ∞ [γέλος.] Dat. γέλῳ, and the Acc. γίλον, but with the various reading γίλω. Acc. γίλων.

If γέλω is the right reading, then γέλως, like ἰδρώς, *sweat*, drops the τ, and contracts γέλωϊ, γίλω; γίλωα, γίλω; as D. ἰδρῶ, Acc. ἰδρῶ.

γόνυ, τό, *knee*.

SINGULAR.		DUAL.	PLURAL.	
N.	γόνυ,	N. Acc.	N.	γούνα, γούνατα,
G.	γουνός, γούνατος,		G.	γούνων,
D.	.....		D.	γούνισσι, { γούνασι,
Acc.	γόνυ.		Acc.	γούνα, γούνατα.

γρηῦς, *old woman*: is sometimes monosyllabic, sometimes not; and some cases are only from ∞ γραῖα.

N. γρηῦς, γρηῦς. G. γραῖης. D. γρηῖ. Acc. γραῖαν.
V. γρηῦ, or γρηῦ.

δαίς, ἡ, *δαίτός, meal, banquet.* ∞ δαίτη and δαιτύς.

N. δαίς, δαῖτες,
G. δαιτός, δαίτης, δαιτύος, δαιτῶν,
D. δαιτί, δαιτῖσι,
Acc. δαῖτα, δαίτην, δαῖτας.

δάκρυ, τό, *tear*: hence δάκρυσσι; and ∞ τὸ δάκρυνον.

δεός, *fear*. Nom. Acc. δεός, Gen. (δέιος) δειούς. Compare σπείος, G. σπείους. These are the only genitives in εως in the Homeric dialect.

δέσμη, τό, ατος, *fetter*; ∞ ὁ δέσμός.

δόρυ, τό, *spear*.

SINGULAR.		DUAL.	PLURAL.	
N.	δόρυ,	N. Acc.	N.	δοῦρα, δούρατα,
G.	δοῦρός, δούρατος,		G.	δούρων,
D.	δοῦρί, δούρατι,		D.	δούρεσσι, δούρασι,
Acc.	δόρυ.		Acc.	δοῦρα. δούρατα.

δῶμα, τό, *house*; with ∞ ὁ δόμος; and the abridged form, δῶ (τό)¹.
εἶων. See εἶς in list of adjectives.

ἐγχος, τό, *spear*. ∞ ἡ ἐγγείη.

ἐδητύς, ἡ, *food, meat* (only in Gen.). ∞ ἡ ἐδωδή and τὸ εἶδαρ.

εἶρος, τό, *wool*. ∞ τὸ εἶριον and ἔριον.

ἐλπίς, ἡ, *hope*. ∞ ἡ ἐλπωρή.

ἐλωρ, τό, *prey, booty*. ∞ τὸ ἐλώριον.

ἐρκος, τό, *fence, hedge, wall*. ∞ τὸ ἐρκίον.

ἐρως, ὁ, *desire, love*: whence ἐρωτος (comp. Hymn to Hermes, 449).
∞ ἔρος; whence Acc. ἔρον.

ζυγός, ὁ, *cross-bar; yoke* (Hymn 4, 217). ∞ τὸ ζυγόν.

ἡμέρη, *day*. ∞ τὸ ἡμαρ.

ἡνιοχος, *charioteer*. ∞ ἡνιοχεύς. G. ἡος.

ἦρα, a defective Accus. (*gratification, kind service*).

N. Ἡρακλῆς (Hes. 8, 318), G. Ἡρακλῆος, D. Ἡρακλῆϊ, Acc. Ἡρακλῆα, Ἡρακλία (Hes. 1, 448).

θεά, ἡ, *goddess*. ∞ ἡ θεός; and in pl. also θείαιναί.

θίμης (θίμιδος, θίμιτος) takes for the strengthening of its weak syllable σ before τ: θίμιστος, θίμισσι, θίμιστα, θίμιστες, θίμιστας.

¹ It is incorrect to consider such forms as arbitrarily abbreviated by the ancient poets from forms in use, since they are rather remnants of the old language before it was analogically polished; more perfect forms were subsequently adopted in lieu of them. *Buttmann*.

θήρ, *ó*, wild beast. ∞ τὸ θηρίον.
 θηρητήρ, *ó*, hunter. ∞ [θηρήτωρ.] Acc. pl. θηρήτορας.
 θύρη, *ῆ*, door. ∞ ὁ θυρεός, door-stone. ∞ τὰ θύρετρα (only in pl.).
 ἰδρῶς, *ῶ*τος, *ó*, sweat; has D. ἰδρῶ for ἰδρῶτι, and Acc. ἰδρῶ for ἰδρῶτα.

ἰητρός, *ó*, physician. ∞ ὁ ἰητήρ.

ἰός, *ó*, arrow; has in pl. *loi* and *lá*.

ἰχνος, *τό*, footstep; trace. ∞ τὸ ἰχνιον.

ἰχώρ, *ichor* (the quasi-blood of the gods), has Acc. *ἰχῶ* (for ἰχῶρα).

ἰωκη, *ῆ*, the battle-din. ∞ [ἰωξ.] Acc. ἰῶκα.

κάρ, *τό*, head, with the formal syllables *ατ* and *ητ*, *καρατ*, *καρητ*; from the former come *κρατ* by the ejection, and *κραατ* by the transposition, of *α*; from the latter comes the Nom. *κάρη* by the abjection of *τ*; whence by a new addition of *ατ*, *καρηατ*, and of *ν*, *καρην*, which gives *κάρηνον*.

Roots,	<i>καρατ</i> -,	<i>κρατ</i> -,	<i>κραατ</i> -,	<i>καρητ</i> -,	<i>καρηατ</i> -,	<i>καρην</i> -,
N.
G.	<i>κρατός</i> ,	<i>κράατος</i> ,	<i>κάρητος</i> ,	<i>καρήατος</i>	.....
D.	<i>κρατί</i> ,	<i>κράατι</i> ,	<i>κάρητι</i> ,	<i>καρήατι</i>,	.....
Acc.	<i>κράτα</i>,	.....	<i>κάρη</i>,	.....	.....

PLURAL.

N.	<i>κάρᾱ</i>,	.....	.....	.....	<i>καρήατα</i> ,	<i>καρηνα</i> ,
G.	.....	<i>κράτων</i>,	.....	.....	.....	<i>καρήνων</i> ,
D.	.....	<i>κρασίν</i>,	.....	.....	.....	.....
Acc.	.....	.....	<i>κράατα</i>,	.....	.....	<i>κάρηνα</i> .

κέλευθος, *ῆ*, way; has in pl. also τὰ κέλευθα; κέλευθοι.

κλάδος, *ó*, young branch; slip. ∞ [κλας.] D. κλαδί, D. pl. κλάδεσι.

κλίσιν, *ῆ*, tent. ∞ τὸ κλίσιον.

κοίτη, *ῆ*, couch; bed. ∞ ὁ κοῖτος.

κονίη, *ῆ*, dust. ∞ ἡ κόνις and ὁ κονίσσαλος (*ῖ*).

κριθαί, *barley*. ∞ τὸ κρῖ. (See note on δῶμα.)

κρόκη, *woof*. ∞ [κροξ.] Acc. κρόκα.

κυκίων, *ῶ*νος, *ó*, mixed potion; drops *ν* in Acc. *κυκιῶ* for *κυκιῶνα*—*κυκιῶ*.

κύκλος, *ó*, circle; pl. also τὰ κύκλα.

λέων, *ó*, lion. ∞ ὁ λῆς. It has also a dat. pl. *λείουσι*.

ληϊστήρ, *ó*, pirate. ∞ [ληϊστωρ], pl. ληϊστορες.

λίπα, an old subst. neuter (*oil, grease, fat*, Hippocrates), for which we also find *λίπας*. The Dat. *λίπαϊ*, *λίπα*, was, according to Buttmann, shortened in pronunciation, and sounded again like *λίπα*, particularly in the expression *λίπα ἀλείφεισθαι*, to anoint oneself with oil. To this belongs also Homer's *λίπ' ἑλαιῷ*, which may be considered as the Dat. of *λίπα ἑλαιον* (*olive oil*). [But see *λίπα* in list of adverbs.]

λίτι, *λίτα*, Dat. and Acc. of a Nom. which is wanting (*fine linen*).

μάστιξ, *ῆ*, whip, scourge. ∞ [μάστις.] D. *μάστι*, Acc. *μάστιν*.

Μελάνθιος. ∞ Μελανθέης. e. g. -ῖν.

μέτωπον, *τό*, forehead. ∞ τὸ μετώπιον.

μηρός, *ó*, thigh; pl. *μηρία* and *μήρα* = 'parts cut out of the thighs and reserved for sacrifice.' *μήρα* always apostrophized: *μῆρ' ἑσθῆ*.

νέκυς, *ὁ, corpse.* ∞ ὁ νεκρός. ∞ pl. νεκάδες, *heaps of dead.*

νέφος, *τό, cloud.* ∞ ἡ νεφέλη.

νηῦς, *ship,* has a double root, να (*navis*) and νε; thus:

N.	νηῦς,		νηες,	νείες,	
G.	νηός,	νεός,	νηών,	νειών,	ναῦφιν,
D.	νηί,		{ νηυσί, νηισσ', }	νέεσσιν,	ναῦφιν,
Acc.	νηά,	νέα,	νηας,	νέας.	

Obs. In compounds ναυσί appears; as, Ναυσικάα, ναυσικλυτός.

οἷς, ἡ, *sheep.*

N.	οἷς,	Pl. N.	οἷες,
G.	οἷος, οἰός,	G.	οἷων, οἰών.
D.	...	D.	{ οἷεσσιν, οἰεσσιν,
Acc.	οἷν.	Acc.	οἷς.

ὄνειρος, *ὁ, dream.* ∞ τὸ ὄνειρον. τὸ ὄναρ (of which no other cases are found), and pl. τὰ ὄνειρατα.

ὄσσε, Nom. and Acc. (*eyes*), is a dual only; it makes the Gen. and Dat. after the second decl. in a pl. form: ὄσσων, ὄσσοις, ὄσσοισιν.

οὔς, *τό, ear* (contracted from τὸ ὅας).

N.	...	οὔατα,
G.	οὔατος,	...
D.	...	{ οὔασι, ώσιν (from ὅασι).
Acc.	οὔς,	οὔατα.

The contraction of οα into ω is shown also in ὠτώεις (*δατοεις*), whence ὠτώεντα.

ὄψ (from obsol. ὀπτω, *I see*) appears in composition in a great variety of forms: οψ; οπα (for οπης); οπος; ωπος; ωψ; ωπης; οπη; ωπη; οπης. Compare ἡνοψ, *glittering*; ἐβροόπα, *far-seeing*; χαροπός, *glad-eyed*; *bright-eyed*; Κύνκλωψ; στινωπός, *narrow*; κυνώπη, *dog-faced*, *impudent*; στιροπή, *lightning*; περιωπή a *look-out*, *watch-tower*; παρθενοπίπη, *maiden-ogler*, *seducer*. Observe also, adv. ἀνοπαῖα, *without being observed*.

N. Πάτροκλος,	Acc. Πάτροκλον, Πατροκλήα,
G. Πατρόκλου, οιο, Πατροκλήος,	V. Πάτροκλε, Πατρόκλεις.
D. Πατρόκλη,	

The form Πατρόκλεις is from Πατρόκλειες, from the root κλειε with double ε; hence it belongs to the 3rd decl., with the obsolete Nom. Πατροκλής, like Σοφοκλής, Περικλής, &c.

πέλινα, ἡ, *dove.* ∞ [πελειας], in pl. πελειάδες.

πηδόν, *τό, blade of oar*; *rudder.* ∞ τὸ πηδάλιον, *rudder*.

πληθύς, ἡ, *multitude*: has sometimes D. πληθυῖ, sometimes (∞ πλη-θος) πληθῆι and πληθει.

ποθή, *longing desire.* ∞ ὁ πόθος.

πόλις. ∞ πόλις, τὸ πολίεθρον.

πολίτης, ὁ, *citizen.* ∞ ὁ πολίτης.

ποτόν, *τό, drink.* ∞ [ποτή]: in ποτήτορ.

πρόσωπον (*τό, face*), ∞ pl. Ἐπὶ προσώπατα, προσώπασιν. Compare ὄνειρον.

Πυθῶν, has Acc. Πυθῶ for Πυθῶνα in Πυθῶδ' ἐρχομένην.

Σιδονίη, *Sidon*. ∞ Σιδῶν.

Σιδόνιοι, *Sidonians*. ∞ Σιδόνες.

σκῆπτρον, τό, *sceptre*. ∞ τὸ σκηπάνιον.

σκύμνος, ὁ, *any young animal ; puppy, whelp, cub*. ∞ ὁ σκύλαξ.

[Döderlein says : σκύμνος = nihil nisi pullos significat, in cubili adhuc retentos, a cubando nominatos. Contra σκύλακες a κλάσαι, κλάζειν (*latrare*) dicti sunt, proprieque de catulis canum usurpantur.]

σπίος¹, τό, *cate*.

N. σπίος,

G. σπείους,

D. σπῆϊ

Acc. σπίος, σπείος.

Pl. N.

G. σπείων,

D. { σπῆισσι,

{ σπήισσι.

σταγών, *drop*. ∞ [σταξ], αἱ στάγες for σταγόνες (Apoll. Rhod.).

τέλσον, τό, *boundary*. ∞ τὸ τέλος, *end*.

υἴος, *son*.

	(υῖ)	(υῖ)	(υῖε)	
N.	υἴος,			
G.	υἱού,	υῖος,	υῖος,	
D.		υῖι,	υῖϊ,	υῖι,
Acc.	υἰόν,	υῖα,	υῖα.	

DUAL.

N. Acc.	υῖε.
---------	------

PLURAL.

N.	υῖες,	υῖέες,	υῖεῖς,
G.	υἱῶν,		υῖέων,
D.	υἱοῖσιν,	υῖάσι,	
Acc.	υἱούς,	υῖας,	υῖέας,
V.		υῖες,	υῖεῖς.

ὑπόσχεσις, ἡ, *promise*. ∞ ἡ [ὑποσχέσις], from which comes Dat. pl. ὑποσχέσιν.

ὑσμίνη, *battle*. ∞ [ὑσμις], D. ὑσμῖνι and ὑσμίνῃ.

φειδῶ, ἡ, *savingness, thrift, economy*. ∞ ἡ φειδῶλη.

φήμη, ἡ, *prophetic voice*. ∞ ἡ φῆμις, *discourse, rumour*.

φθογγή, ἡ, *voice*. ∞ ὁ φθόγγος.

φυγή, ἡ, *flight*. ἡ φύξις and ἡ φύξα.

φύλαξ, ὁ, *guard, sentinel*. ∞ [φυλάκος], e. g. Acc. pl. φυλάκους, φυλάκοις, &c. (Aristarch.) ∞ φυλακτήρ.

χρεός, τό, *need*. ∞ χρεῖος.

χροίη, ἡ, *skin ; the body*. ∞ ὁ χρώς, Gen. χροός and χρωτός.

¹ From the root σπεε (from σπελε, σπελα, comp. *spelunca*) εε is combined into η in σπῆϊ and σπήισσι, the one ε is dropped in σπίσσι (where σπῆισι would be more analogous), and ι is extended into ιι in σπείους, from σπε-εος, σπείεος, σπείους. *Thiersch*.

APPENDIX III.

HOMERIC ADJECTIVES WITH TWO FORMS.

αἰπύς, -εῖα, ύ, *high*. ∞ *αἰπός* (in *αἰπήν*, Acc. sing. fem., Od. 3, 130);
αἰπεινός, *αἰπήεις*.

ἀκάμας, *untiring*. ∞ *ἀκάματος*.

ἀργής, *white*, has *ἀργέτος*, *ἀργέτι*, for *ἀργήτος*, *ἀργήτι*.

ἐριβῶλαξ, *rich-soiled, fertile*. ∞ *ἐριβωλος*.

ἐρίηρος, *faithfully attached, loving*. ∞ *ἐρίηρης*.

ἐριούνης, *luck-bringing*. ∞ *ἐριούνιος*.

εὐεργής, *well-made*. ∞ *εὐεργός*, *treating well, kind, helping*.

εὐξέστος, *well-polished*. Sometimes *common*, sometimes fem. *εὐξέστη*.

εὐπατέρεια, *daughter of a noble sire*. *εὐπάτηρ* would form regularly
εὐπάτειρα, which is extended into *εὐπατέρεια* for the sake of
the rhythm.

εὐρρύος, *fair-flowing*. ∞ *εὐρρέης* and *εὐρρείτης*.

εὐρύς, *broad, wide*: has sometimes *εα* for *υν* in Acc.—*εὐρέα πόντον*.

εὖς, *good*.—Forms of *εὖς*:

N. *εὖς*, *εὖ* and *εὔ*, both adverbial.

εὔς, *ἡὔ*, only in *μένος ἡὔ*, and in compounds.

G. *εῆος* in *νιός εῆος*. Others read *εἴοιο*.

D. . . .

Acc. *εὖν* in *νιὸν εὖν*.

ἡὔν.

a. *Ἐῆος* still stands in Il. 19, 342. Od. 15, 450. 14, 505; and in these places has arisen from *εὖς*, as *βασιλῆος*, from *βασιλεύς*, &c.; on the other hand it has been exchanged for *εῆος*, from the pretended *εῖος*, *suus*, for *εἴος*, in Il. 1, 393. 14, 9. So also Il. 15, 138. 24, 422. 550, in which the meaning of the second person is ascribed to *εῆος*. It is better to introduce *εῆος* universally; and, where the pronoun is required, to consider it as a representative of the pronoun, as is the case with *φίλος* in similar passages. *Thiersch*.

b. *εἶων*, comes (according to Buttmann) from ∞ *εἶος*, N. pl. *εἶα*: *ἄων* being the original Gen. of neut. pl.—Döderlein and Kühner prefer supplying *δόσεων* ('of good gifts'). Bekker prints *εἶων*.

εὐτείχτος, *well-walled*. ∞ *εὐτειχής*.

ἡδύς, *sweet*. Fem. *ἡδεῖα*: but also *ἡδός* common¹.

¹ That is, masc. and fem.

ἡλός, *astray, distracted* [r. ἄλε- in ἀλείω, *to withdraw, keep far away*], φρένας ἡλεί; and ∞ ἡλός in φρένας ἡλέ.

θαλερός, *blooming, young, copious*. A fem. θάλεια [irreg. for θαλεῖα] occurs Il. 7, 475.

θαμίεις (only in plur.), *thick, close*. Pl. fem. θαμναιί, θαμνιάς, with irreg. accent.

θῆλυς, *female*. Fem. θήλεια [irreg. for θηλεῖα], and also θῆλυς common.

ἰφθίμος, *mighty, noble*. Sometimes common; sometimes with regular fem.

καλός, *beautiful*. ∞ κάλλιμος.

κενός, *empty*. ∞ κεινός and κενεός.

λαῖνος, *of stone*. ∞ λαῖνεος.

λιγός, *clear* (of sound). ∞ λιγυρός. Fem. λίγεια [irreg. for λιγεία].

λίσ, *smooth*. Fem. Od. 12, 64: also ∞ λισσός in λισσή.

λυγρός, *mournful*. ∞ λευγαλῖος and λοίγιος.

μακρός, *long*. ∞ μακεδνός.

μείλιχος, *gentle, friendly*. ∞ μειλίχιος.

πάννυχος, *all night long*. ∞ παννύχιος.

πελώριος, *huge*. ∞ πέλωρος.

πικρός, *bitter*. Sometimes common; sometimes regular fem.

πίων, *fat*. Irreg. fem. πίειρα [from root *πιωρ*, which is preserved in *piger*; the notions of *fatness* and *sluggishness* being nearly connected. T.].

πολιός, *gray*. Sometimes common; sometimes regular fem.

πολύδακρυς, *tearful*. ∞ πολυδάκρυτος, *much-bewailed*.

πολύρρην, *rich in flocks*. ∞ πολυρρήνος.

πολύς (∞ πολλός).

SING.

	Masc.	Neut.	Fem.	Masc.	Neut.
N.	πολλός,	πολλόν,	πολλή,	πολύς,	πολύ,
G.			πολλῆς,	πολείος,	πουλέ,
D.	πολλῶ,		πολλῇ,		
Acc.	πολλόν,	πολλόν,	πολλήν ¹ ,	πολύν,	πουλύν.

PLURAL.

N.	πολλοί,	πολλά,	πολλαί,	πολείες,	πολείς,
G.	πολλῶν,		πολλάων,	πολείων,	
D.	πολλοῖσιν, σι,		πολλῇσιν, σι,	πολείσιν, σι,	πολείσιν, σσ',
Acc.	πολλούς,	πολλά,	πολλάς,	πολλείας,	πολλεῖς.

(Wolf reads πολείας, no where πολλεῖς.)

¹ Also πουλύν, in πουλὺν ἐφ' ὑγρῆν.

πολύτλας, *having borne much, much enduring.* ∞ πολύτλητος, πολυτλήμων.

πολύφορβος, *feeding many.* Sometimes common; sometimes with reg. fem.

πρέσβυς, *old*; f. πρέσβειρα, *august*; and πρέσβα, Nom. and Voc.

πρόφρων, *with ready mind.* Sometimes common; sometimes with fem. πρόφρασσα¹.

πολιπόροος, *city-destroying.* ∞ πολιπόρθιος.

πυκνός, *strong-minded, acute.* ∞ πυκνός, πευκάλιμος. See in App. V.

σμερδαλίος, *dreadful to behold, terrific.* ∞ σμερδνός.

ταλασίφρων, *stout-hearted,* has in the Acc. ταλασίφρονα and ταλάφρονα.

ταρφής, *thick, frequent.* Pl. ταρφίεις, but ταρφειαί with irreg. accent.

τροφούς, *well-fed, large, &c.* [r. τρεφ.] ∞ τρόφις² in τρόφι κῦμα, *a huge, swollen wave.*—Perhaps τρόφι, like λίς, is the simple root used adjectively, without sign of inflection: to be compared with the substantives κρεῖ, ἄλφι, δῶ.

ὑστάτιος, *the last*; also ὑστατος. [The Homeric forms πέματος and δέυτατος have the same meaning.]

ὑψιπετής, *high-flying.* ∞ ὑψιπετήεις.

φαιδιμοίς, *splendid, famous.* ∞ φαιδιμος.

φοινός, *blood-red.* ∞ φοίνιος, φοινήεις.

¹ Analogous to the developed form προφράζουσα. Thiersch.

² Pl. τρόφιεις (Her. β, 4, 9).

APPENDIX IV.

LIST OF HOMERIC ADVERBS AND ADVERBIAL PHRASES.

ADVERBS, as the signs of simple conceptions, have, unless they arise from words already formed, the root pure, or with only a slight addition, as *λίπα*, *ὄχα*. Others are composed of the roots and adverbial syllables *θα*, *θιν*, *θον*, *διν*, &c., or prepositions: *δη-θά*, *χαμά-διν*, *πρόχην*, *ἀπόνοςφι*, or spring from forms already produced, as *ἐγρηγορτίς*, *ἀνιδρωτί*. (*Thiersch*.)

ἄγε δὴ (= *age dum*), *come! come now!*

ἄγρει, *come! quick!* (like *ἄγε*.) Once *ἄγρειτε* occurs. Imperat. of *ἄγριω*, *to take*.

ἄγχιμολον (neut. adj.), *near, close* (e. g. *μετ' αὐτόν*, *close behind him*; or, of time, *soon after him*). *ἄγχι*, *near*; *μολ-* r. of *μολεῖν*, *to come or go*.

αἰί, *αἰεί*, *αἰών*, *always*: *αι* in composition, e. g. *αἰνδόντα*, *ever-flowing*.

ἄεκητι, *against the will*; often with gen. *σεῦ*, *θεῶν*, &c. (a priv. *ἐκ-* r. of *ἐκόν*, *willing*.) Compare *ἔκητι*.

ἀθείι, *without the aid of a god* (a priv., *θεός*, *God*).

αἰ = *εἰ*, *if*. (1) in the combinations *αἰ κε* (= *εἰάν*) and *αἰ γάρ*, *utinam* [it is then accented]. Also (2) as dependent interrog. *αἰ κε* (if perchance) after verbs of seeing, proving, &c.

αἰθε = *εἰθε* (*utinam*), *oh that! would that!*

αἰψα, *quickly, quick* (λ thrown away from *λαῖψ-* in *λαῖψηρός*, *nimble*).

ἄκην, *voicelessly, silently*. *ἄκην γενέσθαι σιωπῇ*. A) *Thiersch* makes it an adv. from a privative and r. *καν*, *κεν*, in *can-o con-cen-tus*. B) *Buttmann* supposes adj. *ἄκαος* (= *non hiscens*), 'silent,' from α, *χαίνω*, *χαίνειν*, *hiscere*, χ having passed into κ. This accounts for the three forms (1) *ἄκᾱ* in *Pindar* = *ἄκαα* neut. pl., or *ἄκάα* dat. sing. fem. (2) *ἄκην* = *ἄκάαν*. Ion. *ἄκην*, *ἄκην*. (3) *ἄκίων* = *ἄκασον*, after the analogy of *ἴλαον*, *ἴλειον*. The difference of accent is no more than we see in *διχῇ* and *δίχα*. *ἄκίων*, being often used as predicate with a subject in nom. masc., came to be *considered* and inflected as a participle. Hence *ἄκίονσα*, *ἄκίοντε*.

ἄλλυδις (r. *ἄλλο-*, *Æol.* *ἄλλυ-*), *elsewhither*; in *ἄλλυδις ἄλλος*, *one hither, another thither*.

ἄμαρτῇ (*ἄμα*, *together*; *ἄρ-* r. of *ἄρω*, *ἄρτιος*. Some write *ἄμαρτῇ*, *ἄμαρτῇ*: others read *ὁμαρτῇ*), *together, at the same time, at once*.

ἄμογητί, *without toil or effort* (a priv. *μογ-* *μογε-* in *μογέω*, *to toil*; *μόγος*, *μόςγος*).

ἀμόθεν, *from some place or other.* (ἀμός, *obsol.* = 'one,' 'any one,' in οὐδ'-αμοῖ, &c.)

ἀμυνδῖς (ἀμα, *Æol.* ἀμν-, and δις), 'at the same time;' but more commonly of place, 'together.'

ἀμφίς (ἀμφί, as μέχρι and μέχρις : but principally used adverbially) : (1) *on both sides, around.* (2) *apart, asunder, separately,* in ἀμφίς εἶναι, ἀμφίς φράζεσθαι (*to think separately; to differ in opinion*), ἀμφίς ἀγῆναι (*to break in twain.* L. S.), &c.—Not 'between' (*Buttm.*). Also as prep. : ἀμφίς φυλόπιδος, ἀμφίς ἰδοῦ, *far from* —: ἄρματος ἀμφίς ἰδών (2, 384) = *looking (all) over his carriage.* As prep. it mostly follows its case in Hom.

ἄν.—Homer's general use of ἄν (in Hom. also κί, κέν) agrees with that of later writers : but, with respect to his use of these particles with the *subj.* and *fut. indic.* (as also of the *subj.* without ἄν), the following points should be observed. (1) The *Subjunctive* alone is used with nearly the force of the *Future*, but with an approach to the meaning of the *deliberative Subjunctive* ; to denote the *opinion* entertained, more or less doubtfully, by the speaker as to what *will turn out to be the case* : e. g. οὐ γάρ πω τοίους ἴδον ἀνίρας, οὐδέ ἰδωμαι, 'nondum enim tidi tales viros, nec fiet ut videam' (*vel* 'nec reperiar videre,' i. e. 'nihil erit, quod effectum det, ut videam,' R.) ; καί ποτέ τις εἰπῇσι, 'et aliquando quis dicat' (i. e. 'expectandum est, ut quis dicat,' R.) ; οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται. (2) With ἄν. Here the notion of a realization *dependent on circumstances* is more strongly expressed than by the *Subj.* without ἄν ; = 'fiet aliquid forte, si res ferat, et expectandum est rerum, quæ erunt aliquando, eam fore conditionem, ut futurum sit quod expectamus,' R. ; ἥς ὑπεροπλῆσι : ἀχ' ἄν ποτε θυμὸν ὀλίσσῃ : 'arrogantiâ suâ forte accidet aliquando, ut vitam perdat' ('et expectare licet, eum reverâ perditurum esse vitam,' R.). In English we might here say either 'he may perhaps,' or 'he will perhaps.' (3) ἄν is also used by Homer with the *Future*, by which addition its force is weakened by the addition of the *condition* which must be realized before the asserted action will take place ; γενήσεται, *fiet* ; γενήσεται ἄν, *fiet, si fors ferat* = (nearly) *fiet forte* : ὁ δὲ κεν κεχολάσεται, ὃν κεν ἰωμαι, 'ille autem irascetur forte, cuicumque supervenero ; ἐγὼ δὲ κέ τοι καταλίξω, 'dicam si placet.' R.¹

ἀναιμωτί, *without bloodshed* (a priv., αἱμ-α, blood, αἰμώω).

ἀνδίχα (= ἀνά-διχα), *asunder, in twain, apart.*

ἀνδρακάς, *one and all, man by man* : viritim (ἀνδρ- in ἀνὴρ, ἀνδρός).

ἀνευθε (from ἀνευ with local -θε, as ἀτερθε, ἀτερ), *apart* : as prep., *far from* ; *without.*

ἀνεψ (a priv. : *obsol.* αὖω, clamo. ἀν-av-, ἀναο-, ἀνεω- : the ω subscript is traditional from the old grammarians), *without uttering a word* ; *silently* ; with εἶναι, γινίσθαι, ἦσθαι.

ἀνιδρωτί (a priv. : ἰδρωτ- r. of ἰδρῶς, sweat), *without sweat, without toil.*

¹ Rost after Hermann.

ἄντα, in front, against, face to face : also as prep. with gen.

ἄντην, directly in front, in the face ; face to face, openly : also straight on or forwards. Not found as prep.

ἀντιβίην, acc. fem. from *ἀντίβιος* (*ἀντί*, *βία*, force), opposing force to force = against, with *ἐπιζέιν*, to contend, &c.

ἀντικρῦ = *ἀντικρῦς*, obs. diff. of accent (in Hom. *ἀντικρῦ* always in arsis ; *ἀντικρῦ* (only Il. 5, 130), in thesis : r. *ἀντί* : *κρούω* ! to strike, dash, Pape.—*ἀντί* : *κρυ* = *κόρυ*, head, Thiersch), front to front, right against, right through, outright : also with gen. The old grammarians make *ἀντικρῦ* have the strict meaning of place ; *ἀντικρῦς* the secondary meanings : but *ἀντικρῦ ἀπαράσσειν*, &c. are against this.—In *ἀντικρῦ παρὰ λαπαρὴν* (3, 359) it is (right by =) close (or immediately) by his flank (or loins).

ἀπάνευθε (*ἀπό* : *ἀνευθε*), far away, and (as prep. with gen.) far away or apart from, without the knowledge of.

ἀπάντη (r. *ἀπαντ*-), every where, in every direction.

ἀπᾶτερθε(ν) (*ἀπό*, *ἄτερ*, and the local *θε*), apart, aloof, alone ; also with gen. away from.

ἀπονόσφι(ν) (*ἀπό* : *νόσφι*), far apart, aloof ; as prep. with gen. (which, except in one instance, precedes), far away from.

ἀποπρό (*ἀπό* : *πρό* = from before), far away, as far off ; as prep. with gen., far from, away from.

ἀπόπροθε } (*ἀπό* : *πρό* : local termin. *θε*, *θι*), far off, far away.
ἀπόπροθι }

ἀπριάτην (a priv., *πρια*- r. of *πρίαιμαι*, buy ; τ as a litera formalis before η), without purchase-money, without price or ransom.—Thiersch. Buttm. considers it acc. adj., and thinks that *δὴν*, *δον*, *δα*, arose from *την*, *τον*, *τα*, softened in pronunciation, and, passing into regular adverbial terminations, appended (sometimes partly modified in the accent) to other forms.

ἄρα, *ἄρ*, *ῥα* (*ἄρ*- r. of *ἄρω*, to fit, join = fittingly, consequently ; *ἄρα* is the lengthened, *ῥα* the transposed form. Thiersch supposes two forms, *ἄρ* and *ἄρ* : the latter, related to *ἄρ-πάζω*, and transposed in *ρα-πίο*, &c., denoting rapidity, quickly ; but all the meanings may be derived from *ἄρ*-, as related to *ἄρω*, and implying coherence with what preceded, suitability to it, immediate consequence from it. It recalls the attention to what preceded, and indicates some relation between it and the statement now to be made). (1) It marks the following of one event upon another = (unaccented) now, then, so, &c. So, often with *ὡς ἄρα*, *καὶ ῥα*, *οὐδ' ἄρα* : and with particles of time, *ἐπεὶ ῥα*, *ὅτε ῥα*, *ὅτε δὴ ῥα*, with which it implies rapid succession, 'as soon as,' &c. (2) It is frequently used to connect correlative sentences = just precisely, that very : e. g. *ἦμος—τῆμος ἄρα*, and often *εὐρ' ἄρα*, *ὅτ' ἄρα*, *ὡς ἄρα*. With rel. pron. *ὅς ῥα* = he, who : this just such as I have described him or it. With demonstr. = 'this I say,' with a resumptive force. So *ταῦτ' ἄρα*, *τοιοῦς ἄρα*. (3) It sometimes intimates, not indeed a logical inference, but a natural connexion between two thoughts = now, so, just as one might suppose. Often *ἐπεὶ ῥα*, *ὅτι ῥα*, because, that is. (4) Hence often in questions, *τίς τ' ἄρα*, &c., and who then ? and who now ? (5) It sometimes implies that something surprising or unexpected is connected with what precedes : e. g.

νηλείς! οὐκ ἄρα σοίγε πατήρ ἦν ἵπποτα Πηλεΐς, &c. (= *then*). Hence often used with a negative to *reject* some *supposed* opinion that might naturally be entertained: e. g. with the *imperf.* in the *recognition* of a *past mistake*: e. g. σὺ δ' οὐκ ἄρα τοῖος ἔησθα, *but you were not such a one* (as I supposed). (6) It sometimes returns to *what preceded*, to add something in the way of *explanation* = '*now*,' '*then*,' '*that is*.'

(Hartung's Account of this Particle.)

Hartung's account of this particle is so often alluded to in notes, &c. that it will be well to give it in his own words:—

1. Ἄρα denotes *unimpeded development*. This may take place (a) first in the object itself, (b) secondly in the mind of the person who *perceives*; i. e. it may be either *subjective* or *objective*. In the first case, it is the *rapid development* of an action or event (*forthwith*), which attracts our attention and causes surprise: in the second, it is the *unimpeded insight* into the true connexion and relation of things, or a *sudden recognition* or *perception* and *conclusion* ('*then, why then*'). Between the two stands *investigation* and *information*, which is imparted by the simple statement or representation of the thing to be explained.
2. (a) It is only in the language of the Epic poets that ἄρα denotes the *rapid development* of events: e. g. φῆρα καὶ ἀμφοτέρως ἐπὶ καρπῷ χεῖρας ἱμωρπετὶ Σκαιῷ, δεξιτέρῃ δ' ἄρ' ἀπ' ὤμων αἰνυτο τόξα, Αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιῶσα (3, 374). Καὶ νῦν κεν εἰρυσσίν τε καὶ ἄσπετον ἦρατο κῦδος Εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη.—(b) In this way the particle is very frequently employed in all kinds of *appended* clauses and *transitional* formulæ, which led to its being shortened into ῥά, ἄρ: τῷ δ' ἐπεὶ οὖν ὀπλοῖσιν ἐνὶ δυνόισιν ἰδύτην, Βάν ῥ' ἵναι.—Τρῶες μὲν κλαγγῇ τ' ἰνοπῇ τ' ἴσαν,—οἱ δ' ἄρ' ἴσαν σιγῇ μῖντα πνύοντες Ἀχαιοί.—οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἴσαν δόμον ὑψηλοῖο Ἐγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν.
3. (a) Its use in accompanying *explanatory* statements and in *expositions* that excite the attention of the hearer, and satisfy his desire of information, is also peculiar to Epic poetry: e. g. Od. 23, 130: τοίγαρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα. Πρῶτα μὲν ἄρ' λούσασθε. (b) This meaning is the most apparent, when the particle stands with *demonstrative* and *relative pronouns* or *adverbs*: τοῦνικ' ἄρ' ἀλγεῖ ἔδωκεν Ἐκηβόλος. σῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῇ νηϊοικίῳ Νέστορι, τὸν ῥά μάλιστα γιρόντων τῷ Ἀγαμέμνων. (c) Also the combinations μὲν ῥά (often = *our* continuative '*now*'), ἀλλ' ἄρα, and γὰρ ῥά belong to this head: e. g. Il. 21, 53, γυμνὸν ἄτερ κόρυθος τε καὶ ἄσπιδος, οὐδ' ἔχεν ἔγχος, Ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε. (d) Finally the particle often serves the purpose of *recapitulation*: Il. 11, 638, ἐν τῷ ῥά σφί κύκησι γυνή (after a preceding description of the goblet).
4. The *interrogative* use (in which it asks with *surprise* and with a wish for immediate information) and the *conclusive* use are the

principal meanings in which *ἄρα* occurs in Attic prose. As a *conclusive* particle, it denotes that the *conclusion* or *result*, however *surprising*, does yet develop itself in a *natural* and *unimpeded* way from the thing itself (fact, occurrence, &c.) that has been related.

ἀρι, *very*, in ἀρίγνωτος, ἀριδείκτεος, &c.

ἀσπονδί (α : ρ. of σπονδ-ή, *haste*), *without zeal, effort, trouble, &c.*; also *tamely, ignobly*.

ἄτερ (prep. c. gen.), *without, except, besides, away from*.

ἀτρέμα(ς) (α priv. τρέμ-ω = *without trembling*), *immoveably, steadfastly, without stirring, still*.

αὐθι, αὐ : or = αὐτόθι, *there, here, on the spot*;—*forthwith, straightway*. Not to be confounded with the non-Homeric αὐθις = αὐτις.

αὐτάρ (αὐ : τε : ἀρ = *and then again*; or Æol. for ἀτάρ), *but, however*.—αὐτάρ ἄρα, *again, but further, &c.*, denotes *immediate, uninterrupted succession* (2, 103).

αὐτε (αὐ : τε), *again, over again*;—*again* (of transition), *furthermore*; sometimes marking *opposition* (on the other hand), and (= εἰ) after μὲν.—νῦν αὐτε, *now on the contrary; now on the other hand* (1, 237 : 4, 321).

αὐτῆμαρ (αὐτός, *self*; ἡμαρ, *day*), *on the self-same day*.

αὐτις (= in other dialects, αὐθις : αὐ, -θις), *back, back again, again, afresh*.

αὐτοσχεδόν { *cominus, near at hand, hand to hand*. (αὐτός, *self*: σχι-
αὐτοσχεδὰ { ∞ εχ-, *to have*; i. e. *having oneself in the self-same place*).

αὐτως (αὐτός, *self*) = (1) *just so, hoc ipso modo*: this may refer to a *past* or a *present* state. (2) Referring to a *past* state it gets nearly the meaning of *still*; i. e. *just so as it ever was*: e. g. of a cauldron, λευκὸν ἔρ' αὐτως, *still as bright as it ever was*. (3) Referring to a *present* state = *just as I am*, which may be construed according to the *state* implied; e. g. ἀλλ' αὐτως ἐπὶ τάφρον ἰών¹, &c. *just as you are* = *all unarmed as you are*. After mentioning that a person had received no presents: κακὸν δ' ἤμυνε καὶ αὐτως, *but even so; even though he had received no reward, he nevertheless, &c.* (4) *Only, merely, nothing, then* (with ref. to what the thing *now* is), e. g. ἀλλ' αὐτως ἄχθος ἀρούρης, *a burden of the earth, just that* = *a mere burden of the earth; a useless burden of the earth*: ἀλλ' ἐγὼ οὐκ αὐτως μυθήσομαι ἀλλὰ σὺν ὄρκῳ, *I will not merely speak, but, &c.* So with adverbs and adjectives, μάψ αὐτως, *nil aliud quam temere*: παῖς, νήπιος αὐτως, *nil nisi infans puer*: so with ἄφρων, ἀκλείς, ἀνεμώλιος: also with verbs, as Od. 16, 313, δηθὰ γὰρ αὐτως εἰσὶν ἐκάστον πυρητιζῶν Ἔργα μετερχόμενος, *nam nil aliud quam diu circumibis singulos explorans*: so εὐχέσθαι αὐτως², &c. (5) Since he who is only a boaster, boasts *rashly* and *without a cause*, αὐτως gets the meanings of *rashly, causelessly*; e. g. τῇ δὲ σὺ κηδεῖαι

¹ 13, 198.

² 11, 388.

αὐτως Ἀνδρῶν¹; (6) Also since things that *are done* and *no more*, are done *without effect*, αὐτως gets the meaning of (μάτην, frustra) in vain. ἡ γὰρ τοι αὐτως Οὐδ' ἀκούμεν ἑστί²;—this is Hermann's able account of the word³.

ἀφαρ (ἀπὸ- ἀρ- = fitting on or joining on from something else: others derive it from ἄπτω, to fasten on, of which ἀφή shows the root αφ-): (1) immediately, forthwith; (2) thereupon, then; (3) continuously, without break.

ἄχρι(ς) (∞ ἄκρος, summus, as μέχρι(ς) to μήκος, μακρός, L. S.): (1) as prep. with gen. until, till; (2) on the surface; (3) to the utmost (outermost), utterly.

ἄψ (ἀπό), backwards, back.

βάδην (βα- r. of βαίνω), step by step, slowly pacing.

γέ, an enclitic particle (r. γιν-α: or from ἄγε). It gives prominence to the word or notion it is appended to, by either restricting the statement to it, or implying that it holds good of it at least, whether it be true or not in the case of other things. Thus Od. 9, 393, ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεικον ἐν ὕδατι βάπτει, Τὸ γὰρ αὐτῇ σιδήρου γε κράτος ἐστίν, for that is the method of hardening steel (at all events, or at least):—in the case of other things it would, as is well known, soften them. Πῶς οὐχὶ Σίμων' ἐνέπρησεν, ἀλλὰ τὸν αὐτοῦ γε νιῶν βάλλει, why did he not consume Simon by fire instead of hurling the lightning upon his own temple (i. e. precisely upon it and no other)! Οὐ μὲν ἔς γε χορὸν κίλει' ἰλθίμεν, ἀλλὰ μάχεσθαι, he did not invite them to a dance, but to fight. εἰ δύνασαι γε, if you can do it (the γέ marks the opposition between the ability and the act).—It is well known that γέ often attaches itself to pronouns, and that, from the emphasis thus conferred upon them, the accent retires towards the root of the personal pronouns. The particle is often used in appellations, wishes, commands, questions, and protestations, δεινόν γε (dreadful!) μή σέ γ', ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων Ποιήσιεν, Od. 1, 386. (On πρὶν γε see note on πάρος.)—Γέ μὲν = γέ μὲν, certe vero.

γυῖ (γόυν, γυν- with ξ added to the root), on the knee.

δα = very: e. g. in δάσκιος, very shadowy; δαφνοῖς, very red; δασπληγίς, horrible (from δα- and πλῆσσω, strike, or πελάζω, approach: al. = δυσ- πηλαστός).

δέ, on the other hand, corresponding to μὲν (= but; or, on the other hand). (1) Sometimes (for ἀλλά) after a negative. (2) It sometimes occurs in the apodosis. See μὲν.

δεῦρο, hither, here: come on, come (as particle of exhortation with sing. verbs).

¹ 6, 55. But Spitz. and Bek. οὐτως.

² 15, 128. 513; 16, 117; 18, 584.

³ Buttmann is for writing it always with the aspirate, αὐτως, as a sister-form of οὐτως, and Döderlein has a strange notion that αὐτως = frustra, temere, citiose, is from a different root; ἀτη of which Pindar has preserved the old form ἀδάτη: Pyth. 2, 14. Comp. ἀατος (= ἀφατος) and the adj. αὐσιος in Ibycus.

δεῦτε (δεῦρο ἴτε †), *come on, come* (as particle of exhortation with pl. verbs).

δή, (-dum, -dem, jam) is a particle that *adds force* to whatever word it is connected with; thus it makes an *indefinite* still more *indefinite*; an *interrogative* more sharply *interrogative*; fixes a *relative* more *precisely* to the *very object* it refers to; a *temporal* particle to the *precise point* or *space of time* denoted by it: makes an imperative more *earnestly* and *vehemently* imperative; and an *affirmation* or *denial* more *positive* and *unconditional*. (See larger Gr.) (1) In Hom. δῆ often *precedes* τότε (δῆ τότε or δῆ ῥα τότε) at the beginning of a verse. (2) Καὶ δῆ, *and now; and already*: sometimes = *and even* (when a *progress* of things or events is spoken of).—(3) In μὲν δῆ, with imperatives, μὲν (= μὴν) presses for the *actual performance* of the thing enjoined; μὲν δῆ for its *actual and speedy performance*. See Bk. I, 514.

δηθά, long } (comp. δῆν, δηρός, dēni-que. See New Crat. p. 269).

δῆν, long }
διακριδόν (δια-: κρι- r. of κρίνω, *separate*), *pre-eminently* (= *eximie*, from *eximere*). Used with ἀριστος.

διαμπερές (= δι-ανα-περες. περ- r. of περάω, to *pass through*): (1) *right through*; (2) of time: *throughout*.

διάνδιχα (= δι-ανα-διχα), *two ways*. δ. μερμηριζειν, to *be of two minds*. δ. δοῦναι, to *give a choice between two things*.

διαπρύσιον (διά: πρύ, Thiersch. διά: περάω † cf. διαμπερές. Hesych. explains it by διαπορεύσιμον, *passing through*), *passing or piercing through, piercingly, thrilly*.

δίχα (δς, twice). (1) *in two parts, separately*; (2) *in two ways or directions, differently*.

διχθα (= διχα-θα), *in twain*.

ἐγρηγορτί, *awake, watching* (r. ἐγρηγορ-, perf. 2 from ἐγείρω, ἐγρήγορα, *I am awake*).

εἴθαρ (= εἴτ' ἄρ, then *joining on*, i. e. then *without break*), *immediately*.

εἰςαντα (εἰς: ἄντα), *right opposite, over-against*; εἰςαντα ἰδεῖν, to *look full at*.

εἰσω, *within, into*, with verbs of motion: it mostly *follows acc.* of place.

ἐκητι (only in Od.), *with the will of, by the grace or help of*. (∞ ἐκόν, ἐκλος. In Hom. always with the name of a god in genitive. Thiersch supposes it the dat. of an old subst., r. ἐ from ἦμι, ἦκα, to *send*: so that the meaning would be, *missione dei*, &c.)

ἐκτοθι, *on the outside of, far from* (with gen.).

ἐμπαίως, *quickly, forthwith* (∞ μάρπτειν, μαπίειν, to *seize hold of*. The derivation ἄμα τῷ ἔπει is absurd).

ἐμπης (ἐν: πα-, r. of πᾶς), *wholly, at all events, nevertheless, still*.

ἐναντίβιον (ἐν: ἀντί: βία), *opposing force to force; against*, with μάχεσθαι, στήναι, &c.

ἐνδοθεν (ἐνδον: -θεν), *from within, also* (with gen.) *within*, e. g. ἐνδοθεν ἀνλήξ.

ἐνδοθι (ἐνδον: -θι), (1) *within, especially in ἐνδοθι θυμός*. (2) *within* = *at home*. (3) *within* (with gen.).

ἐνεκα, εἵνεκα, ἐνεκεν, *on account of*.

ἐνερθε, before a vowel ἐνερθεν also νέρθε, νίρθιν (ἐν : ἔρ-α, terra : -θε), from beneath, from below ; beneath, below : also with gen.

ἐνθα, (1) there, here, also thither [ἐνθ' ἐλθών, 13, 23]. (2) as rel. where : ἐνθα—ἐνθα, there—where. (3) ἐνθα καὶ ἐνθα, hither and thither, there (= thither) and back. (4) then, just then, the whilst.

ἐνθάδε, thither, hither ; there, here.

ἐνθεν, (1) thence, hence. (2) whence. (3) rarely of time, then, thereupon.

ἐνί, εἰν, εἰνί = ἐν, in.

ἐξαυτίς (ἐξ : αὐτίς), over again ; backwards [e. g. ἰών].

ἐξοχα (ἐξ : οχ- r. of ἰχω), pre-eminently, far, especially with gen. [ἐ. πάντων] and ἀριστος, &c.

ἐπαμοιβαδῖς (ἐπι : ἀμοιβή, ἀμείβω), reciprocally, interchangeably (with ἔφον, of interwoven boughs).

ἐπεί, (1) of time (postquam, &c.), when, after, since : (2) of cause (quoniam), since ; ἐπεὶ ἦ, since assuredly ; since surely (Bek. Spitz.). For which ἐπειὶ used to (and B. thinks should) be written.

ἐπισχερώ (ἐπι : σχεῖν, σχερόν, whence Pind. ἐν σχερῶ), in connexion, in a row ; one after another.

ἐραζε (ἐρα, terra), to the earth.

ἐρι (r. of ἐρις, ἐρίζω, to contend = vie with ? ∞ εὐρύς ! and originally with a local meaning), very (in composition).

ἔτι (ἐ r. of εἶναι = 'still being'), still (with ref. to present, past, or future).

εὐράξ (r. of εὐρ-ος, breadth ; broadwise, opp. lengthwise ; hence) sideways.

εὖτε (according to Buttmann, a-dialectic form for ὅτε), when (εὖτ' ἄν with subj. whensoever, as soon as). Once, perhaps twice, = ἡὔτε.

ἔως, ἕως. (1) as conjunct. whilst (followed by τίως, τείως, τόφρα or δέ), as (of comparison). Obs. As when, it is mostly followed by ἐνθα, τῆμος δῆ, δὴ τότε, καὶ τότε δῆ ῥα, τόφρα δέ, δέ. (2) (for a time. (3) till, until. (4) εἰως κε(ν) with subj., or, for past time, with opt. or without κε(ν), until such time as.

ζά (dialectic variation of δα-), very ; in composition, ζάκοτος, very passionate, &c.

ἡδέ, and.

ἥκα (r. Fak- in vac-illare¹), faintly, weakly, a little, Thiersch.—ηκα related to ἡκύν ? ἡσσω, ἡκιστος, as τάχα to τάχυς, θάσσω, τάχιστος : originally meaning a little, slightly, then slowly, softly, gently. Buttm., who mentions, but rejects its relationship to ἀκήν, ἀκᾶ (Pind.), silently, a privative being changed into η (as in ἡλέκτωρ, ἡπειρος, &c.), a little, slightly, gently, softly.

ἡμίν—ἡδέ, as well—as also ; both—and.

ἡμος, when, as, after, followed by τῆμος, or (occasionally) καὶ τόν' ἐπειτα, καὶ τότε δῆ, δὴ τότε : ἅπα or ῥά. The apodosis without any particle is rare.

ἦτοι (ἦ : τοι), now, and so, truly, indeed (in passing from one clause to another, also to begin the apodosis ; mostly first, but sometimes a pronoun or particle). ἦτοι is properly an affirmative particle, and often appears in Hom. in company with the also

¹ And in the Germ. *wac-keln*.

affirmative μὲν (= μὴν). When this *μὲν* immediately follows the *ἦτοι*, it seems only to *strengthen its affirmative power*, and does not stand in any relation to a following adversative particle, (*Kühner aft. N.*) ἀλλ' ἦτοι, ἀλλ' ἦτοι μὲν are not uncommon forms. It is compounded of *ἦ* (*sane*) the affirmative particle, and *τοι* = *aliquo modo*. (1) It is usually *concessive*, an *assurance to another person* (that the thing may be done). Thus, when Athênê bids Achilles to return his sword into its scabbard, she adds: ἀλλ' ἦτοι ἐπισιν μὲν ὀνειδίσον, κ.τ.λ., but nevertheless reproach him, &c., you may at least do that. Od. 3, 418, καρπαλίμως μοι, τίκνα φίλα, κρηήνατ' ἐέλδωρ, "Ὅφρ' ἦτοι πρό- τιστα θεῶν ἰλάσσομ' (= -σωμαι) 'Αθήνην, that I may at least (at all events) propitiate Athênê. Il. 22, 280, ἦτοι ἔφης γε, surely however you said that you did; or though you said you did. — In this way ἦτοι . . (μὲν) often serve to introduce a transition to a new subject. (2) In I, 68, ἦτοι ὄγ' = οὐτος μὲν "for though ἦτοι is properly only an assurance for another or others, yet it also passes over into the general notion of *μὲν* or *μήν*" (N.).

ἥ ὅτε (*Butt.* says fin. ᾗ εὐτε = ὥς, ὅτε, as (it is) when,—more prob. = εὐτε, but only as particle of comparison), as, just as. After a comparative it prob. retains this meaning. Thus Damm translates, Il. 4, 277, *nubes magis atra, veluti pax.*

ἤχι, where: needlessly written ἤχι. Thiersch.

θαμά (∞ ἄμα, together). (1) thickly together. (2) frequently, often.

ἰδέ = ἥδέ, and (the last syll. is mostly found elided or long in *arsis*).

ἰφι (ἰς, vis, with the suffix -φι), with force, bravely, stoutly.

καθ' ὑπερθε (κατά: ὑπέρ: -θε), from above, above: and as prep. with gen.

κάταντα (κατά: ἄντα or ἀντί), downwards.

κέ, κέν = ἄν. See ἄν.

κεῖθε(ν) = ἐκεῖθεν, thence.

κεῖθι (= ἐκεῖθι), there.

κεῖσε = ἐκεῖσε, thither.

κλαγγηδόν (κλαγγ-, κλαγγ-, κλαγγή, *clash, din*), with a *clash, din*, &c.

κουριζ, by the hair (∞ κόρη, κόρη, temples, hair on the temples. The Schol. explains it κατά κόρης, κατά κεφαλῆς. Thiersch supposes κόρυ, κουρί, like γόνυ, γονυί, with ξ appended).

κοῦφα, lightly (adj. κοῦφος, light).

λάξ, with the heel or foot (∞ c-alx, heel; c-lax).

λίγα (r. in λιγ-ύς, shrill, loud), shrilly, loudly.

λίγην (r. λιγ- or λικ- in λίζω, graze, scratch; λείχω, lick), with a scratch; slightly.

λικριφίς, obliquely, (∞ λείχριος, λείχρις, ob-liq-uis = obli- quus).

λίπα (r. of λιπαρός), with fat. λιπ' ἀλείφειν = to rub with fat, = anoint. Hence in ἀλειψάμενω λιπ' ἐλαίῳ the λιπ' must be connected with the participle. Buttman takes it to be the dat. from the old τὸ λίπα = λίπας, λίπαϊ, λίπα, shortened in pronunciation, and ἐλαιος as adj. from ἐλάα, so that λίπα ἐλαιον = olive oil. τὸ λίπα, fat, grease, occurs in Hippocr. Mr. Donaldson accepts this explanation (p. 352). Pape, after Seidler, takes it as the acc. of τὸ λίπα used adverbially, and

remarks that the usage of later writers favours this supposition : e. g. λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο (Thuc. I, 6).

I am inclined to agree with Pape.

μάψ, *rashly*, in *cain* (∞ μάρπτειν, μαπτεῖν, *to catch hold of* = *in a catching, hasty manner*¹).

μαψιδίως (cf. μάψ), *foolishly, at random*.

μίν, a shortened form of μά, μήν, *truly*, is occasionally found in this sense in Homer : e. g. οὐδέ μιν οὐδ' οἱ ἀναρχοὶ ἔσαν². μίν ῥα. See under ἀρα (Hartung's account, 3).

(μίν) τε—(δέ) τε (from Hartung).

In Hom. μίν and δέ are often accompanied by τε, which denotes an *equality* between the two parallel clauses, i. e. that what is asserted *holds good* of the one just as *certainly* as of the other, and *in the same degree*.

(a) τε in both clauses :

Il. 23, having mentioned the characteristic faults of young men, the speaker adds, κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις.

(b) τε omitted in the first clause.

(1) μίν—δέ τε

ἀνδρας μὲν κτείνουσι πόλιν δέ τε πῦρ ἀμαθύνει (9, 593).

(2) —δέ τε.

οἱ πλείονες κακίους, παῦροι δέ τε πατρὸς ἀρίους.

Od. 2, 277. (So Il. 1, 403.)

Obs. The first parallel clause is often only *implied*, δέ τε then differs from δέ by indicating an *equality* in respect of *degree*, *kind*, or *time* between what is now stated and what preceded. Hence it is often used in lively descriptions, images, &c., when *new particulars* are added to preceding traits.

τῶν δ' ἀκάματος ῥέει αὐδὴ

Ἐκ στομάτων ἡδεῖα . . . γελᾷ δέ τε δώματα πατρός

(Hes. θ, 40.)

(c) τε omitted in the second clause³.

In this case the δέ has taken upon itself the task of *corresponding* to both the μίν and the τε : or the clause with μίν τε is to be considered as a *relative* clause, the other as a *demonstrative* one with the *demonstrative* particle omitted.

Od. 11, 220 :

Ἄλλὰ τὰ μὲν τε πυρὸς κρατερὸν μῖνος αἰθομένοιο

¹ May not both μάψ and μάρην be connected with μάω, *to seek*, *opp. to find*? So Pott on μάρην, *a folly, fault*.

² Il. 2, 703. οὐ μὲν = *neque tamen*. For μὲν δὴ see δὴ.

³ "Denique μὲν . . . τε id declarat quod quis *sperandum expectandum* esse putabat : convenit igitur Latinorum particulae *videlicet*. His autem vel nulla plane obstat antithesis, vel ea sub finem demum adjicitur." Spitz.

Δαμνῶ . . .

Ψυχὴ δ', ἥ ὅτ' ὄνειρος, ἀποπταμένη πεπότηται,

—*whilst the flesh and the bones are consumed by the fire, the soul too . . . has taken its flight.*

II. 24, 530 :

ἄλλοτε μὲν τε κακῶ ὄγε κύρεται ἄλλοτε δ' ἐσθλῶ.

So { μὲν τε—οὐδέ
μὲν τε—ἀλλά.

(d) Even without *μέν*, the particles *δέ*—*τί* and *τί*—*δέ* (as also *τί*—*αὐτάρ*) correspond in the same way.

μεσσηγύ(ς) [= μεσηγύ(ς) : μέσος], (1) in the middle between. (2) as prep. (with gen.) between. (3) once = meantime.

μέσφα (= μέχρι : ∞ μέσος), until.

μετόπισθε (μετά : ὀπίσθε ∞ ἔπ-ομαι, to follow; ὀπίς, what follows bad conduct; ὀπίσω). (1) from behind. (2) backwards. (3) behind, as prep. with gen. (4) hereafter, behind.

μέχρις, μέχρι (∞ μήκος, length; μακρός, long). (1) as prep. as far as (of place); until (of time).

μήν, vero, immo; καὶ μὴν καί, et vero etiam.

μῖγδα (∞ μίγ- r. of μίγνυμι, μῖξις, &c.), confusedly, promiscuously.

μινυνθα, a little, for a short while (μιν-υ- r. μινύθω, μινυρός, μινυρίζω, minor, &c.).

μουνάξ (μουν-ος, alone = μόνος), singly, alone.

νέρθεν (= ἐνέρθεν), beneath; also with gen. as prep. beneath, below, under.

νοσφί (ι) : νοσφίν. (1) apart, by himself, secretly, clandestinely. (2) apart from, far from (mostly from a place) with gen. (3) in a different way from, without the knowledge or consent of (with gen.). (4) except (with gen.).

νῦν, now. νῦν δέ, but now = but as things now are.

νύν, νύ, now, not of strict time, but (1) in exhortations: (2) in lively questions. (3) = 'then,' of the immediate subsequence of events¹, or of inference.

ὀδᾶξ (cf. ὀδοῦς, tooth; δάκνω, bite), with his teeth.

ὅθι = οὗ, where.

ὀπίσθεν, ὀπίθε (ἐπ- r. of ἔπ-ομαι, sequor; ὀπίς, what follows bad conduct, judicial punishment), behind (adv. or prep. with gen.), hereafter.

ὀπίσω = ὀπίσω.

ὀππῶθι = ὀπου, where.

ὀσάκι (ὄσος = ὅσος, as many as), as often as.

οὐδέ (μηδέ), also not; not even.—nor yet.

οὐδέ μὲν οὐδέ, neque vero etiam.

οὐδ' ὥς, ne sic quidem.

οὐνεκα } (= οὐ ἔνεκα, on account of which). (1) wherefore: more
οὐνεκέν } commonly (2) therefore. (3) for that, because. (4) =
'that,' after οἶδα, νημεσᾶν, &c.

¹ II. 1, 382.

οὐπῶς (οὐ : πῶς), in no wise, not at all.

ὅφρ' (ὅφρ' ῥα : ὅ with the suffix φρ' : compare ἰφί). (1) in order that, that. (2) so long as, while; ὅφρα—τόφρα. (3) until, till. (4) for a while (only Il. 15, 547).

ὅχ' (εἰχ- r. of ἔχω, strengthening particle before ἀριστος), pre-eminently, far.

πάγχυ (= πάνυ : πᾶς). quite, wholly, entirely, altogether.

παλιμπητές (πάλιν, again, back; πετ- πεισ- r. of πίπτω, ἔ- πεισ-ον, to fall back), backwards¹.

πάμπαν (πᾶς, all, r. emphatically doubled), altogether; (after negative) at all, or (less commonly) altogether.

πανσυδίῳ (πᾶς, all : συ- σεν- in σέβομαι, to rush; ἔσ-συ-μαι), in all haste, with the greatest alacrity, &c.

πάντη (πᾶς, all), on all sides, all around, in every direction.

παρίε) (παρά : ἔξ ADV.) (1) out by, hard by; (2) beyond or beside παρίε) what is right; hence beside the mark, foolishly². PREP.)

(1) gen. outside, before; (2) acc. out by the side of, out along, beyond, except, besides.

πάρῳθε, before (with gen.); as adv. in front of; before (of time or place).

πάρῳς. (1) before, formerly; with pres. = jamdudum, this long time. (2) also before with inf., aor., seldom pres. (3) too soon. (4) rather sooner, πάρῳς—πρίν γε³, sooner or rather (than); before, in front. Once = before, with gen.

πίρ (enclit.), a limiting and strengthening particle. (r. of περί, πίρ-ας, περ-άω, πείρω, &c. = through and through, thoroughly.)

(a) Πίρ (utique) denotes that a statement is true precisely because of, or in spite of, the existence or non-existence of something else. θάνατον . . . οὐδὲ θεοὶ περ καὶ φίλοι ἀνδρὶ δύνανται ἀλαλκίμεν, not even the gods (though they are gods) can, &c.

(b) The relation between the clauses may be either concessive (when πίρ = quavis), or adversative (when πίρ = in spite of this; at all events, &c.).

(1) The concessive meaning belongs to it especially, when it accompanies participles.

(2) The adversative meaning occurs in appeals, addresses, &c. ἀλλὰ σὲ περ προίτω, let him at least let you go out (to battle), if he will not go himself.

ποθὶ = ποῦ. (1) any where, some where. (2) sometime, at length. (3) indefinitely, haply, perchance, I imagine.

πόθι = ποῦ, where?

πόσει = ποῖ, whither.

ποτί = πρὸς, to.

¹ Compare 'to make a person fall back.'

² Od. 14, 168 : ἀλλὰ πάριξ μεμνῶμεθα, let us speak of other subjects besides (this). Pass. Spitz. translate *aliorum illis quidem finitimum sed alienorum tamen*.

³ Πρίν is often strengthened by γέ in Hom. οὐ πρίν—πρίν γε, οὐ πρίν γε—πρίν γε.

προικός (gen. of προῖξ, a gift), for nothing.

προπάροιθε (πρό: πάροιθε). (1) prep. with gen. before, in front of. (2) adv. in front, forward, before; before, formerly.

πρόσθε(ν). (1) PREP. with gen. before (of time or place), in front of, just before = close to, before = in defence of. (2) ADV. in front of, before, formerly.

πρόσω, } forwards, onwards, further on; before, opp. ὀπίσσω, behind,
 πρόσσω, } in πρόσσω καὶ ὀπίσσω νοῖν, &c.

πρότ = πρόσ.

πρόχυν (πρό: χυν-, which was afterwards developed into γόνυ, knee. Thiersch), kneecards, on the knee.

πρώϊζα (∞ πρώϊζος = πρώϊος, early), the day before yesterday, in χθιζά τε καὶ πρώϊζα.

πύκα (πυκ- r. of πυκ-νός, densus), firmly, solidly, intelligently, carefully.

πύξ (πυκ- or πυγ- r. of πυγμή, πύκτης ∞ πύκα, πυκνός), with the clenched fist.

πυργηδόν (πύργος, tower), in dense columns, in close array.

ρά, see ἄρα.

ρεῖα (∞ ῥᾶ-διος, easy), easily, lightly, without care, in ease.

ρίμφα (∞ ῥίπτω, to throw), lightly, fleetly.

τέ (que). [See under μίν.]

(a) In the Epic dialect the force of τέ is so weak, that it is usually to be considered as a mere sign of the correspondence between two clauses, and is not to be translated. It is seldom found except with the particles that connect clauses (as protasis and apodosis, or in other connexions in which the clauses are parallel). It is sometimes found in both clauses, but usually only in one. [Cf. τέ—τέ, (μίν) τε, (δέ) τε, &c. under μίν.] Thus we find καὶ τε = atque (i. e. adque), οὐδέ τε, ἢ τε, γάρ τε, ἢ τε.

(b) This use disappeared in the later Greek languages, but the particle was retained longer after relatives, ὅς τε, ὅσος τε, ὅτε τε. [Hence, even in Attic Greek, αἶτε, ἐφ' ᾧ τε.]

τετραχθά (cf. δίχα, διχθά: τρίχα, τριχθά), in four parts, fourfold.

τίως, τείως. See ἔως, εἰώς.

τηλόθι, afar off; also with gen. (τηλόθι πάτρης).

τμήδην (r. ταμ-, τμα-, τμη-, τέμνω, ἔταμον: τμήγω, to cut), by cutting, scratching, grazing.

τοιγάρ (τοι: γάρ), therefore, accordingly.

τόφρα. See ὄφρα.

τρίς, thrice.

τριχᾶ, threefold, in three parts.

τριχθά, triply, into three parts.

τῶς = οὕτως, so, thus.

ὑπαιθᾶ (ὑπαί = ὑπό: -θα), subtus, subter: out from under, escaping to one side; and (with gen.) under [ὑπαιθα ἀνακτοῦ ἱπποῖπνον].

ὑπένερθε(ν) (ὑπό: ἔνερθε), under, underneath, under the earth; and (with gen.) under, beneath.

ὑποβλήδην (ὑπό, under: βαλ-, βλα-, βλη- r. of βάλλω, βιβληκα), (throwing under = suggesting a word of reproof, warning, &c. =) reprovingly, &c.

ὑπόβρυχα, *beneath the wave, under water* (ὑπό: βρυχ- ∞ βρέχ-ω, *to wet*).

ὑπόδρα (for ὑπόδραξ! ὑπό: δρακ- r. of ἔδρακον, δείκνομαι), *with downcast eyes, loweringly; gloomily, fiercely* in ὑπόδρα ἰδών.

ὑψι, *high, aloft, on high*.

χαμάδις (χαμαί: -δις), *to the ground*.

χαμάζει (= χαμα-σ-δε), *to the ground*.

χαμαί (∞ hum-us: as χειμών to hiems), *on the ground*.

χθιζα = (χθίς), *yesterday*.

ὥς = οὕτως, *thus, in this manner*.

APPENDIX V.

(LIST OF HOMERIC WORDS EXPLAINED BY BUTTMANN.)

ἀάατος (*ἀάω*, to hurt), that is not to be lightly hurt or slighted; hence intolable, &c.—e. g. Στυγὸς ὕδωρ· αἰθλος (= honorable, distinguished; decisive). [— — —, Il. — — —, Od. and Apoll. Rhod.]

ἄατος, *ἄτος* (*ἄω*, to satiate: *ἄσαι*, *ἄμεναι*: whence *ἄδην*), insatiable (e. g. πολέμοιο).

ἀάω, to hurt; *ἄασαι φρένας*, to injure the understanding, mislead, stupefy (of wine, sleep, judicial punishments, &c.); hence, without φρένας, it got the same meaning to mislead, stupefy, *ἄασαι τινα*. And hence in mid. and pass. (φρεσίν) *ἄασθεις*, having been led astray, having erred, done foolishly: *ἄασάμην*, I went wrong, did foolishly.

ἀγήοχα, perf. act. of *ἄγω*, to lead.

ἄγρα, *ἀγρεῖν*.

- (a) 1. *ἄγρα*, a catching, hunting; *ἄγραν ἐφέπειν* (Od. 12, 330).
2. that which is caught, game. Cf. Od. 22, 306. (Probably from the same root as *αἰρέω*.)

- (b) *ἀγρίω*, to take, lay hold of. In H. only imp. *ἄγρει* = come! Il. 5, 765. According to B. another form of *αἰρεῖν*, more commonly found in compounds, as *ζωγρεῖν*, *παλιναγρεῖτο*.

ἀδῆσαι, *ἄμεναι*, *ἰώμεν*, *ἄδην*, *ἄδος*, *ἀδημονεῖν*.

ἀδῆσαι, from obsol. pres. *ἀδεῖω* (whence *ἀδῆσαι*, *ἀδηκότις*), to feel disgust or weariness [B., who explains *ἀδδηκότις* ἔπνευ (Il. 11, 98) by "being oppressed with sleep." Cf. Horace, Ode 3, 4, 11]. It is also written *ἀδδ*. metri grat., but, according to B., unnecessarily.

ἄμεναι, inf. pres. for *ἄειν*, *αἰμεναι*, from *ἄω*, to satisfy.

ἰώμεν. Il. 19, 402: *ἰπεὶ χ' ἰώμεν πολέμοιο*, when we have had enough of war; a form referred by old interpp. to *ἱημι*, in signif. *ἀνιημι*, but B. prefers *ἰω* = *ἄω*, to be satiated.

ἄδην, Att. *ἄδην* = satis, enough; from which it passes to the idea of over-fulness (*ἄ*, except where written *ἀδδην* metri grat. Cf. Il. 5, 203).

ἄδος, satiety, loathing. Only found Il. 11, 88, where B., reading with Heyne, *τάμνων δένδρεα μακρ'*, *ἄδος τε*, &c., derives it from *ἀδεῖω*, *ἀηδεῖω*.

ἀδημονεῖν, to be perplexed, troubled. (B. derives it from *ἀδῆμος*, not at home, ill at ease.)

ἀδινός, radical sign. *dense, compact*: ἀδινὸν κῆρ (Od. 19, 516); hence (2) *numerous, strong, violent, abundant*; of bees, flies, sheep, &c.; and (3) *loud, vehement*, especially of sounds. Σιυρήνες ἀδιναί (Od. 23, 236); more frequently adv. ἀδινῶς; ἀδινόν, and ᾶ as adv. ἀδινά, στεναχίζειν, κλαίειν, &c. (B. connects it with ἄδρός.)

ἀσιόφρων = φρεσὶν ἀασθείς, *damaged in mind, silly*, for ἀασίφρων, from ἀάω and φρήν.

ἀήρ, ἡέριος.

ἀήρ, αἶρος, H. ἡέρος, while Hipp. has nom. ἡήρ; in H. and Hes. fem., from Hdt. downwards masc. The *lower and thicker air*, opposed to αἰθήρ, the *higher and purer air* (Il. 14, 288); hence *mist, gloom*, later usually *air* (from ᾶω, ἄημι).

ἡέριος, α, ον, *misty, wrapt in morning mist*, hence *early, at day-break*. (B., however, derives it immediately from ἡρι, *early*.) In late Ep. in the air, airy.

ἄητος, αἴητος, *astonishing, prodigious, terrible*. Probably ᾶ-, αἰ-, ᾶζ-, ᾶγ-, were kindred roots, implying *astonishment*. Compare αἰνός, ἀγητός. The ι in αἴητος (as in ραίω for ράγ-ω, ῥήγνυμι) arose from the γ, which was quite lost in ἀητός.

αἶνος, ἐπαινή. (On αἰνός, cf. ἄητος.)

αἶνος, α *speech, narration*, hence *a fable*. (2) *That which is said in one's praise, praise* (Il. 23, 795).

ἐπαινή, only in this form. Epithet of Persephonê, when mentioned in connexion with Hadês (otherwise ἀγανή is used); usually strengthened for αἰνή, *exceedingly awful*, but B. reads ἐπ' αἰνή Περσεφόνηα, and *dread Persephonê besides*.

αἰόλος, ἰόλητο.

αἰόλος, *quickly moving*; πόδας αἰόλος ἵππος (Il. 19, 404); σφῆκες μέσον αἰόλοι (Il. 12, 167). As an epithet of arms, B. explains it *easily moved or wielded*, but others take it in the following signification. (2) *of changing hue* (as shot silk), metaph. *changeeful, varied*, hence *wily*.

ἰόλητο, pluperf. pass. of εἶλω, *was pressed down* (νόον μελεδήμασι, Ap. Rhod.), "as δέδεγμαι has δεδόκημαι also, so has ἐελμαι, ἰόλημαι (B.)."

ἀκείων, ἀκύν. See above in App. IV.

ἀκοστήσας, ἀπαξ εἰρημένον, being only found in one simile, used twice by H. (Il. 6, 506. 15, 263): ἵππος ἀκοστήσας ἐπὶ φάτνῃ, *a horse well fed at the rack, high-fed*. Perhaps from an old word ἀκοστή, *barley*.

ἀλίξω (to which must be referred ἡλαλκον, ἀλαλκεῖν) has the radical signif. of *strength* [ἀλκή], *assistance*, without the accus. of the object ward off; e. g. Il. 6, 109: usually *to ward off*, cum acc. rei, or acc. rei and dat. pers.; mid. ἀλίξασθαι τινα, *to ward a man off from oneself*; absol., *to defend oneself*.

ἀλῆναι (or ἀλήμεναι), inf. of ἰάλην, 2 aor. pass. of εἶλω, has, according to B., the radical signif. of *hemming or shutting in* either from external force or the person's own will; from the latter sense comes the well-known use of the word by H., applied to a warrior drawing himself together behind his shield (Il. 13, 408).

ἀλίσστος, unbending [λιάζομαι], not to be stayed; as epithet of war, battle, lamentation, &c. (in H. only in Il.), neut. ἀλίσστον, as adv. ἀλ. ὁδύρεσθαι (Il. 24, 549).

ἀμβρόσιος, ἀμβροτος, ἀβρότη, ἀβροτάζειν.

ἀμβρόσιος, lengthened form of ἀμβροτος, (not, ambrosial, which is a later notion, but) immortal, of an immortal nature, rendering immortal; then divine; epithet of hair, garments, ointments, &c., of deities (even night and sleep take this epithet as gifts of the gods), lastly, the fodder and manger of the horses of deities.

ἀβρότη, fem. of ἀμβροτος, usually, however, ος, ον, and metri gratiā, as νῦξ ἀβρότη (Il. 14, 78), for the beginning of the line.

ἀβροτάζειν, to miss; from the same root as ἀμαρτεῖν, but quite unconnected with βροτός.

ἄμειναι, inf. pres. for ἄειν, ἄμειναι, from ἄω, to satisfy. See above.

ἀμολγῶ: according to B. the expression νυκτὸς ἀμολγῶ is in the depth of the night; he rejects the derivation ἀμείλω as childish, considering it a metaphor from a full udder: according to Eustath. ἀμολγός = ἀκμή amongst the Achæans. He considers μᾶζα ἀμολγαίη (Hes. Opp. 588) to be "a cake, which by the usual means was brought to rise and ferment." (Dœd., reading in Hesych. μελάσσει· μολύνει (vulg. μενάσσει), connects ἀμολγός with the roots μελ-, μολυζ-, or μολυσσ- (implied by μόλυσμα, μόλυσμός); so that the word would mean darkness. He considers μᾶζα ἀμολγαίη (Hes.) to be black bread.

ἀμφικύπελλος, ον, having a κύπελλον at top and bottom; in H. always διπας ἀμφικύπελλον, a double cup.

ἀμφίς, strictly = ἀμφί. (1) on both sides. (2) around (the original meaning), but ἀμφί is generally preferred in this sense.

ἀναίνομαι, (1) to refuse. (2) to excuse oneself from any thing (a later meaning). According to B. from root ἀν = no; he makes αἰνομαι a mere verbal termination.

ἀνενέικατο, aor. mid. from ἀναφέρω: (ἀδινῶς) ἀνενέικατο = (absol.), he heaved a deep sigh.

ἀνήνοθι, Ep. 2 perf. with pres. signif.; 3rd pers. used as an aorist; according to B. from pres. ἀνίθω, ἀνθῶ akin to ἀνθίω. H. uses it twice: αἷμα ἀν. ἐξ ὠτειλῆς, the blood gushes forth, &c. κνίσση ἀν., the savour mounts up.

ἀντιᾶν. According to B. metri grat. for ἀντιάω, as if from ἀντιάω, which does not exist. Cam gen. rei, to go to meet, to go in quest of, e. g. πολέμον, &c., gen. to partake of; gen. of pers. to match oneself with any one, accus. rei only in Il. 1, 31; to busy oneself with, pres. ἀντιώω, fut. ἄσω, aor. ἄσαι.

ἄνωγα, old Ep. perf. with pres. signif., to command (a servant); to bid, tell (a child, friend, &c.). B. traces it to an obsolete ἄγγω, making akin to ἄγγελος: from this perf. with pres. signif. fresh tenses were formed, as imperf. ἤνωγον (cf. B.).

ἀπάρχομαι, to make a beginning, especially of a sacrifice; in H. only e. acc. τρίχας ἀπάρχεσθαι, to commence the sacrifice by cutting off the hair of the forehead and throwing it into the fire (Il. 19, 234).

ἄπιος (ᾶ), far off, distant. Adj. from ἀπό, as ἀντίος from ἀντι.

*Λπιος (ā), *Apian*, of or belonging to *Apis*, a later (un-Homeric) epithet of Peloponnesus. The quantity of the α is, however, sometimes confounded, especially in late Epic poets, who have ἀπιή γαῖα.

ἀποίρσαι, 1 aor. inf. of ἱρδω, as Ion. collateral form of ἄρδω, to wash away (of running water). Il. 6, 348.

ἀποξύνω, ἀποξύνω.

ἀποξύνω, to sharpen; to point (a stake).

ἀποξύνω = ἴω, to shave or scrape off; hence, to make smooth.

B. reads ἀποξύνσαι for ὕναι, in Od. 9, 326; -ύουσι for -ὕνουσι, in Od. 6, 269.

ἀπριάτην, adv. formed from accus. of -τος, as ἀκὴν from ἀκαος, without ransom. Adverbial accusatives in τήν, τόν, τά, were afterwards softened into δὴν, δόν, δά.

ἀριζήλος, Ep. form for ἀριδήςλος, very clear or distinct. B. thinks the original form of δῆλος was ἰδήςλος; hence ἀρι-Φιδήςλος, ἀρι-Φδήςλος, ἀριζήλος.

ἀρκίυν, to ward off, τινί τι; also τι ἀπό τινος, cum dat. only, to succour. According to B. akin to ἀρήγω, and so obtains the notion of good, strong, through *Αρης, ἀρίων, ἀριστος. (2) to suffice, be strong enough.

ἀρχομαι, to begin; of religious rites and consecration of the victim, e. g. ἀρχεσθαι θεοῖς δαιτός, to make preparations for a feast, &c.; ἀρχεσθαι μελίων, to begin with the limbs (of a sacrifice).

ἀτίων, foolhardy. From ἀτίω, but the participle alone is used; only in Il. 20, 332. Hdt. 7, 223.

ἄτη (ἄτω), bewilderment; folly. (2) ruin, mischief.

ἄτος, vid. ἄδατος.

αὐτως, αὐτως, see in App. IV.

ἀχίειν, to sound, emit a sound. 'Αχίειν, only in partep. (H.), to sigh, groan. These two verbs, says B., must not be confounded together; ἀχίειν, οὔσα, belongs to ἄχος, ἄχομαι, ἀχεῖω; ἀχίειν, to sound, to ἡχή, ἡχέω.

ἄωρο, was suspended, pluperf. (without augm.) of ἀείρω. Either (1) ἦωρα, ἦωρμαι (ἦωρο, ἄωρο), or (2), which B. (comparing ἀορρή) prefers, ἦορα, ἦορμαι, ἦορο, and (with the position of augm. changed, as in ἑώραζον for ἦοραζον) ἄωρο.

ἄωτεῖν, to sleep, ὕπνον ἄωτεῖν (Il. 10, 159). ("The verb ἄωτεῖν, a strengthened form of ἀειν, I doubt not originally expressed by a poetical onomatopœia the idea of to snore, then to sleep a snoring deep sleep." B.)

ἄωτος, ὁ (τὸ ἄωτον is later), the fairest, best. The original meaning seems to have been a flock of wool. B. derives it from ἀημι (as floccus from flo), and takes it to mean the light, airy down, wool, flax, &c., making οἶδς ἄωτον = a fleece, and λινόιο ἄωτον simply linen (lit. floccus lini). Hence, since the beauty of cloth, &c., depends on the flocky surface, arose, he thinks, the meaning of the best.

βλίττειν (βλίσω), to cut out the comb of bees; to take the honey: from μέλι, honey, as βλάξ, from μαλακός; or from a more simple root = to handle, to squeeze (or press) out: whence βλιμάζειν, to feel a hen, to ascertain whether she has eggs in her or not: μίλ-γειν, to press the teats of a cow = milk, &c.

affirmative μέν (= μήν). When this μέν immediately follows the ἦτοι, it seems only to *strengthen its affirmative power*, and does not stand in any relation to a following adversative particle, (*Kühner aft. N.*) ἀλλ' ἦτοι, ἀλλ' ἦτοι μέν are not uncommon forms. It is compounded of ἦ (*sane*) the affirmative particle, and τοι = *aliquo modo*. (1) It is usually *concessive*, an assurance to another person (that the thing may be done). Thus, when Athênê bids Achilles to return his sword into its scabbard, she adds: ἀλλ' ἦτοι ἐπεσιν μὲν ὀνειδίσον, κ.τ.λ., but nevertheless reproach him, &c., you may at least do that. Od. 3, 418, καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ, "ὄφρ' ἦτοι πρώτιστα θεῶν ἱλάσσομ' (= -σωμαι) 'Αθήνην, that I may at least (at all events) propitiate Athênê. Il. 22, 280, ἦτοι ἴφης γε, surely however you said that you did; or though you said you did. — In this way ἦτοι . . (μέν) often serve to introduce a transition to a new subject. (2) In I, 68, ἦτοι δγ' = οὗτος μέν "for though ἦτοι is properly only an assurance for another or others, yet it also passes over into the general notion of μέν or μήν" (N.).

ἦ ὅτε (Butt. says fin. ὃ εὔτε = ὥς, ὅτε, as (it is) when, — more prob. = εὔτε, but only as particle of comparison), as, just as. After a comparative it prob. retains this meaning. Thus Damm translates, Il. 4, 277, *nubes magis atra, veluti piz.*

ἦχι, where: needlessly written ἦχι. Thiersch.

θαμά (∞ ἄμα, together). (1) thickly together. (2) frequently, often.

ἰδέ = ἦδέ, and (the last syll. is mostly found elided or long in *arsis*).

ἰφι (ἰς, eis, with the suffix -φι), with force, bravely, stoutly.

καθ' ὕπερθε (κατά: ὑπέρ: -θε), from above, above: and as prep. with gen.

κάπαντα (κατά: ἄντα or ἀντί), downwards.

κέ, κέν = ἄν. See ἄν.

κεῖθε(ν) = ἐκεῖθεν, thence.

κεῖθι (= ἐκεῖθι), there.

κεῖσε = ἐκεῖσε, thither.

κλαγγηδόν (κλαγ-, κλαγγή, clash, din), with a clash, din, &c.

κουριῆ, by the hair (∞ κόρη, κόρη, temples, hair on the temples. The Schol. explains it κατά κόρης, κατά κεφαλῆς. Thiersch supposes κόρν, κουρί, like γόνν, γοννί, with ξ appended).

κοῦφα, lightly (adj. κοῦφος, light).

λάξ, with the heel or foot (∞ ε-αλξ, heel; e-lax).

λίγα (r. in λιγ-ύς, shrill, loud), shrilly, loudly.

λίγην (r. λιγ- or λικ- in λίζω, graze, scratch; λειχῶ, lick), with a scratch; slightly.

λικριφίς, sideways, obliquely (∞ λέχριος, λέχρις, ob-liq-us = obliquus).

λίπα (r. of λιπαρός), with fat. λίπ' ἀλείφειν = to rub with fat, = anoint. Hence in ἀλειψαμένω λίπ' ἐλαίῳ the λίπ' must be connected with the participle. Buttman takes it to be the dat. from the old τὸ λίπα = λίπας, λίπαϊ, λίπα, shortened in pronunciation, and ἐλαίος as adj. from ἐλάα, so that λίπα ἐλαίον = olive oil. τὸ λίπα, fat, grease, occurs in Hippocor. Mr. Donaldson accepts this explanation (p. 352). Pape, after Seidler, takes it as the acc. of τὸ λίπα used adverbially, and

remarks that the usage of later writers favours this supposition : e. g. λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο (Thuc. 1, 6).

I am inclined to agree with Pape.

μάψ, *rashly*, in *rain* (∞ μάρπτειν, μαπέειν, *to catch hold of* = *in a catching, hasty manner*¹).

μασιδίως (cf. μάψ), *foolishly*, *at random*.

μίν, a shortened form of μά, μήν, *truly*, is occasionally found in this sense in Homer : e. g. οὐδέ μιν οὐδ' οἱ ἀναρχοὶ ἔσαν². μίν ῥα. See under ἀρα (Hartung's account, 3).

(μίν) τε—(δέ) τε (from Hartung).

In Hom. μίν and δέ are often accompanied by τε, which denotes an *equality* between the two parallel clauses, i. e. that what is asserted *holds good* of the one just as *certainly* as of the other, and *in the same degree*.

(a) τε in both clauses :

Il. 23, having mentioned the characteristic faults of young men, the speaker adds, κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις.

(b) τε omitted in the first clause.

(1) μίν—δέ τε

ἄνδρας μὲν κτείνουσι πόλιν δέ τε πῦρ ἀμαθύνει (9, 593).

(2) ——δέ τε.

οἱ πλείονες κακίους, παῦροι δέ τε πατρὸς ἀρίους.

Od. 2, 277. (So Il. 1, 403.)

Obs. The first parallel clause is often only *implied*, δέ τε then differs from δέ by indicating an *equality* in respect of *degree*, *kind*, or *time* between what is now stated and what preceded. Hence it is often used in lively descriptions, images, &c., when *new particulars* are added to preceding traits.

τῶν δ' ἀκάματος ῥέει αὐδὴ

Ἐκ στομάτων ἡδεῖα . . . γέλα δέ τε δώματα πατρὸς

(Hes. θ, 40.)

(c) τε omitted in the second clause³.

In this case the δέ has taken upon itself the task of *corresponding* to both the μίν and the τε : or the clause with μίν τε is to be considered as a *relative* clause, the other as a *demonstrative* one with the *demonstrative* particle omitted.

Od. 11, 220 :

Ἄλλὰ τὰ μὲν τε πυρὸς κρατερὸν μῖνος αἰθομένοιο

¹ May not both μάψ and μάτην be connected with μάω, *to seek*, opp. *to find*? So Pott on μάτη, a *folly*, *fault*.

² Il. 2, 703. οὐ μίν = *neque tamen*. For μίν δὴ see δὴ.

³ "Denique μίν . . . τε id declarat quod quis *sperandum expectandum* esse putabat : convenit igitur Latinorum particulae *videlicet*. His autem vel nulla plane obstat antithesis, vel ea sub finem demum adjicitur." Spitz.

Δαμνῶ . . .

Ψυχὴ δ', ἥντ' ὄνειρος, ἀποπταμένη πεπόνηται,

—*whilst the flesh and the bones are consumed by the fire, the soul too . . . has taken its flight.*

II. 24, 530 :

ἄλλοτε μὲν τε κακῶ ὅγε κύρεται ἄλλοτε δ' ἐσθλῶ.

So { μὲν τε—οὐδέ
μὲν τε—ἀλλά.

(d) Even without μὲν, the particles δέ—τε and τε—δέ (as also τε—αὐτάρ) correspond in the same way.

μεσσηγύ(ς) [= μεσηγύ(ς) : μέσος], (1) *in the middle between*. (2) as prep. (with gen.) *between*. (3) once = *meantime*.

μέσφα (= μέχρι : ∞ μέσος), *until*.

μετόπισθε (μετά : ὀπίσθε ∞ ἔπ-ομαι, *to follow*; ὅπεις, *what follows* bad conduct; ὀπίσω). (1) *from behind*. (2) *backwards*. (3) *behind*, as prep. with gen. (4) *hereafter, behind*.

μέχρις, μέχρι (∞ μήκος, *length*; μακρός, *long*). (1) as prep. as far as (of place); *until* (of time).

μήν, *vero, immo*; καὶ μήν καί, *et vero etiam*.

μίγδα (∞ μιγ-ν. of μίγνυμι, μῖξις, &c.), *confusedly, promiscuously*.

μινυθᾶ, *a little, for a short while* (μιν-ν. r. μινύθω, μινυρός, μινυρίζω, minor, &c.).

μουνάξ (μουν-ος, *alone* = ὁμός), *singly, alone*.

νέρθεν (= ἐνερθεν), *beneath*; also with gen. as prep. *beneath, below, under*.

νοσφί (ι) : νοσφίν. (1) *apart, by himself, secretly, clandestinely*. (2) *apart from, far from* (mostly from a place) with gen. (3) *in a different way from, without the knowledge or consent of* (with gen.). (4) *except* (with gen.).

νῦν, *now*. νῦν δέ, *but now* = *but as things now are*.

νύν, νύ, *now*, not of strict time, but (1) *in exhortations*; (2) *in lively questions*. (3) = 'then,' of the immediate subsequence of events¹, or of inference.

ὀδάξ (cf. ὀδούς, *tooth*; δάκνω, *bite*), *with his teeth*.

ὅθι = οὗ, *where*.

ὀπίσθεν, ὀπίθε (ἐπ-ν. of ἔπ-ομαι, *sequor*; ὅπεις, *what follows* bad conduct, judicial punishment), *behind* (adv. or prep. with gen.), *hereafter*.

ὀπίσω = ὀπίσω.

ὀππόθι = ὅπου, *where*.

ὀσάκι (ὅσος = ὅσος, *as many as*), *as often as*.

οὐδέ (μηδέ), *also not*; *not even*.—*nor yet*.

οὐδέ μὲν οὐδέ, *neque vero etiam*.

οὐδ' ὥς, *ne sic quidem*.

οὐνεκα } (= οὐ ἔνεκα, *on account of which*). (1) *wherefore*; more commonly (2) *therefore*. (3) *for that, because*. (4) = 'that,' after οἶδα, νεμεσᾶν, &c.

¹ II. 1, 382.

οὐ πως (οὐ : πως), in no wise, not at all.

ὅφρα (οφί ρα : ὅ with the suffix φη : compare ἵφη). (1) in order that, that. (2) so long as, while; ὅφρα—τόφρα. (3) until, till. (4) for a while (only Il. 15, 547).

ὅχ' (εχ- r. of ἰχω, strengthening particle before ἀριστος), pre-eminently, far.

πάγχυ (= πάνυ : πᾶς), quite, wholly, entirely, altogether.

παλιμπετίς (πάλιν, again, back; πετ- πεισ- r. of πίπτω, ἱ-πεισ-ον, to fall back), backwards¹.

πάμπαν (πᾶς, all, r. emphatically doubled), altogether; (after negative) at all, or (less commonly) altogether.

πανσυδίῳ (πᾶς, all : συ- σεν- in σενόμεαι, to rush; ἰσ-συ-μαι), in all haste, with the greatest alacrity, &c.

πάντη (πᾶς, all), on all sides, all around, in every direction.

παρίκ' (παρά : ἱξ ADV.) (1) out by, hard by; (2) beyond or beside παρίξ' what is right; hence beside the mark, foolishly². PREP.)

(1) gen. outside, before; (2) acc. out by the side of, out along, beyond, except, besides.

πάρῳθε, before (with gen.); as adv. in front of; before (of time or place).

πάρῳς. (1) before, formerly; with pres. = jamdudum, this long time.

(2) also before with inf., aor., seldom pres. (3) too soon. (4) rather sooner, πάρῳς—πρίν γε³, sooner or rather (than); before, in front. Once = before, with gen.

πέρ (enclit.), a limiting and strengthening particle. (r. of περι, πέρ-ας, περ-άω, πείρω, &c. = through and through, thoroughly.)

(a) Πέρ (utique) denotes that a statement is true precisely because of, or in spite of, the existence or non-existence of something else. θάνατον . . . οὐδὲ θεοὶ περ καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλέμεν, not even the gods (though they are gods) can, &c.

(b) The relation between the clauses may be either concessive (when πέρ = quavis), or adversative (when πέρ = in spite of this; at all events, &c.).

(1) The concessive meaning belongs to it especially, when it accompanies participles.

(2) The adversative meaning occurs in appeals, addresses, &c. ἀλλά σέ περ προίτω, let him at least let you go out (to battle), if he will not go himself.

ποθὶ = πού. (1) any where, some where. (2) sometime, at length.

(3) indefinitely, haply, perchance, I imagine.

πόθι = ποῦ, where?

πόσε = ποῶ, whither.

ποτί = πρός, to.

¹ Compare 'to make a person fall back.'

² Od. 14, 168 : ἄλλα παρίξ μεμνώμεθα, let us speak of other subjects besides (this). Pass. Spitz. translate *aliorum illis quidem finitiorum sed alienorum tamen*.

³ Πρίν is often strengthened by γέ in Hom. οὐ πρίν—πρίν γε, οὐ πρίν γε—πρίν γε.

προϊός (gen. of προῖξ, a gift), for nothing.

προπάροιθε (πρό : παρόιθε). (1) prep. with gen. before, in front of.

(2) adv. in front, forward, before; before, formerly.

πρόσθε(ν). (1) PREP. with gen. before (of time or place), in front of, just before = close to, before = in defence of. (2) ADV. in front of, before, formerly.

πρόσω, } forwards, onwards, further on; before, opp. ὀπίσσω, behind,
πρόσσω, } in πρόσσω καὶ ὀπίσσω νοεῖν, &c.

πρότ = πρὸς.

πρόχυν (πρό : χύν-, which was afterwards developed into γόνυ, knee. Thiersch), kneewards, on the knee.

πρώϊα (ὡ πρώϊος = πρώιος, early), the day before yesterday, in χθιῶν τε καὶ πρώϊα.

πύκα (πυκ- r. of πυκ-νός, densus), firmly, solidly, intelligently, carefully.

πύξ (πυκ- or πυγ- r. of πυγμή, πύκτης ὡ πύκα, πυκνός), with the clenched fist.

πυργηδόν (πύργος, tower), in dense columns, in close array.

ῥά, see ἄρα.

ῥεῖα (ὡ ῥά-διος, easy), easily, lightly, without care, in ease.

ρίμφα (ὡ ῥίπτω, to throw), lightly, fleetly.

τέ (que). [See under μέν.]

(a) In the Epic dialect the force of τέ is so weak, that it is usually to be considered as a mere sign of the correspondence between two clauses, and is not to be translated. It is seldom found except with the particles that connect clauses (as *protasis* and *apodosis*, or in other connexions in which the clauses are *parallel*). It is sometimes found in *both* clauses, but usually only in *one*. [Cf. τέ—τέ, (μέν) τε, (εἰ) τε, &c. under μέν.] Thus we find καὶ τε = *atque* (i. e. *adque*), οὐδέ τε, ἢ τε, γάρ τε, ἢ τε.

(b) This use disappeared in the later Greek languages, but the particle was retained longer after *relatives*, ὅς τε, ὅσος τε, ὅτε τε. [Hence, even in Attic Greek, αἵ τε, ἐφ' ᾧ τε.]

τετραχθα (cf. δίχα, διχθα : τρίχα, τριχθα), in four parts, fourfold.

τείως, τείως. See ἔως, εἰως.

τηλόθι, afar off; also with gen. (τηλόθι πάτρης).

τμήδην (r. ταμ-, τμα-, τμη-, τίμνω, ἔταμον : τμήγω, to cut), by cutting, scratching, grazing.

τοιγάρ (τοι : γάρ), therefore, accordingly.

τόφρα. See ὄφρα.

τρίς, thrice.

τρίχᾳ, threefold, in three parts.

τριχθα, triply, into three parts.

τῶς = οὕτως, so, thus.

ὑπαιθᾶ (ὑπαί = ὑπό : -θα), subter, subter : out from under, escaping to one side; and (with gen.) under [ὑπαιθα ἀνακτορ ἐποιπνυον].

ὑπένερθε(ν) (ὑπό : ἐνερθε), under, underneath, under the earth; and (with gen.) under, beneath.

ὑποβλήδην (ὑπό, under : βαλ-, βλα-, βλη- r. of βάλλω, βίβληκα), (throwing under = suggesting a word of reproof, warning, &c.) reprovingly, &c.

ὑπόβρυχα, beneath the wave, under water (ὑπό: βρυχ- ∞ βρέχ-ω, to wet).

ὑπόδρα (for ὑπόδραξ! ὑπό: δρακ- r. of ἰδρακον, δίρκομαι), with downcast eyes, loweringly; gloomily, fiercely in ὑπόδρα ἰδών.

ὑψη, high, aloft, on high.

χαμάδις (χαμαί: -δις), to the ground.

χαμαῖε (= χαμα-σ-δε), to the ground.

χαμαί (∞ hum-us: as χειμών to hiems), on the ground.

χθιζα = (χθίς), yesterday.

ὥς = οὕτως, thus, in this manner.

APPENDIX V.

(LIST OF HOMERIC WORDS EXPLAINED BY BUTTMANN.)

ἀάατος (*ἄαω*, to hurt), that is not to be lightly hurt or slighted; hence *inciolable*, &c.—e. g. *Στυγὸς ὕδωρ' αἰθλος* (= *honorable, distinguished; decisive*). [— — —, Il. — — —, Od. and Apoll. Rhod.]

ἄατος, *ἄτος* (*ἄω*, to satiate: *ἄσαι*, *ἄμεναι*: whence *ἄδην*), *insatiable* (e. g. *πολίμοιο*).

ἄαω, to hurt; *ἄασαι φρένας*, to injure the understanding, mislead, stupefy (of wine, sleep, judicial punishments, &c.); hence, without *φρένας*, it got the same meaning to mislead, stupefy, *ἄασαι τινα*. And hence in mid. and pass. (*φρεσίν*) *ἄασθεις*, having been led astray, having erred, done foolishly: *ἄασάμην*, I went wrong, did foolishly.

ἄγῆοχα, perf. act. of *ἄγω*, to lead.

ἄγρα, *ἀγρεῖν*.

(a) 1. *ἄγρα*, a catching, hunting; *ἄγραν ἐφέπειν* (Od. 12, 330).
2. that which is caught, game. Cf. Od. 22, 306. (Probably from the same root as *αἰρέω*.)

(b) *ἀγρέω*, to take, lay hold of. In H. only imp. *ἄγρει* = come! Il. 5, 765. According to B. another form of *ἀγρεῖν*, more commonly found in compounds, as *ζωγρεῖν*, *παλιν-ἀγρετος*.

ἄδῃσαι, *ἄμεναι*, *ἔωμεν*, *ἄδην*, *ἄδος*, *ἄδημονεῖν*.

ἄδῃσαι, from obsol. pres. *ἄδῶ* (whence *ἄδῃσεις*, *ἄδηκότες*), to feel disgust or weariness [B., who explains *ἄδῃκότες ὕπνῳ* (Il. 11, 98) by "being oppressed with sleep." Cf. Horace, Ode 3, 4, 11]. It is also written *ἄδδ*. *metri grat.*, but, according to B., unnecessarily.

ἄμεναι, inf. pres. for *ἄειν*, *ἄμεναι*, from *ἄω*, to satisfy.

ἔωμεν. Il. 19, 402: *ἐπεὶ χ' ἔωμεν πολέμοιο*, when we have had enough of war; a form referred by old interpp. to *ἔημι*, in signif. *ἀνίημι*, but B. prefers *ἔω* = *ἄω*, to be satiated.

ἄδην, Att. *ἄδην* = *satis*, enough; from which it passes to the idea of over-fulness (*ἄ*, except where written *ἄδδην metri grat.* Cf. Il. 5, 203).

ἄδος, satiety, loathing. Only found Il. 11, 88, where B., reading with Heyne, *τάμνων δένδρεα μακρ'*, *ἄδος τε*, &c., derives it from *ἄδῶ*, *ἀηδῶ*.

ἄδημονεῖν, to be perplexed, troubled. (B. derives it from *ἄδῃ-μος*, not at home, ill at ease.)

ἀδινός, radical sign. *dense, compact*: ἀδινὸν κῆρ (Od. 19, 516); hence (2) *numerous, strong, violent, abundant*; of bees, flies, sheep, &c.; and (3) *loud, vehement*, especially of sounds. Σιυρήνες ἀδιναί (Od. 23, 236); more frequently adv. ἀδινῶς; ἀδινόν, and ᾶ as adv. ἀδινά, στεναχίζειν, κλαίειν, &c. (B. connects it with ἀδρός.)

αἰσιφρων = φρεσὶν ἀασθείς, *damaged in mind, silly*, for ἀασίφρων, from ἀάω and φρήν.

ἄήρ, ἡέριος.

ἄήρ, αἶρος, H. ἡέρος, while Hipp. has nom. ἡήρ; in H. and Hes. fem., from Hdt. downwards masc. The *lower and thicker air*, opposed to αἰθήρ, the *higher and purer air* (Il. 14, 288); hence *mist, gloom*, later usually *air* (from ᾶω, ᾶημι).

ἡέριος, α, ον, *misty, erupt in morning mist*, hence *early, at day-break*. (B., however, derives it immediately from ἡήρ, *early*.) In late Ep. in the air, airy.

ᾄητος, αἴητος, *astonishing, prodigious, terrible*. Probably ᾶ-, αἰ-, ᾶζ-, ᾶγ-, were kindred roots, implying *astonishment*. Compare αἰνός, ἀγητός. The ι in αἴητος (as in ραίω for ράγ-ω, ῥήγνυμι) arose from the γ, which was quite lost in ἀητός.

αἶνος, ἐπαινή. (On αἰνός, cf. ᾄητος.)

αἶνος, a *speech, narration*, hence a *fable*. (2) *That which is said in one's praise, praise* (Il. 23, 795).

ἐπαινή, only in this form. Epithet of Persephonê, when mentioned in connexion with Hadēs (otherwise ἀγανή is used); usually strengthened for αἰνή, *exceedingly awful*, but B. reads ἐπ' αἰνή Περσεφόνηα, and dread Persephonê besides.

αἰόλος, ἰόλητο.

αἰόλος, *quickly moving*; πόδας αἰόλος ἵππος (Il. 19, 404); σφῆκες μέσον αἰόλοι (Il. 12, 167). As an epithet of arms, B. explains it *easily moved or wielded*, but others take it in the following signification. (2) *of changing hue* (as shot silk), metaph. *changeeful, varied*, hence *wily*.

ἰόλητο, pluperf. pass. of εἴλω, *was pressed down* (νόον μελιδήμασι, Ap. Rhod.), "as ἐδέεγμαι has δεδόκημαι also, so has ἐελμαι, ἰόλημαι (B.)."

ἀκίων, ἀκήν. See above in App. IV.

ἀκοστήσας, ᾄπαξ εἰρημένον, being only found in one simile, used twice by H. (Il. 6, 506. 15, 263): ἵππος ἀκοστήσας ἐπὶ φάτνῃ, a horse well fed at the rack, high-fed. Perhaps from an old word ἀκοστή, barley.

ἀλίξω (to which must be referred ἡλακον, ἀλαλκεῖν) has the radical signif. of *strength* [ἀλή], *assistance*, without the accus. of the object warded off; e. g. Il. 6, 109: usually *to ward off*, cum acc. rei, or acc. rei and dat. pers.; mid. ἀλίξασθαι τινα, *to ward a man off from oneself*; absol., *to defend oneself*.

ἀλῆναι (or ἀλήμεναι), inf. of ἑδλην, 2 aor. pass. of εἴλω, has, according to B., the radical signif. of *hemming or shutting in* either from external force or the person's own will; from the latter sense comes the well-known use of the word by H., applied to a warrior drawing himself together behind his shield (Il. 13, 408).

ἀλίσστος, unbending [ἀλίζομαι], not to be stayed; as epithet of war, battle, lamentation, &c. (in H. only in Il.), neut. ἀλίσστον, as adv. ἀλ. δδύρεσθαι (Il. 24, 549).

ἀμβρόσιος, ἀμβροτος, ἀβρότη, ἀβροτάζειν.

ἀμβρόσιος, lengthened form of ἀμβροτος, (not, ambrosial, which is a later notion, but) immortal, of an immortal nature, rendering immortal; then divine; epithet of hair, garments, ointments, &c., of deities (even night and sleep take this epithet as gifts of the gods), lastly, the fodder and manger of the horses of deities.

ἀβρότη, fem. of ἀμβροτος, usually, however, ος, ον, and metri gratiā, as νύξ ἀβρότη (Il. 14, 78), for the beginning of the line.

ἀβροτάζειν, to miss; from the same root as ἀμαρτεῖν, but quite unconnected with βροτός.

ἀμεναι, inf. pres. for αἶν, αἰμεναι, from αῖω, to satisfy. See above.

ἀμολγῶ: according to B. the expression νυκτός ἀμολγῶ is in the depth of the night; he rejects the derivation ἀμέλγω as childish, considering it a metaphor from a full udder: according to Eustath. ἀμολγός = ἀκμή amongst the Achæans. He considers μάζα ἀμολγαίη (Hes. Opp. 588) to be "a cake, which by the usual means was brought to rise and ferment." [Död., reading in Hesych. μελάσσει· μολύνει (vulg. μενέσσει), connects ἀμολγός with the roots μελ-, μολυζ-, or μολυσσ- (implied by μόλυσμα, μόλυσμός); so that the word would mean darkness. He considers μάζα ἀμολγαίη (Hes.) to be black bread.

ἀμφικύπελλος, ον, having a κύπελλον at top and bottom; in H. always δίπας ἀμφικύπελλον, a double cup.

ἀμφίς, strictly = ἀμφί. (1) on both sides. (2) around (the original meaning), but ἀμφί is generally preferred in this sense.

ἀναίνομαι, (1) to refuse. (2) to excuse oneself from any thing (a later meaning). According to B. from root ἀν = no; he makes αἰνομαι a mere verbal termination.

ἀνενέικατο, aor. mid. from ἀναφέρω: (ἀδινῶς) ἀνενέικατο = (absol.), he heaved a deep sigh.

ἀνήνοθε, Ep. 2 perf. with pres. signif.; 3rd pers. used as an aorist; according to B. from pres. ἀνέθω, ἀνθω akin to ἀνθέω. H. uses it twice: αἶμα ἀν. ἰξ ὠτειλῆς, the blood gushes forth, &c. κνίσση ἀν., the savour mounts up.

ἀντιᾶν. According to B. metri grat. for ἀντιάζω, as if from ἀντιάω, which does not exist. Cum gen. rei, to go to meet, to go in quest of, e. g. πολέμου, &c., gen. to partake of; gen. of pers. to match oneself with any one, accus. rei only in Il. 1, 31; to busy oneself with, pres. ἀντιόω, fut. ἄσω, aor. ἄσαι.

ἄνωγα, old Ep. perf. with pres. signif., to command (a servant); to bid, tell (a child, friend, &c.). B. traces it to an obsolete ἄγγω, making akin to ἄγγελος: from this perf. with pres. signif. fresh tenses were formed, as imperf. ἤνωγον (cf. B.).

ἀπάρχομαι, to make a beginning, especially of a sacrifice; in H. only c. acc. τρίχας ἀπάρχεσθαι, to commence the sacrifice by cutting off the hair of the forehead and throwing it into the fire (Il. 19, 234).

ἄπιος (ᾶ), far off, distant. Ἀδῖ. from ἀπό, as ἀντίος from ἀντί.

**Ἀπιος* (*ā*), *Apian*, of or belonging to *Apis*, a later (un-Homeric) epithet of Peloponnesus. The quantity of the *a* is, however, sometimes confounded, especially in late Epic poets, who have *ἄπιη γαῖα*.

ἀποίρσαι, 1 aor. inf. of *ἔρδω*, as Ion. collateral form of *ἄρδω*, to wash away (of running water). Il. 6, 348.

ἀποξύνω, *ἀποξύνω*.

ἀποξύνω, to sharpen; to point (a stake).

ἀποξύνω = *ἔω*, to shave or scrape off; hence, to make smooth. B. reads *ἀποξύνσαι* for *ὑναι*, in Od. 9, 326; *-ύουσι* for *-ύνουσι*, in Od. 6, 269.

ἀπριάτην, adv. formed from accus. of *-τος*, as *ἀκὴν* from *ἄκαος*, without ransom. Adverbial accusatives in *τήν*, *τόν*, *τά*, were afterwards softened into *δήν*, *δόν*, *δά*.

ἀρίζηλος, Ep. form for *ἀριδηλος*, very clear or distinct. B. thinks the original form of *δῆλος* was *ἰδηλός*; hence *ἀρι-ἰδηλος*, *ἀρι-ἔδηλος*, *ἀρίζηλος*.

ἀρκεῖν, to ward off, *τινί τι*; also *τι ἀπό τινος*, cum dat. only, to succour. According to B. akin to *ἀρήγω*, and so obtains the notion of good, strong, through **Ἀρης*, *ἀρείων*, *ἀριστος*. (2) to suffice, be strong enough.

ἀρχομαι, to begin; of religious rites and consecration of the victim, e. g. *ἀρχεσθαι θεοῖς δαιτός*, to make preparations for a feast, &c.; *ἀρχεσθαι μελίων*, to begin with the limbs (of a sacrifice).

ἀτίων, foolhardy. From *ἀτίω*, but the participle alone is used; only in Il. 20, 332. Hdt. 7, 223.

ἄτη (*άάω*), bewilderment; folly. (2) ruin, mischief.

ἄτος, vid *άάατος*.

αὔτως, *αὔτως*, see in App. IV.

ἀχίειν, to sound, emit a sound. **Ἀχίειν*, only in partep. (H.), to sigh, groan. These two verbs, says B., must not be confounded together; *ἀχίειν*, *ουσα*, belongs to *ἄχος*, *ἄχομαι*, *ἀχέω*; *ἀχίειν*, to sound, to ἡχή, ἡχέω.

ἄωρο, was suspended, pluperf. (without augm.) of *ἀείρω*. Either (1) *ἦωρα*, *ἦωρμαι* (*ἦωρο*, *ἄωρο*), or (2), which B. (comparing *ἀορτήρ*) prefers, *ἦορα*, *ἦορμαι*, *ἦορο*, and (with the position of augm. changed, as in *ἑώρταζον* for *ἠόρταζον*) *ἄωρο*.

ἄωτεῖν, to sleep, ὕπνον *ἄωτεῖν* (Il. 10, 159). ("The verb *ἄωτεῖν*, a strengthened form of *ἄειν*, I doubt not originally expressed by a poetical onomatopœia the idea of to snore, then to sleep a snoring deep sleep." B.)

ἄωτος, ὁ (τὸ *ἄωτον* is later), the fairest, best. The original meaning seems to have been a flock of wool. B. derives it from *ἀημι* (as *floccus* from *flo*), and takes it to mean the light, airy down, wool, flax, &c., making *οἶδς ἄωτον* = a fleece, and *λίνοισι ἄωτον* simply linen (lit. *floccus lini*). Hence, since the beauty of cloth, &c., depends on the flocky surface, arose, he thinks, the meaning of the best.

βλίττειν (*βλίττω*), to cut out the comb of bees; to take the honey: from *μέλι*, honey, as *βλάξ*, from *μαλακός*: or from a more simple root = to handle, to squeeze (or press) out: whence *βλιμάζειν*, to feel a hen, to ascertain whether she has eggs in her or not: *μέλ-γειν*, to press the teats of a cow = milk, &c.

βούλομαι, ἰθίλω.

βούλομαι denotes mere *inclination, willingness*; whereas the more definite ἰθίλω denotes *choice, will*. H., however, uses βούλομαι for ἰθίλω, in speaking of the gods, for with them *willingness or consent* passes at once into *act*.

βρόξαι, βροχῆναι, βίβρυχα. (1) βρόχ-ω (obsol.), to *swallow*; hence, ὃς τὸ καταβρόξειεν, *whoever swallows it down*: ὕδωρ ἀναβροχίν, *the water swallowed up again* (by Charybdis). Hence βρόχθος, βροχός, *noose, slip-knot* (the act of *swallowing* resembling that of *drawing together a noose*). (2) βρίκω, to *bite, devour, swallow, eat greedily*: from which βρύχω = to *gnash the teeth*, is supposed to differ: a point which B. thinks uncertain (ad Phil. 745). H.'s βίβρυχα, used of *dying warriors* and of the *roaring sea*, might come from this, but B. refers it to (3) βρυχάομαι, to *roar* (to *bellow*); hence, generally, to utter any *violent cry or scream*; just as μυκάομαι has μέμυκα; μηκάομαι, μέμυκα. (4) ὑπόβρυχα, acc. masc. from ὑπόβρυχος, *submersed*, under the water, by metaplasm as if from ὑπό-βρυξ: τὸν δ' ἄρ' ὑπόβρυχα θῆκε κ.τ.λ. ὑπό-βρέχω: to which B. thinks, perhaps (α), we should refer ἀναβίβρυχεν in ὅθ' ἄλις ἀναβίβρυχεν ὕδωρ (Il. 17, 54), formed anomalously with υ (for -βίβρυχα); though (β) ἀναβίβρυχεν may be the *right* reading: or (γ) ἀναβίβρυχεν (being *right*) may belong to no known verbal root, but be formed at once in the perfect from the *sound* of the thing signified: = it *burst* or *issues forth*.

δαίφρων, *skilled in battle, fight-loving, warlike*. Thus B., after the Schoi., explains it in the Iliad; while in the Od. he adopts the meaning, *sage, prudent, full of knowledge and experience* (from δαῖναι); but, on the other hand, Nitzsch (on Od. 1, 48) considers the sole meaning to be, *the experienced, approved, tried; of approved valour, &c.*

δεαται, δοάσσατο [= *appeared*]. Δοάσσατο, δοάσσεται (= δοάσσηται) is usually derived from δοιάζειν, to be *doubtful*. B. refers them to δαῖναι, *scire*, supposing that from the perf. δίδαα there arose an impersonal form δάαται, Ionic δέαται (as μνία, from μνάα), of which the imperfect δέατο occurs (according to Wolf's reading in Od. 6, 242); hence was formed an aorist δοάσσατο (= ἰδοξε, *visum est*), by a change of ε into ο, which often occurs in the perfect, though examples of it are not found in the aorist.

δείλος, properly *the heat of the sun*. δείλος, δείλη = *the afternoon*, the sun's *greatest heat* (his *mid-day heat*) then commencing. Δειλή, δείλη related to εἶλη, as διώκω to ἰώκω, &c.

διάκτορος (epithet of Hermès), according to B., from διακω, or διήκω (whence διακονος, *messenger*), identical with διώκω in its *intransitive* sense, to *run*; which is far rarer than the *transitive* one, to *run after, to pursue*. Hence the *messenger* or *herald* of the gods. [Döderlein prefers, I think with reason, the old derivation διαγωγή, but in the sense of *conducting a man safely* to the end of his journey, not in that of *conducting the shades* (which appear only in Od. 24, 1).] Compare Hermès ὕδιος, πομπαῖος, &c.

ἱάνος (ἴω, ἱννυμι, as στίφανος, from στίφω), (*female*) robe, garment.
[The adj. ἱάνος probably = *flexible, soft*.]

ἱάφθη. B. thinks that it *probably* came from ἱεσθαι, not ἄπτεσθαι. In either case (since there is no example of a syll. augment before a vowel, without any trace of a digamma) the verb probably had the digamma, and the prefixure of Latin *s* in *sequi* (compare *se* [ῥ], *vocer* [ἔκυρος]) makes it very probable that ἱεσθαι originally had the digamma. [On the two passages, II. 5, 543; 22, 419, cf. notes.] B. considers the meaning of the latter to be, "Hector fell:—and shield and helmet fell after him (followed him)."

ἱδανός (II. 14, 172) = ἡδύς, according to the Grammarians, who say that adjectives in ανός shorten the radical, as ἱκανός, ἱκω, τραγανός, τρώγω: but then the vowel returns to the true radical, so that ἄδανός would be the true form (cf. ἀδεῖν, ἀνδάνω): but who shall say (asks B.) that ἱδανός might not arise from this form by a euphonic change? Perhaps, however (he suggests), it is only an extended form (with augmented meaning) from ἰός or ἰός, *good* (cf. ἰός).

ἱλύνω (υ long in all the inflexions, ὕσω, &c.), to *wrap, envelope, cover over*; but ἱλύνω, to *compress, push* (with ὕ, as the ε in ἱλυσθεῖς shows).—ἱλυσθεῖς (of Ulysses under the ram) = *coiling up for concealment*; (of Priam kneeling at the feet of Achilles), *compressed or drawn up together*; i. e. *crouching* as a suppliant at his feet. In ῥυμός δ' ἐπὶ γαῖαν ἱλύσθη the meaning is, the pole came to the ground (i. e. was pushed, thrust to it).

ἱλυφάζω (ἱλυφάω) are Ep. frequentatives: to *roll or whirl up*.

ἱλῶ and ἱλίων come from root ἱλῶ or ἱλλῶ, with the digamma *ῥίλῶ*: imperf. ἱλίων and ἱελεον (*ἱελεον*), aor. 3 pl. ἱλσαν with inf. ἱλσαι and ἱελσαι.—Pass. pres. partep. ἱλόμενος, impf. 3 pl. ἱελεῦντο, perf. ἱελμαι, aor. ἱάλην, 3 pl. ἁλεν, inf. ἁλῆναι. Buttm. makes the principal notion to *force or drive* before one; then to *strike, push, thrust*; hence to *press together, to shut up together, to hem in*.—Pass. to be *compressed*; to be *closely crowded together*: to be *collected together in crowds* [ἀνδρῶν ἱλομένων, 5, 203]; hence (especially ἁλῆναι¹) to *contract the body*, of a person crouching through fear; of a wild-beast going to *spring* on its prey.—Still the affinity to *ῥελ, tole*, ἱλύνω, &c. is very probable; and B. thinks a two-fold root possible. (EA, to *push, thrust*; EA [ῥελ], to *turn or wind*.) In ἱλύνω, ἱλύνω, this difference of meaning is apparent.

ἱσχω (α) 1) to *make like*; to *assimilate* [whence ἦκτο, *resembled*]; 2) to *think like*; to *liken or compare*; 3) to *think likely, to deem*.

(b) ἱσχω = ἱσχω; but in two passages ἱσχειν seems to mean *he spoke*; a meaning which occurs undeniably in Apollon. Rhod. (e. g. ἱσχειν Ἀγηννορίδης, 2, 240). B. thinks that the true reading may have been ἱσπειν. Compare ἱσπετε = *tell, say*: at

¹ ἁλῆναι, related to ἱλλῶ, as σταλῆναι to στίλλω. B. considers εἰλίποδες (βοῦς) to mean (oxen) *stamping with their feet*.

all events, a spurious form ἴσχευ had probably crept into the repetitions of the rhapsodists, which, though condemned by the Grammarians, was adopted by the Alexandrian poets.

ἔκηλος, εὐκηλος, *tranquil*, not in the general sense of *still, quiet*, but in that of *free from anxiety, danger, interruption*. B. thinks that ἔκ-ηλος is from the same root as ἐκ-ών (the transition of meaning from *willing* to *comfortable, contented, undisturbed, being easy*). Many words beginning with ε doubled the ε, but those words were all originally digammated; e. g. εἰκοσιν, ἐφεικοσιν. Hence Φέκηλος, ἐφέκηλος, ἔφκηλος, εὐκηλος. B. derives κηλεῖν from ἔκηλος. [Döderlein connects ἀκήν (*tranquille, quiete*), κηλεῖν, and a subst. κηλή, *rest*; whence (with εὐ) εὐκηλος, like εὐθηλος, from θηλή, and, shortened, ἔκηλος, the dropt υ being compensated for by the aspirate, as εὐαδεν, ἔαδεν.]

ἐλελιζω is a reduplicated but only poetic form of ἐλίσσω (which denotes simple *turning and rolling*) properly denotes *tortuous motion*. Thus ἐλελιζεσθαι (mid.) is said of the *snake*, when it *coils* itself into rings, and *darts out* its neck to lay hold of something. So of *lightning* and of other *quick, vibratory motions*.—Hence, in a general sense, ἀκ ἐλελιζειν came to mean *to cause to tremble, to shake*. It also denotes, like ἐλίσσω, to *turn round*, but mostly with the notion of *suddenness, or violence*. Ἐλέλικτο is not pluperf., but syncopated aorist. In common prose ἐλελιζειν is, to *cry ἐλελεῖ*: to *utter a loud cry*.

ἐνδίξια, ἐπιδίξια, (in a direction) from left to right. ἐπὶ δεξιὰ (separately) = "*on the right*," and implies an opposition with *on the left* (ἐπ' ἀριστερά) [Il. 7, 238].

ἐπιστίφειν, to *fill to the brim*, so that the frothy liquor rises above it as a *crown* (not = *coronare*, in the sense of *crowning* the goblets, &c.).

ἐπιτηδές, 'as much as serves the purpose:' in I, 142, 'as many as are proper;' adv. The only other passage in H. in which this word occurs is: μνηστήρων δ' ἐπιτηδές ἀριστήεις λοχόωσιν (the chiefs are lying in wait for you, in numbers suitable to the occasion). B. considers it an old adv. formed by a preposition with its case (as παραχρημα, ἐφεξῆς, &c.), which is here some case of ὅδε; so that the meaning is 'for this very thing,' 'for this very purpose.' He further suggests, that "as the old language strayed from τοῖσι δέ to τοῖσδεσι, so it might from τάδε to τάδεσι; and from ἐπὶ τάδεσι might arise ἐπίτηδές (as the word is accented in Attic Greek) by an elongation very natural in compound words, by cutting off the termination, and by a mode of accenting common to cases in which the composition is apparent." Freytag says that no sane mind will accept this. He prefers Passow's derivation from ἐπί and τῆδές, a collateral form of τῆτες (= σῆτες), 'for the year;' so that the original meaning was 'in annum sufficient' (compare ἐπηεταρός, F.), and then 'quantum satis' generally. Döderlein considers it = μετ' ἐπιτάσσειος, *intente*; referring it to τείνω (τα-τη-).

ἔρμα, a *prop, stay, support*, prob. from obsol. ἔρδειν or ἔρδειν = ἐρείδειν, not from ἔρδειν, to *do*.

ἱρύνω, εἰρύνω (with *ῥ* in the inflections often lengthened by doubling the *σ*). Act. *to draw, drag* (e. g. *ships ashore or into the sea, an enemy's body or a friend's; the string of a bow; to pluck a person's robe, to pull down a wall*). In the Mid. *ἱρύεσθαι, to draw for my own use* (e. g. a sword) or *towards me*; often of *dragging towards one the body of a fallen friend or foe*; and, from the former case (of *dragging towards one for the purpose of defending from insult*) the verb acquires the meaning of *to save; to ransom* [*χρυσῶ ἱρύσασθαι*, Il. 22, 351], *to protect or defend*. Moreover it may mean *to remove or drag away a dangerous foe* (as Apollo wishes Arès to remove Diomédès); and hence *to ward off, impede* [*οὐκ . . . ἱρύσσαιτο κῆρα μέλαιναν*].

A collateral meaning is *to keep, observe, watch*; since it is necessary to *watch* both the object to be protected and that to be guarded against [e. g. of kings, *οἷτε θίμιστας πρὸς Διὸς εἰρύσται*]; and hence *to observe, keep, obey* [e. g. *βουλὰς Κρονίωνος*].

Its tenses (as implied by existing persons of them) appear to be nearly these:—

PRES.	FUT.	AOR.
Act. <i>ἱρύνω</i> <i>εἰρύνω</i>	<i>ἱρῦσω</i> <i>εἰρύσω</i> <i>ἱρύω</i>	<i>ἱρῦσα</i> <i>ἱρυσσα</i> <i>εἰρῦσα</i> <i>εἰρυσσα</i>
Mid. <i>ἱρύομαι</i> <i>ἱρῦμαι</i> <i>εἰρῦμαι</i> [<i>εἰρύν'σται</i> or <i>εἰρύν'σται</i> (<i>ῥ</i> in <i>arsi</i>), 3 pl.]	<i>ἱρύσομαι</i> <i>εἰρύσσομαι</i>	<i>ἱρῦσάμην</i> (but <i>ῥ</i> in <i>arsi</i>) <i>εἰρυσσάμην</i> <i>εἰρυσσάμην</i>

ἱρῦτο, εἰρῦτο (in the sense of *to protect, ward off*) are prob. a syncopated aorist rather than pluperf.—Of *perf. pluperf. pass. κατειρυσσται, εἰρύσται* (Il. 4, 248, &c.).

ῥύομαι is a collateral form which always means *to save*.

ἱρῶμι (∞ *ῥέω ῥώομαι*), lit. *to flow*; hence *to rush, &c.* of violent motion; e. g. *ἱρῶν* is used of the flight of an arrow, the impetus of a hurled spear, or of an axe *swung round*.—It also appears to mean to *desist* from, but this is only with a separative gen.: e. g. *ἱρῶειν πολέμοιο*, *to rush from war*; e. g. *to withdraw from it suddenly, to cease, desist from*. So *πολέμον ἱρῶν*, *rest or cessation from war*. *μηδὲ τ' ἱρῶει*, sc. *τοῦ ἔργου*, *ne cuncteris*.—Then *ἱρῶειν* passed into a transitive meaning, *to drive back, &c.*

εὐδείελος, punny. See *δείελος*.

ἱός, see App. III.

εὐτε, see App. IV.

ἱεπέυκης, *sharp-pointed*. See *πέυκη*.

ἱχθόδοπος, properly *hostile-looking* (*ὄπτω*), then *hating, hostile*. *ἱχθο-*

δοπεῖν, to behave in a hostile manner (to any one). The δ is inserted as in *prodire*, &c. ἀλλοδαπός, ἡμιδαπός.

ζόφος, (thick) darkness. [δόφος] δνόφος, [γνόφος] κνίφας, νίφος. The forms in [] are merely supposed.

ἡγάθεος, divine, sacred; in H. and Pind. only of countries, cities, and mountains. ἄγαν θεῖος, cf. ἀγά-κλυτος, and, for the extension of α into η, ἡμοθέιος, ἡνεμόεις, &c.

ἡέριος (= matutinus), early in the morning. In Il. 3, 7, "the cranes, like our birds of passage in the northern parts of the world, arrive in the night, and fall on the Pigiues early in the morning."

ἡεροειδής (πόντος), the (distant) hazy sea (B.).

ἡϊόεις (Σκάμανδρος), the meadow-skirted Scamander; probably from obsol. ἡϊον related to εἰαμένη, meadow land; low grass land (∞ ἡμαι). [al. deep-embanked, Cp. Dōd. connects it with αἶα, terra: explaining it full of earthy particles, muddy.]

ἡκα, weakly, feebly (positive of ἡσσον, ἡκιστα), then slightly, a little, softly, gently, slowly, related to ἀκίην, ἀκίων (hence ἡκιστος εἰλαύνεμεν, the slowest to drive: but B. reads ἡκιστος, the worst to drive.

ἡλίβατος = ἡλιτόβατος [ἀλιτεῖν], on which a false step is easily made; steep, precipitous.

ἡρα· ἐπήρα. (1) ἡρα (from ἄρω, ἀρίσκω), acc. sing. of a substantive (not neut. pl. of an adj.). ἡρα φέρειν, to gratify. (2) B. also thinks (from a comparison of such passages as ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἡρα φέροντες with μητρὶ φίλῃ ἐπήρα φέρων) that we should always read ἐπὶ ἡρα. (3) ἐπιήρανος (= gratus acceptusque), agreeable (to).

θαῶσσω, to sit, and θαάσσω. θᾶκος, seat; and θῶκος (= θό-ακος).

(a) θαάζειν, r. θε- (to sit) = θαῶσειν, to sit.

(b) θαάζειν, r. θε- (θίω, to run), θοός, quick; to hurry, &c.

θεουδής, god-fearing (= θεοδεής, obsol.; not θεοφειδής).

(a) θεοπρόπος, prophetic, oracular; as subst., seer, prophet.

(b) θεοπρόπιον, prophecy, oracle. θεός and πρίπιον. B. supposes πέρω (obsol.), πείρω, πειράω, to press through, whence πρίπω took the definite meaning of to press forward, to burst forth; and also to cause to press forward, to send forth.

θείσκελος, Schol. θεῖος, θαυμαστός.—B. shows that the σ belongs to the second factor of the compound, the verb (θε-ίσκελος = θεοίσκελος. Cf. ἴσκω, from εἰκω), Lexil., p. 357.

θεσπίσιος (θεός, εἰπεῖν, but with the meaning of εἰπεῖν quite gone), used to denote what is (divinely or supernaturally =) exceedingly superior, and excellent: χαλκός, splendidly dazzling; ἄωτος, divine, superb wool; ὀδμή, delicious smell (of wine); πλοῦτος, immense wealth; φόβος, awful, dreadful fear.

θίσφατος, proceeding from a god, caused by a god (∞ ἀήρ, the thick mist in which Athênē enveloped Ulysses), ἀθίσφατος (e. g. ὄμβρος).

θοός, properly pointed (a pre-Homeric sense) with reference to men, does not denote bodily swiftness, but mental promptness, alacrity, vigour: hence alert, active, prompt, resolute; then brace. With

reference to *things*, it denotes *rapidity of motion*: also *harps*, i. e. *rapidly penetrating* into a body. Νύξ θοή: = the night that *swiftly follows* the sun, and seizes upon all that he forsakes; and hence (from the notion of a *swiftly pursuing warrior*), *fearful, dangerous, destructive, hostile*.

ἱλαδόν, adv. in *dense masses* or *crowds*, &c., in *troops*, from ἱλ-, εἰλεῖν, whence ἱλη, εἶλη, ὄμ-ἱλος, &c. Cf. εἶλω, εἰλέω.

καμόντες, usually explained *those who have toiled* = the dead. *Qui (citæ) labores exantlarunt: defuncti*. B. thinks it means *the weary, the enfeebled*, denoting "the lowest state of existence above annihilation."

κελαινός and μέλας, μέλαινα, μέλαν, arose from a form κμέλας, combining the κ and μ. So συν and cum are connected by ζύν = κύν.

κητώεις. Most of the ancients explain this word by μέγας, *great, spacious*, from τὸ κῆτος (a huge sea animal). The preference is due to the signification pointed out by B. (Lexil. 382), according to which it means, *full of chasms, hollow*; for Lacedæmon (of which it is an epithet) has many clefts and chasms in its mountains. It is related to χάω, χάσσω, κιάζω, κιάδας, καιάδας.

κλειτός, (1) *much celebrated*: κλέω, κλείω. (2) κλυτός, *much heard of; hence celebrated*. Both used of what is *actually celebrated* or *worthy of being so* (*magnificent, excellent, &c.*). Hence τηλεκλειτός and τηλεκλυτός, *far-famed, celebrated far and wide*; of the Trojan allies, &c. B. quite rejects the other reading τηλεκλητός, *summoned from a distance*. (Observe that the compounds are oxytone: against analogy.)

κολῳός, a *shrill chattering, scolding, wrangling*; probably at first a *scream*; κολῳᾶν, to *wrangle shrilly* (of Thersites). Related to καλέω, εἶλω, εἶλωμαι, and κολοῖός, jackdaw (cf. Dohle, jackdaw, from dahlen, to chatter).

κουρίδιος ἄλοχος, my *wedded wife*, opp. to *concubine*. B. rejects the derivation from κούρη, and thinks we should wait till some root is discovered denoting either *regular, legitimate, or pure, chaste*. He adds: compare κορεῖν.

κρήννος, *good* (not, true). Related to κρατός, κρείσσων, or (more probably) χρῆσθαι, χρήσιμος.

κυλινδῖν, καλινδεῖσθαι, &c. According to B. κυλίνδω, fut. κυλίσω, aor. pass. ἐκυλίσθην, is not strengthened from κυλίω (Pind.), but really the older form; κυλίω being formed from the fut. κυλίσω. The meaning is, *to roll onwards*, hence *to turn or roll backwards and forwards on one spot* (κατὰ κόπρον, &c.). He thinks it accidental, that ἀλινδεῖσθαι, εἰλινδεῖσθαι, and καλινδεῖσθαι (compare εἶλη, ἄλεια, calor), partially coincide in meaning with κυλίνδω, being derived from ἱλ-, root of εἰλεῖν, &c. = *to push, thrust*, and then (εἰλοῦμαι) *turn or busy oneself about any thing*. Of these words ἀλινδεῖσθαι is *to roll* [cf. the Attic ἐξ-αλῖσαι, *to give a horse a roll*]; also in fig. sense. Εἰλινδεῖσθαι (Plut., Jos.). ἐνιελινδεῖσθαι, only in a *moral sense* (perhaps by chance). Καλινδεῖσθαι only of the *rolling of animals* and (fig.) in a *moral sense*.

λίγειν, prob. (1) λίγω, *to gather, collect*. H. has of the act. only

the pr., impf., and fut. : αἰμασίας λίσσονται, *to gather stones for a dry wall ; to pile up a wall* (Od. 24, 224). In pass. pres. and perf., λειλεγμένος (*gathered*, 13, 689) ; mid. λέγομαι, *I collect for myself* ; aor. ἐλέγμην, *I chose myself, I attached myself as a companion to* (Od. 2, 335). (2) λέγω, from the meaning *collect, gather up*, arose in H. the meaning *to relate, recount*, &c. *to say, tell*, with acc. expressed or implied, λίσσω, καταλίσσω, &c. and aor. pass. ἐλέχθην : Dep. mid. μὴ ταῦτα λεγώμεθα : διελέξατο θυμός : Aor. syncop. λέκτο. (3) λίσχ-, *to lay to rest or sleep* ; cf. λέχος, λόχος (and German *legen*). Hence (Ep.) ἐλίσξα, λίσσομαι, (ἐ)λεξάμην (λίσσασθαι). From syncop. aor. ἔλεκτο, λέκτο, and λίσω, λίσσω (imperat.), cubato.

λειλημένος, not primarily denoting *haste* but *eagerness* in action ; prob. from λιλᾶω (simpler form of λιλαιόμαι) for λειλημένος (*euphonia gratiā*), as ἑκπαγλος for ἑκ-πλαγλος.

λίαζειν, (1) *to go aside, to turn away from* ; (2) *to sink, fall, drop down* (of a wounded combatant ; the wings of a wounded bird, &c.). B. connects it with κλίνειν, comparing χλιαρός and λιαρός. Hence ἀλιαστος, *unbending, unyielding ; violent, uncontrollable, incessant* (of tumult, war, lamentation).

μεγαίρω, prob. from μέγας, as γεραίρω from γέρας. *I deem it great, too great* ; hence *to envy, to grudge or refuse to grant ; to refuse or object to* ; *to be annoyed or displeased*. ἀμέγαρτος, (1) *unenviable* ; hence (2) *unfortunate, wretched, mournful* ; (3) *of persons wretched, worthless* (not abundant, like ἀφθονός).

μεταλλᾶν (μετ' ἄλλα), properly *to inquire after other things, to be inquisitive* (absol.) : *to interrogate, examine* (c. acc. personæ), *to inquire after any thing, examine into it, inform oneself about it* (in H. implying a *careful* and even *inquisitive* examination). [In Pind. (Ol. 6, 106) μετέλλασσε probably = *he addressed him*.]

νηγάτεος, new. Sch. A. says : ἡ ἀγέννητον, ἡ λεπτόν, ἡ τὸν νωστί γεγονότα, νιογάτιον τι ὄν' ἢ ὥσπερ παρὰ τὸ τείνω τatóς, οὕτως γίνομαι γatóς, νηγάτος. καὶ ὑπερθίσει τοῦ ἑ νηγατίος. A. "Postremam etymologiam, si non veram, at certe reliquis probabiliorem probat Buttm. Lexil., p. 413, sqq. aliam Döderleinii, a νῆ intensivo (de quo Grammaticorum commento Fisch. Well. iii. p. 241), et ἀγασμαι repetitam recte refutat Passov. in v." F.—B. (loc. cit.) considers that it arose by transposition of the ε from the proper form νηγάτος, the change being made for the metre's sake.

νηδύμος, sweet, prob. Φῆδυμος was the original form ; and after the digamma was dropt, the ν adhered to the word (in sound) from such passages as ἔχεν ἡδύμος ὕπνος, and was then, through ignorance, prefixed to it (B.). Aristarchus derives it from νῆ. δύω, so that it means ἀνέκδυτος, *from which one does not rise* ; sound : cf. νήγρετος.

ᾠθομαι. B. rejects the derivation from ὠθέω, and, deciding against any connexion with ἐνθήνοθε, makes *zhyness*, &c. the fundamental notion.—It occurs only in pres. and perhaps impf. [cf.

Il. 5, 403, which is doubtful], and only with a *negative* (like ἀλεγιζω, with which it is often connected); c. gen. rei vel personæ; or with inf. or partep. Il. 5, 403: οὐκ ὄθετ' αἰσυλα ρίζων, *he shuns not to practise wickedness*.

ὄλοοιτροχος or ὄλοοιτροχος (ὄλοϊτροχος), sc. πέτρος, a large rolling stone or piece of rock, either from ὄλοός, τρίχω, a 'roller of destruction' (B.); or ὄλος and τρίχω = ὄλος τροχοειδής καὶ πανταχόθεν ἀσθήρικτος (*totus rotundus atque undique colubilis*), a rounded stone; or, according to others, as ὄλμος, from Φελ-, root of εὐλοο.

ὄρκιον might be considered neut. of ὄρκιος, but B. thinks it that kind of diminutive (ὕποκοριστικόν) "by which the Greek language frequently endeavours to individualize an idea, as βιβλίον, χρυσίον, μηρίον, φορτίον (from βιβλος, &c.). Though most of such words are paroxytone, yet κώμιον, ποιμνιον, &c. are exceptions. According to the rule of these derivatives, it would mean a *contract*, or *agreement on oath*, i. e. a more definite meaning than ὄρκος [which itself B. considers to mean both the *pledge* of an oath and an *oath* itself; properly, not the *act of swearing*, but that *by which* a man *swears*; coming from the same root as τὸ ἔρκος]."

ὄρμήματα: from ὀρμαίνειν, to reflect upon, think anxiously about; which, however, denotes a *liberation*, accompanied indeed with *quickness* and *warmth of feeling*, but not with *exavation*. It may, however, mean any *violent mental emotion*, and usage may have connected it with σπονάχαι, though it is come down to us in this one verse only. [Ἐλένης ὀρμήματά τε σπονάχας τε, 2, 356.]

ὄσσομαι, prop. to see, to foresee; thence to prognosticate by means of look and mien.—It is a sister-form of ὄπτω (ὄρώω); cf. πίσσω and πέπτω. "Ὅσσα (voice) is not its root; nor does ὄσσα in H. mean a foreboding, prophetic voice (which is ὁμφή, φήμη, κληθεών), but the voice of rumour, report.

ὄλαι, the sacred or sacrificial barley. B. derives ὄλαι from ἔλω, the root of ἀλῖω, to grind (δλή from ἔλω, as μονή from μένω, &c.), ὄλοχύται, the sacrificial barley as sprinkled (χέω) over the head of the victim: so that ὀλή, ὄλαι = mola, according to him, the old name for grain in general; in its strictest sense that which was prepared for food by treading or grinding. See εἰλω above.

ὄλιος, destructive, baleful, &c., of the dog-star, Arès, &c. (ὄλειν).

ὄλος, (1) prob. from εἰλεῖν or εἰλεῖν, denotes properly what is compressed, &c.; hence of wool, = thickly curled or matted [compare οὐλαμός, globus virorum]. (2) prob. from ὀλεῖν, bad, horrid, of a fatal dream, the screaming cry of daws, &c. when a hawk appears. (3) ὄλος = ὅλος, whole, of a month, a loaf, &c.

ὄχα, valde: only in H., and that with ἀριστος; formed from ἔχω [Döb. observes that it is related to ὀχνοός, as the German fast (= almost) to fest (firm)].

ὀχθησαι, related to ἄχθισθαι (though the latter is used primarily of a burden, in the literal sense, κοιλὴ νηὺς ἤχθητο), denotes any

violent emotion at what strikes the mind unpleasantly; to be vexed, indignant, &c.

πέρα = *ultra*; πέραν = *trans*, dat. and acc. of an old subst. = *end*, boundary; cf. πείρας, πείρας, r. πείρω [Lat. *per*].

πενκάλιμος: φρεσί πενκαλίμωσι, not *sharp, penetrating* (πενέκη), but related and synonymous with πικνός.

πένκη, *fir*, originally the *pointed* or *pricking* tree, related to πικρός (originally *penetrating, sharp*; then *bitter*), πυ(ν)γο, &c.

πίαρ, τό, the *fat*; hence *fertility*. In πίαρ ἐπ' οὐδας, the word is generally considered an adj. = *fruitful, fertile*, related to the fem. form πείρα [πίαρ οὐδας ὑπείσσι, *is under what? asks B.*]: but B. prefers μάλα πίαρ ἐπ' οὐδας, "*the land has plenty of fat under its surface*;" i. e. is *very rich*. Passow and Rost object, that it should then be ἐπ' οὐδαί; see, however, Nitzsch.

ποιπνύω, to *move*, or *bustle about*, properly to *blow* or *puff about*; to *go puffing and panting about*; a reduplicated form from πνίω (as παιπάλω, παιφάσσω, ποιφύσσω, from πάλλω, φα-, φυ-σάω).

πρήθω (ω. πρίω, πέρθω). It is found in the meanings (1) to *burn* any thing: (2) to *spirtle, pour out*; of the thicker fluids: (3) to *blow* (of air). B. thinks that, in the case of both πρήθω and πρίω, we must suppose a twofold root; only that in πρίω these both arise by onomatopoeia from one natural sound (πρι) denoting both the *spirtling* and *streaming* of liquids and the *harsh, grating* noise made by the collision of hard bodies: whence to *saw*, to *gnash*, &c. (note p. 486 of Lexil.)

πρήσσειν. In the construction of πρήσσειν εἰλευθον, πρήσσειν ὁδοῖο, &c. Grammarians supposed a different verb formed from περάω, περάσω. B. rejects the notion of a different root; but thinks that περᾶν, περαίνειν, to *bring* (a journey) to an *end*, was the original meaning of πρήσσειν.

προσελεῖν, to *use ill*, to *treat ill*. B. connects this puzzling word with σφίλας, σφάλλειν, to *trip up*, &c.

στοναχίζειν, στοναχῆσαι are the *genuine* forms; στιναχίζειν, στιναχῆσαι being introduced into H.'s poems only through an obscurely-felt impulse to connect them with the ground form στένω, because this *could* be done according to analogy.

τέκμων, according to B., is not *any sign*, but a sign expressly appointed for a particular purpose; with solemn confirmation. Hence τεκμαίρεσθαι, to *fix, appoint, destine*.

τεταγών, *having taken, taking*: not from τείνω, but from τα-; cf. tango, te-tig-i; take, touch. Hence τῇ (imperative) = *take*, formed, like ζῆν, according to Doric analogy.

τέρηχα, a perf. from ταράττω, with meaning of pres.: *is in disorder or confusion, is agitated*.

τηλύγετος, prop. *born afar off*, i. e. according to the Schol., late born, viz. in the old age of its parents; hence also *tenderly beloved*, and sometimes with the notion of being *spoilt* and rendered *effeminate* by the excessive love and indulgence of its

parents (ἀλλ' οὐκ ἴδομενῆα φόβος λάβε, τηλύγετον ὥς, *like a weakling; a spoilt or effeminate child*). B. connects it with τελευταῖος and τελευτή, and translates it *last born*, = ὁ τελευταῖος τῷ πατρὶ γενόμενος (Excerpt. of Orion). He supposes τηλύγετος to have arisen by a transposition of quantities from τηλεύγετος: but this (as Lobeck observes) is unnecessary, for according to Apoll. Dyscol. (de pron. 34, B) τῆλυ was a collateral form of τῆλε, and γέτος is correctly formed from ΓΕΩ = γίγνομαι, to which the Et. Mag. refers γία. Lobeck (Ῥημ. p. 129) compares the Latin word *proculus*: 'quo nomine Festus docet aut *procula* patre natum (τηλέγονον) significari, aut *eum*, qui patri *seni* natus sit.' Another derivation is attempted by Döderlein (in Comment. de Vocabulo, τηλύγιτος) and Bothe (ad Il. 3, 175) from θῆλυς (θάλλω), and γάω, so that it signifies *prop. being of a blooming age*.

τρυφάλεια (τρύω), a helmet with a hole bored in the φάλος, to receive the plume.

ὑπερβίαλος, *haughty, overbearing*. B. shows that in its original sense it is a *verbum medium*, not necessarily implying *reproach*: it denotes one who *thinks he can set himself above much or every thing*. Without rejecting the old derivation from φαίλη (according to which the word would refer to an *overflowing goblet*), he prefers the referring it to φύω, *quasi ὑπερφύαλος*: for the change of *v* into *i*, compare φύειν, φειρός. Nearly so Nitzsch (ad Od. 4, 663) considers its meaning to be ὑπερφυής, *overgrown*, grown too large, both with reference to itself and to others. Passow considered it *quasi ὑπερβίαλος* = ὑπερβιος.

φάλος, a curved elevation on the top of the helmet, in which was inserted the plume, and which also by its hardness afforded an additional defence against the blow of an enemy. It was the *same* (or occupied the same place as) the later εῶνος.

φή or φῆ in φῆ ῥα (Hymn. Merc. 241). Hermann's correction for δῆ ῥα = *as, like as*. B. explains its derivation and its connexion with πή, ῥ, τῷ.

φολκός, from ἔλκω, perhaps φέλκω = *flecto, plecto*, πλέκω, cf. *flagrum* (πληγή), *bandy-legged, vulgus* [not *equint-eyed*; from φάν ἔλκειν].

φοξός. B. derives it from φάγειν, *to bake*, shortened from φωξός, and thinks the potter probably called every thing *φοξός*, which, from being *warped* in the baking, came out somewhat *pointed* instead of round. It denotes an *unusual pointedness* in the upper part of the head. [Others derive it from ὀξύς.]

χραισμεῖν. It is found (1) with the *acc.* of some *general notion*, such as *death, destruction* (θάνατον, ὄλεθρον, with or without the *dat.* of the person); (2) with the *dat.* of the person only. It is *not* found (1) with the *acc.* of the *person* or *weapon* (2) in any but *negative* or *virtually negative* sentences. B. concludes that (1) when it stands alone with the *dat.* it does not mean *to be of service, avail, help*, but more definitely to

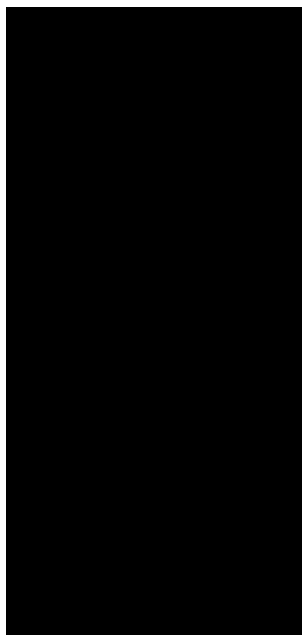
LIST OF HOMERIC WORDS, &c.

[APP V

off evil, defend; (2) that the fundamental meaning is *to ward off some hostile attack*, but that it involves the notion of *good* with the collateral one of *use, utility* (which meets us in *πάω, χρηστός, χρησιμος*), though H. does not give it the general meaning of *to be useful to, to help*¹.

its use very nearly resembles that of *ἀρκεῖν, ἀρκίσαι*: the difference being, that *ἀρκεῖν* may take, not only the dat. of the object, but *ἀπό* with gen. of the object *from which* evil is





10/10/10

10/10/10

THE BORROWER WILL BE CHARGED
AN OVERDUE FEE IF THIS BOOK IS NOT
RETURNED TO THE LIBRARY ON OR
BEFORE THE LAST DATE STAMPED
BELOW. NON-RECEIPT OF OVERDUE
NOTICES DOES NOT EXEMPT THE
BORROWER FROM OVERDUE FEES.

WIDENER
BOOK DUE
JUL 14 1983

7788703

CANCELLED

WIDENER
BOOK DUE
JUL 28 1985
CANCELLED
JUL 28 1985